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THE OTHER SIDE.

WE go our ways in life too much alone,

We hold ourselves too far from all our kind;

Too often, we are dead to sigh and moan;

Too often to the weak and helpless blind;

Too often, where distress and want abide,

We turn, and pass upon the other side.

The other side is trodden smooth, and worn

By footsteps passing idly all the day.

Where lie the bruised ones that faint and mourn

Is seldom more than an untrodden way:

Our selfish hearts are for our feet the guide,

They lead us by upon the other side.

It should be ours the oil and wine to pour

Into the bleeding wounds of stricken ones;

To take the smitten and the sick and sore,

And bear them where a stream of blessings runs.

Instead, we look about, the way is wide;

And so we pass upon the other side.

O friends and brothers, gliding down the years,

Humanity is calling each and all,

In tender accents, born of grief and tears!

I pray you listen to the thrilling call:

You cannot, in your cold and selfish pride,

Pass guiltlessly by on the other side.

Selected.

BIRTHRIGHT MEMBERSHIP.¹

WHILE the great body of Friends are in entire accord with the established custom of considering as members all children born of members, there are some who believe that this is a source of weakness to the society by making its membership to consist largely, if not mainly, of persons who have come into it without any choice of their own, and many of whom have never experienced anything like conviction, or had a serious thought as to the nature of the principles we profess. There is undoubtedly much force in these objections; but while it is too much to expect that birthright membership will ever be abandoned, it behooves us seriously to consider whether the defects alluded to cannot be in great measure overcome.

The subject is one of great interest, involving as it does the relations that ought to exist between the old and the young, both in a society, and individual or family capacity. In the lives of all of us who attain mature years, there is a middle or transition

period between entire dependence upon parents in early life, and entire dependence upon ourselves in later life. It is obvious that during this intermediate period the young may derive great benefit from the teachings and the example of parents, if the relations existing between them are favorable to that object. In the acquisition of knowledge in general, each generation profits by the researches and experience of all who have gone before. In the same way parents may impart to their children the benefit of their accumulated experiences, very much to their advantage through life. This is in the natural line of parental obligation, and its correlative is the duty of children to do all they can to promote the life-long happiness of their parents, in return for the benefits they receive. Though the relation of children toward their parents is necessarily one of dependence in a great measure, the more thorough the mutuality between them the better. The tendency and the danger, on the part of parents, and on the part of our society as well, is in the exercise of too much authority, instead of fostering and preserving a feeling of companionship.

To make the most, for the benefit of children, of the transition period before mentioned, the mutuality and companionship spoken of should extend to everything in regard to which the experience and more mature knowledge of the parents may be made useful to their offspring. And what can be of more importance to them than proper guidance in matters of religion? Their secular education, their guardianship in the principles of common morality, and their training in business are acknowledged by all to be duties in the highest degree incumbent upon parents; and it would seem to be a most unjustifiable omission to leave them to mere chance as to religious training. There is, among Friends, too much conservatism; yet it must be acknowledged that it is better to adhere to our traditional ways till we clearly see something better; and therefore though parents among us may often not be highly qualified as religious instructors, and though our Society as such may not be in the estimation of many just what it ought to be, is it not obviously better that our young people, until sufficiently matured intelligently to judge for themselves, should be, in religious, as in other matters, in as close relations as possible with their parents, and the religious Society of which they are members. The admission of children to membership with their parents is but an extension and en-

¹Read at a Conference, at Race Street Meeting, Philadelphia, 12th month 19th, 1886.

largement of parental influence, by admitting parents and children alike into one enlarged religious family, where all may be helps to one another. Aside from practical advantages, it is a beautiful thing to contemplate.

And yet, as before intimated, the tendency is to the exercise of too much authority, as well on the part of parents as of our Society. There is no kind of government the excellency of which can be compared with self-government. All efforts in the way of training the young, as well as those who are older, when they need it, should therefore be directed to that end. A care should always be exercised to preserve and enlarge in the proper direction individuality of character. So good an opportunity as this cannot be allowed to pass without criticising a little the language of one of our Queries bearing directly upon this subject. "Are Friends careful to bring up those under their direction in plainness of speech, behavior, and apparel; in frequent reading the Holy Scriptures; and to restrain them from reading pernicious books, and from the corrupt conversation of the world." There is nothing in this language that implies any discretion or individuality on the part of the young people: they are simply to submit to be directed and restrained by parents or guardians, as if they had no minds of their own. Such is the language and literal interpretation of this Query, though it is proper to say that it is not now administered or regarded in such a spirit, and its language might well be changed.

The considerate regard for what may be termed the rights of young people, before inculcated, and the views before expressed as to the mutuality and companionship that ought to prevail between parents and children, when logically applied to the question of birthright membership, will be found to have an important bearing upon the objections to that system stated at the commencement. While, for their own good, as we believe, for the reasons before mentioned, we accept, as members, the children of all our members, we cannot properly regard it as binding on their part till by some act or course of conduct they have manifested a willingness to be regarded as members. Until then, is it right to stigmatize them by disowning or dealing with them as offenders, for alleged departures from discipline? The usual and most appropriate evidence of this willingness is the attendance of meetings, or the taking part in some way in the affairs of the society; and when this is the case nothing more is needed. But there are many who never manifest any interest whatever, and it is obvious that some disposition should be made of all such persons. Having never of their own accord taken upon themselves, or accepted, the rights and responsibilities of membership, they can only be treated as persons having the right to be members if they will, and all the society can do is to call upon them to make their election. This should clearly be done in all such cases. The neglect of it leaves both sides in a state of uncertainty, and is most injurious to the Society by leaving upon its lists as members a considerable proportion of persons who are not really members at all, and who, being of no possible ser-

vice, the retention of their names cannot be otherwise than embarrassing and hurtful.

Would not much benefit arise from having it understood, as the policy and practice of the Society, that all birthright members will be expected to elect whether the initiatory membership accorded to them shall ripen into full membership or not? It should be regarded as sufficient evidence of an election to become voluntary members if they attend meetings, if it be but occasionally, contribute to society expenses, take part in the First-day schools, or in any other way manifest a real interest; but where no such favorable election is made, either voluntarily or upon due notification, it should be understood that membership will cease. The effect of this would be to turn the minds of these indifferent ones to the subject, and being thus charged with the responsibility of deciding for themselves one way or the other, many of them would no doubt early see it their interest to remain with us, and might become interested and useful members.

THOS. H. SPEAKMAN.

For Friends' Intelligencer and Journal.

MY PEOPLE.

GREAT controversies have been and yet are among the professors of Christianity about religion, and divers are the understandings, one saith one thing and another another; so that many well minded people are at a loss to know what to believe, seeing that there is apparently among the many different professors, practices that would certainly bring forth meat for the master, yet not revealing the doctrines of the Gospel, or the mysteries of religion. The greatest density of this confusion existed through the apostasy of the middle ages into the Lutheran-Epoch, when the doctrine of "Justification by Faith" awakened the Roman Prelates and shook their monasteries in a great degree from the "yoke of bondage," by waiving the seeds of Protestantism. An age of reformation indeed; still there had not yet been reached the fulfilment of the promise to Israel: "I spake not unto your fathers, nor commanded I them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice and I will be your God, and ye shall be my people: walk ye in all the ways that I have commanded you that it may be well unto you." Men may observe outward observations without limit, even unto the fulfilment or sacrifice of all; if they do not obey the Lord they will not render themselves acceptable in his sight. Samuel told Saul that, "Obedience was better than sacrifice, and to hearken to the voice of God was better than the fat of rams."

These terrestrial observations were only a figure for the time present imposed upon the people by their carnal ordinances, necessitating the offering of gifts and sacrifices for their errors, until the time of reformation; but never made "perfect as pertaining to the conscience," or rid the cloisters from sin. Hence the time was yet to come when a people should be ushered in, again to fulfil the divine prophecy of Jere-

miah: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." This fulfilment came forth out of the magistracy of the 17th century, from whence arose this people, the founders of our religious society, prepared through obedience to receive the "new covenant," which was delivered with such clearness of spiritual vision into the New Jerusalem; surpassing all others, the interminable controversies notwithstanding, since the days of primitive Christianity. It has been authoritatively said ere this, that if in any age since the apostles' days God hath purposed to show his power by weak instruments for the battering down of that carnal and heathenish wisdom, and restoring again the ancient simplicity of truth, this is it; for in that day God raised up witnesses for himself, as he did fishermen of old, to strike again at the very root and ground of Babylon.

Decade upon decade, century upon century, have come and gone, since this people under the power of the new covenant were accepted as "Friends" of Jesus Christ. The name is still retained, but from Micah comes again the cry of, "O my people what have I done unto thee? and wherein have I wearied thee? I brought thee up out of the land of Egypt and redeemed thee out of the house of servants." Return then, O my afflicted people, by unfeigned repentance, and receive fresh favor and increased mercy. Yet, although the number of the children of Israel be as the sands of the sea, a remnant shall be saved."

(HANS. A. LUKENS.

Hoopeston, Ill., Twelfth month 15th, 1886.

For Friends' Intelligencer and Journal.

THE MINISTRY.

THE following extract from "Penn's Rise and Progress," etc., seems appropriate as a sequel to several articles that have recently appeared in this paper. H. *

EXTRACT.

And first, as to you, my beloved and much honored brethren in Christ, that are in the exercise of the ministry: "Ob! feel life in your ministry—let life be your commission, your well-spring and treasury on all such occasions: else you well know there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God; and it must be a ministry in and from life, that enlivens any people to God. We have seen the fruit of all other ministries, by the few that are turned from the evil of their ways. It is not our parts, or memory, or the repetition of former openings, in our own will and time, that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best: there is another soundness, that is soundest of all, viz.: Christ the power of God. This is the key of David, that opens and none shuts, and shuts and none can open: as the oil to the lamp, and the soul to the body, so is that to the best of words; which made Christ to say, "My words, they are spirit and they are life;" that is, they are from the life, and therefore they make you alive, that receive them. If the disciples that had lived with Jesus were to stay at Jerusalem till

they received it, much more must we wait to receive before we minister, if we will turn people from darkness to light, and from Satan's power to God.

I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may always be like-minded, that you may ever wait reverently for the coming and opening of the Word of Life, and attend upon it in your ministry and service, that you may serve God in his Spirit. And be it little or be it much, it is well, for much is not too much, and the least is enough, if from the motion of God's Spirit; and without it, verily, never so little is too much, because to no profit.

For it is the Spirit of the Lord immediately or through the ministry of his servants, that teacheth his people to profit; and to be sure, so far as we take him along with us in our services, so far we are profitable, and no further. For if it be the Lord that must work all things in us for our salvation, much more is it the Lord that must work in us for the conversion of others. If, therefore, it was once a cross to us to speak, though the Lord required it at our hands, let it never be so to be silent when he does not.

WILLIAM PENN.

SCIENCE AND THEOLOGY.

[John Burroughs, in a late number of the *Popular Science Monthly*, supplements an interesting article on these subjects with the following, the sentiments of which will commend it to many of our readers. —EBS.]

I KNOW full well that science does not make up the sum-total of life; that there are many things in this world that count for more than exact knowledge. A noble sentiment, an heroic impulse, courage, and self-sacrifice—how all your exact demonstrations pale before these things! But I recognize the fact that within its own sphere science is supreme, and its sphere is commensurate with human reason; and that, when an appeal is made to it, we must abide by the result. Theology assumes to be a science, the science of God, and as such the evidence, the proof upon which it relies, must stand the test of reason, or be capable of verification. Religion, as a sentiment, as an aspiration after the highest good, is one thing; but, formulated into a system of theology and assuming to rest upon exact demonstration, is quite another. As such it is exposed to the terrible question, Is it true? In other words, it comes within the range of science, and must stand its fire. When miracles are brought forward as an evidence of the truth of Christianity, the natural philosopher is bound to ask, Do miracles take place?

If our life were alone made up of reason or of exact knowledge, science would be all in all to us. So far as it is made up of these things, science must be our guide. But probably four-fifths of life is quite outside of the sphere of science; four-fifths of life is sentiment. The great ages of the world have been ages of sentiment; the great literatures are the embodiments of sentiment. Patriotism is a sentiment; love, benevolence, admiration, worship, are all sentiments.

Man is a creature of emotions, of attractions, and intuitions, as well as of reason and calculation. Science can not deepen your love of country, or of

home and family, or of honor, or of purity, or enhance your enjoyment of a great poem or work of art, or of an heroic act, or of the beauty of Nature, or quicken your religious impulses. To know is less than to love; to know the reason of things is less than to be quick to the call of duty. Unless we approach the Bible, or any of the sacred books of antiquity, or the great poems, or Nature itself—a bird, a flower, a tree—in other than the scientific spirit, the spirit whose aim is to express all values in the terms of the reason or the understanding, we shall miss the greatest good they hold for us. We are not to approach them in a spirit hostile to science, but with a willingness to accept what science can give, but knowing full well that there is a joy in things and an insight into them which science can never give. There is probably nothing in the Sermon on the Mount that appeals to our scientific faculties, yet there are things here by reason of which the world is vastly the gainer. Indeed, nearly all the recorded utterances of Christ rise into regions where science cannot follow. "Take no thought of the body." "He that would save his life shall lose it." "Except ye become as little children, ye can not enter the kingdom of heaven," etc. These things are in almost flat contradiction of the precepts of science.

It may be noted that Christ turned away from or rebuked the more exact, skeptical mind that asked for a sign, that wanted proof of everything, and that his appeal was to the more simple, credulous, and enthusiastic. He chose his disciples from among this class, of men of faith and emotion, not too much given to reasoning about things. In keeping with this course of action, nearly all his teachings were by parables. In fact, Christ was the highest type of the mystical, parable-loving, Oriental mind, as distinguished from the exact, science-loving, Occidental mind.

Let us not make the mistake of supposing that all truth is scientific truth, or that only those things are true and valuable which are capable of verification by the reason or by experience. Truth has many phases, and reaches us through many channels. There is a phase of truth which is apprehended by what we call taste, as poetic truth, literary truth; another phase which is felt by the conscience, as moral truth; and still another, which addresses the soul as the highest spiritual and religious truths. All these are subjective truths, and may be said to be qualities of the mind, but they are just as real for all that as the objective truths of science. These latter are the result of a demonstration, but the former are a revelation in the strict sense. Such a poet as Wordsworth, such a writer as Emerson, speaks to a certain order of minds. In each case there is a truth which is colored by, or rather is the product of the man's idiosyncrasy. In science we demand a perfectly colorless, transparent medium; the personality of the man must be kept out of the work, but in poetry and in general literature the personality of the man is the chief factor. The same is true of the great religious teachers; they give us themselves. They communicate to us, in a measure, their own exalted spirituality. The Pauline theology, or the

theology which has been deduced from the teachings of Paul, may not be true as a proposition in Euclid is true, but the sentiment which animated Paul, his religious fervor, his heroic devotion to a worthy cause, were true, were real, and this is stimulating and helpful. Shall we make meat and drink of sacred things? Shall we value the Bible only for its literal, outward truth? Convince me that the historical part of the Bible is not true, that it is a mere tissue of myths and superstitions, that none of those things fell out as there recorded; and yet the vital, essential truth of the Bible is untouched. Its morals, its ethics, its poetry are forever true. Its cosmology may be entirely unscientific, probably is so, but its power over the human heart and soul remains. Indeed, the Bible is the great deep of the religious sentiment, the primordial ocean. All other expressions of this sentiment are shallow and tame compared with the briny deep of the Hebrew Scriptures. What storms of conscience sweep over it; what unreaching, what mutterings of wrath, what tenderness and sublimity, what darkness and terror are in this book! What pearls of wisdom it holds, what gems of poetry! Verily, the Spirit of the Eternal moves upon it. Whether, then, there be a personal God or not, whether our aspirations after immortality are well founded or not, yet the Bible is such an expression of the awe, and reverence, and yearning of the human soul in the presence of the facts of life and death, and of the power and mystery of the world, as pales all other expression of these things; not a cool, calculated expression of it, but an emotional, religious expression of it. To demonstrate its divergence from science is nothing; from the religious aspirations of the soul it does not diverge.

What I wish to say, therefore, is that we are conscious of emotions and promptings that are of deeper birth than the reason, that we are capable of a satisfaction in the universe quite apart from our exact knowledge of it, and that the religious sentiment of man belongs to this order of truths. This sentiment takes on various forms; the forms themselves are not true, but the sentiment is.

It is perhaps inevitable that systems should arise, that creeds should be formed, and that the name of science should be invoked in their behalf, but the wise man knows they are perishable, and that the instinct that gave them birth alone endures. What is the value of this instinct? It would be presumption for me to attempt to estimate it, or to hope to disclose its full significance. Its history is written in the various ethnic religions, often written in revolting forms and observances. But it tends more and more to purify itself, rises more and more toward the conception of the fact that the kingdom of heaven is within and not without; and this purification has, in our day, unquestionably been forwarded by what we call science.

IMMORTALITY.—Every really able man, if you talk sincerely with him, considers his work, however much admired, as far short of what it should be. What is this Better, this flying Ideal, but the perpetual promise of his Creator?—EMERSON.

THE SOCIAL INFLUENCE OF THE LIQUOR SALOON.¹

WHAT would be thought of the medical administration which, in the time of a great epidemic, concerned itself chiefly in providing additional hospital accommodations, and paid no attention to the origin and mode of prevention of the prevailing disease? In the case of the saloon in society the facts are continually in evidence. Our police courts are mainly occupied with the petty offenses which spring directly or indirectly from drink. Through them drift the myriad wrecks which strew the path of progress. In them is exhibited, every day and all day, the extent, depth, paralyzing influence, of the saloon. It is bad enough in politics, but its social effects, especially among the poor, are as those of a pestilence. The cruder element of the community is brutalized and retarded in its growth by this influence. Another element, that of the physically or intellectually feeble (always considerable, and increasing with the growth of competitive pressure), is condemned to a wretched fate, by the same instrumentality. The people who have not the energy of mind or body to form clear and practical purposes, or to put them in operation if formed, are the easiest victims of the saloon. As a rule they are sensitive, often morbidly so. They brood over their weakness and their failure. Naturally prone to depression, they become jaundiced and desponding. From that state of mind to the craving for any kind of stimulant the transition is natural and swift, and the saloon does the rest. There are thousands of families doomed to indigence, disappointment, misery, through life that might have lived at least in decent poverty and with self-respect, but to-day are plunged in hopeless ruin by drink, and are sinking out of sight in the quicksand.

The churches lament the alienation of the poor and the working classes. The indifference of these to religion is a standing cause of regret. The clergy say it is almost impossible to get near the hearts of the masses. Perhaps the effort to disseminate Christian doctrine has been less systematic and persistent than it should have been. Perhaps more would have been accomplished if the clergy had gone themselves, instead of waiting for the people to come. No doubt, also, the spread of socialism and of agnosticism has much to do with the present attitude of that element in the labor party which is not in communion with the Church of Rome. But the saloon is not guiltless in the matter, for it represents all the tendencies and influences which make most strongly against religion and morality, and its atmosphere is quite as fatal to spiritual development as the drink it dispenses is to the health of the body. The poor suffer in a thousand ways through their poverty, and one of the abuses practiced most audaciously upon them is the adulteration of all the intoxicants sold to them. Alcoholic drinks made by the most honest processes are bad enough in their consequences, but the drinks of commerce are sophisticated to such an extent that

those who use them habitually and freely are exposed to a whole catalogue of diseases from which our ancestors, with all their intemperance, were free. The effect of many of the adulterants commonly employed, moreover, is to excite the nervous system and act toxically upon the cerebral centres, with the frequent result of inciting to maniacal deeds, which may very easily be ascribed to native savagery of disposition.

The saloon, in fact, is an institution for the compounding and dispensation of poisons, which when taken in excess (and sometimes when taken in moderate quantities), cloud the reason of the victim, extinguish for the time his conscience and his moral convictions, stimulate all that is ferocious and brutal in him, and impel him frequently to the perpetration of crimes. They do not affect all alike. While they render some savage and malignant, they make others imbecile and incapable of self-protection, and yet others they rouse to immorality. Society, however, is exposed to injury in some way from all who drink; and since it is impossible to be sure that any who drink may not drink to excess, and since all who drink to excess are liable to become irresponsible, the danger is perennial. Of its reality no specific proof is needed. We have only to look abroad in any direction to see this. Fully half the police and judicial machinery of our cities is occupied in dealing with the evils which are produced directly or indirectly by the saloon. The cost to society is enormous, but when a nation makes an institution of the saloon it must be prepared to pay roundly for all the accessories in the shape of prisons, and police forces, and courts, and insane asylums, and work-houses. The prosperous taxpayer, who grumbles at the levies made upon him, may be thankful that his bank account secures him at least partial freedom from the worst products of the saloon. The poor mechanic, whose narrow earnings compel him to accept the life of the tenement house, cannot shelter himself in the same way. He may be a temperate man himself. He may be a Christian. He may be desirous of raising his family respectably, and of keeping them untainted. But the polluting contiguity which poverty compels makes him an involuntary witness and auditor of all the brutalities and obscenities provoked by drink in the most depraved of his neighbors, and he cannot keep from the eyes and ears of his wife or daughters sights and sounds which in themselves constitute infection. Thus it is not only its frequenters that the saloon injures. Its corrupting influence spreads far beyond the ostensible range of its activity, and its deadliest work is doubtless often effected among simple creatures who have not entered its doors.

Yet, though this institution brutalizes and degrades men, and increases the friction of all progressive effort immensely, the suffering which it entails upon women is heavier and keener. The maternal grief involved is but one phase of the subject. If the saloon wrecks thousands of lives and homes, its victims go to ruin with paralyzed sensibilities; and when they are inflicting most pain upon those who love them they are least capable of realizing the

¹ From an article by George Frederic Parsons, in the *Atlantic Monthly*.

truth. The liquor whose habitual use dulls all the faculties extinguishes conscience, shame, and self-respect in the course of its destructive work, and the hardened drinker will sacrifice everything to his master passion without scruple or hesitation. But the women who are doomed to bear the heavy burden of relationship to drunkards are indeed to be pitied. The domesticity from which few of them can escape forces upon them perpetual experiences so heart-breaking, so revolting, that their existence is a prolonged tragedy. All the caprice, petulance, unreason, tyranny, brutality, engendered by drink is expended upon them. All the social degradation and mortification of the position falls upon their heads. The living man chained to a corpse is not more terribly situated than the wives and daughters of the saloon's victims. Liquor eliminates all the drunkard's good qualities, reinforces all his worst vices, and, having thus transformed him, sends him home to torture and abuse those whom it is his first duty to cherish and protect. At the sacrifice of her future happiness, the wife may sometimes obtain divorce: very often, however, her inability to support herself compels her to endure her torment, or the reluctance to expose her children to reproach constrains her to bear everything. It is seldom that women are so situated as to be able to resume a celibate life without submitting to serious hardships, and perhaps in a majority of instances they can secure a separation only by facing destitution.

There is no evil which operates so directly and with such disastrous potency against the family as the saloon, in fact. It is the direst enemy of domestic happiness, purity, and peace. Even in its mildest manifestations it alienates men from their homes; creates in them habits of selfish indulgence; gives them sensual interests apart; brings into competition with the innocent recreations of the home circle coarse, vulgar, and extravagant amusements. In its more pronounced operations it stops at no such trifles as the production of mere discomfort, but, proceeding without disguise, turns men into wild beasts, and then lets them loose upon their families. What makes this especially shocking is that we are all acquainted with its truth, yet that we have hitherto tolerated it passively. The horrors to which drink exposes women are worse than those of slavery. The sufferings of the wives and daughters of drinking men are more acute and constant than most men are probably capable of experiencing. We all know this, yet we go on calmly in the old way, as if we either thought women ought to be thus abused, or believed that, though the matter was pitiful, no help could be found for it. Much has been written of late years about the alleged quickening of sensibility, the enlargement of humanitarian tendencies, the revolt against cruelty in all its manifestations. Is there not danger of the moral atrophy engendered by self-conceit, where illusions so flattering can co-exist with the actual life we are living? Familiarity with evil must have blinded us alarmingly when we can seriously believe that we have reached a height of reform; that we have attained a stage of civilization pure enough to be proud of; that there is no special

need for concern because of the sins that do most easily beset us.

A GLANCE AT SWISS SCHOOLS.¹

IT is worth crossing the ocean to see the schools of Switzerland. Let us glance at one for poor children in Zurich. Outside under the windows are flower-beds, one for each child. Some of them show good sense in the choice of plants, others that some little body is trying an unsuccessful experiment—such as transplanting something covered with blossoms—but none of the beds indicate a want of care or of interest.

Inside is a room full of children about six years of age, as unlike the children we saw in London schools as a vine grown in the sunshine is unlike one grown in the dark. At a signal from the teacher, the pupils form into lines and go singing to their tables. There are two of these, quite long and just high enough for the children, sitting in little chairs, to work at comfortably. These chairs have backs, and arms too. One table is for the children who are to make designs in splints, the other for those who are to mold. On the latter, in front of each child, is a heap of moist, light soil, and a little wooden spatter. For two or three minutes the children do nothing but spat the clay, apparently for the sole pleasure of pounding. They are entirely unrestrained, some are chatting like magpies, others are singing snatches of songs. As this seems to be not only play, but undirected play, let us cross to the other group. These are making geometrical and other designs of more or less intricacy, according to the mental development and aptitude of each. Some of the children try to represent trees, houses, and quite complicated landscapes. The mind is allowed to work in its own way. Its activities are neither forced nor checked, they are simply directed. An occasional word of admiration from the teacher, or a suggestion as to additions that may be made to some plan, is all the instruction given the children. In fact, the young woman who has them in charge seems to have all she can attend to in giving from her treasures various objects that the children wish to use in their work.

Going back, after a little, to the first table, we find a most surprising transformation. The heaps of clay have given place to bright flower-beds; parks with fountains and rockeries; ponds with ducks swimming about; and lakes covered with boats, flaunting gayly the flag of Helvetia and filled with pleasure-seekers. Two bright-eyed babies have put their heaps of sand together, and, on a strip of land thus formed, have built a long railway. Telegraph poles border it, and two guards, as long as one's finger, stand watching a train moving toward a station at one end of the line. The cars can be coupled and uncoupled, a thing which adds greatly to the enjoyment of the proprietors of the road, but which prevents the train making first-rate time, especially as one of them feels certain that the smoke stack of the engine should be toward the front, and the other is equally positive that it should be turned toward

¹From an article in the *Popular Educator*, by Elvira Carver, Westfield Normal School, Mass.

the carriages. However, the matter is soon amicably adjusted, and the train goes rolling to its destination. The teacher has apparently paid no attention to this little difficulty, but has allowed the boys to settle it between themselves. One of the most interesting features of the school is the wisdom this young woman shows in *letting the children alone*. Another is the amiability and happiness of the children. During the entire day one cannot discover a trace of impatience either in word or look.

Not far from this school is another, still more interesting, in which the children of more wealthy people are taught. The methods used are the most modern. In one room is a class of children, seven years of age, at work upon a map of the country between Zurich and the Rhine, forty miles distant. They have been studying the region for several months and are reproducing what they have actually seen. They have made excursions by rail to every station between Zurich and the Falls of Schaffhausen on the Rhine, and have spent a day studying each locality, so they are familiar with every river, lake, mountain, and village of the forty miles. The youngest class in this school, those of five and six years of age, have already begun the study of the rivers and mountains around the city; not by talking about them in the school-room, but by going to them in charge of a teacher, who gives them a lesson on the spot.

The teachers in Switzerland are obliged to do field work whether they like it or not. One can rarely leave the house just after dinner without coming across forty or fifty children with botany boxes over their shoulders, on their way to some field or mountain to have a lesson in botany, geography, or geology, as the case may be.

No lessons are given in the school-room on "chair-legs," "scissors," and other objects that are of no interest in themselves, and that have no relation to the subjects the children are pursuing. The teachers find ample material for language lessons in the flowers, minerals, and natural features that their classes need to become familiar with in order to study intelligently the sciences. The children keep records of their observations upon the weather, upon the daily temperature, the direction of the winds, etc. They record also where and when they have seen certain wild flowers in blossom. Children only six years of age are already making collections of their own. Each flower found by the child is pressed and pasted on to a page in a little blank book. On the opposite page the child makes a picture of the flower and writes below any thoughts that have been suggested to him by it. These books show that children's powers of observation are easily developed to a surprising degree.

THE human soul, like the great sculptor, often beholds, after some dreadful calamity, a luminous presence, and sees with clearer vision. Troubles, like thunder-storms, purify the atmosphere; and, when the sun shines out upon the moist sod, glistening with crystal beauty, the soul discovers new grace and larger truth on every side.

SCRIPTURE LESSON NO. 2.

FIRST MONTH 9TH.

SIN AND DEATH

GOLDEN TEXT: "To him that is born of the flesh, cometh sin, and death. It becometh us to be born of the Spirit."—John 1:17.

READ Genesis, 2, 15-17; 3, 6-10; Romans, 7, 12-14.

DISOBEDIENCE and wrong-doing always bring discomfort and remorse. To be tempted is the common lot; even the blessed Jesus was tempted, but he resisted, and was preserved from sin. The history of the temptation and fall of Adam and Eve are told in an allegory or legend, and the tempter is called the serpent. Ancient words and ancient thoughts are represented in a more or less human or personal form, and this must be considered when we read the present narrative.

The Samaritan Pentateuch has "liar" instead of "serpent," and this rendering is followed in John 8:44, where the deceiver is described as a liar and the father of lies.

Adam and Eve heard the voice of God in the cool of the day, as they had often heard it before, as we now hear it, in the quiet and stillness that succeed the heat and bustle of life—in the hour of meditation; and God calls us, as he called then, "Adam, where art thou?" and we are often willing to shield ourselves behind the wrong-doing of another, just as did our first parents, who never regained that innocent condition from which by transgression they fell.

In this account we have the beginning of that wandering from God, and disregard of his laws written upon the heart, which has marked the history of man ever since.

"In the day thou eatest thereof thou shalt surely die" was evidently not said of the mortal life, but of the innocent state in which man was made, and which he lost by transgression.

THIS LESSON TEACHES:

1. That it is those things that are pleasant to the taste, and fair to look upon, that are a delight to us, and in which we can see no harm, that often lead us into temptation.

2. That to be preserved from falling into sin, we must keep a close watch over our hearts that they think no evil, and over our eyes that they turn away from beholding evil.

A modern writer (A. P. Foster) says of this narrative, "Though there be satanic influences from without, there is a greater temptation from within." "Each man is tempted," says the apostle, "when he is drawn away by his own lust and enticed." This was the case with Eve. In listening to the tempter without, she woke in her breast serpents of desire far more dangerous. A sin is almost always brought about by one of these three influences; either the body craves a supply for physical needs, and the sin is attractive on the ground that it will minister to those needs, or the senses are delighted with the appearance of the sin and tempt to a closer acquaintance, or else the sin promises to minister to pride and establish one in a more commanding position. Eve thought she should be as God if she ate the forbidden fruit."

INTELLIGENCER AND JOURNAL.

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PHILADELPHIA, FIRST MONTH 1, 1887.

THE NEW YEAR.

AS we enter upon the uncertainties of another year, the outlook inspires hope and confidence in the steady advancement of the world along all the lines of progress. The unrest of human society, signifying the desire for better things, was never more widespread. The dissent from and disavowal of time-worn methods of thought and narrow dogmas of belief, and the corresponding changes in social customs and in business transactions, are important factors in the readjustment necessary to meet the growing demands for a broader and more enlightened administration of the affairs of men, and to maintain a standard of public and private morals that shall better represent the Christian virtues.

The earnest, patient search among the records of ancient civilizations, after what was best and most enduring in the golden ages of man's first endeavor, shows that the struggle between good and evil, begun with the beginning of his conscious existence as a social being, has continued, and there are found running through and woven into the fabric of every civilization threads of aspiration and ideals of higher conditions yet to be attained.

Ever as the serpent of deceit and falsehood trailed among the haunts of men has the bringing in of this "better hope" bruised its head, and the slow but certain process of upliftment gone forward. We translate into our own tongue the words of those who "fought and spake and sang" in the long ago, and find our best reasons for what we are to-day in the faithfulness with which they bore their part in the great field of human endeavor. History is ever repeating itself, because they who make history are always the ancestors of those who come after. The difference is not in kind but in degree. The best of every age survives, for the best allies us to the Eternal Goodness, and is immortal. It is the method that falls away, because methods must conform to the conditions out of which they are developed, and herein are we of this generation learning wisdom from the past. The lesson of the Master about the "new wine" is clearer now than it was a century ago, and the completeness of its teaching is yet to be developed. The problems that force themselves upon us

for solution are no graver or more formidable than those of other epoch-making ages, and never perhaps were the rights of the individual better understood or more loyally defended than now; never were the petty intrigues for place or preferment so transparent, or honesty and uprightness so valued. These are evidences of a growing appreciation for goodness, because it is good, and of a standard of public morals, far below the ethical code of the Sermon on the Mount, it is true, yet higher and more exacting than any that has previously been possible. The "exceeding sinfulness of sin" is more and more apparent, and while the "golden rule" is constantly violated, nations, as well as communities and individuals, are learning as they never learned before, that to respect the rights of others is the best means of defending their own. We who are the workers and the thinkers of this generation are largely responsible for the generation that is to follow. We are making the history of the future; let us wisely consider our position in, and relation to the great world about us, and as the new year succeeds the old, so let new hopes and fresh opportunities fill our hearts with glad thanksgiving that we are permitted to have a part in the great work of the world's redemption.

THE SEWING SCHOOL MISSIONS.

THERE is no more useful branch of mission work in which our young women can engage than the sewing schools, that have been for many years held in connection with several of our meetings in this city, and at the Mission at Fairmount Avenue and Beech Sts. It would add greatly to the usefulness of all these schools, if every woman amongst us, old and young, who has the health and leisure necessary for the undertaking, would enter into the service, and thus increase the working force, which is never quite adequate to the demand. Especially is this true of the Mission above referred to. An interested worker in another department of the mission calls our attention to this school, which is held every Seventh-day afternoon, from about the first of Eleventh month, to the close of Third month. It might be much larger and exert a more beneficial influence upon the neighborhood, if the number of teachers could be increased. Every year a large proportion of the children who ask to be admitted, have to be sent away because of the lack of teachers.

It is sometimes urged, that since sewing has been made a branch of the instruction in the public schools, the necessity for our sewing schools no longer exists; but it must be borne in mind that while this movement in our public system is very important, and must increase in usefulness, as its advantages come to be more fully appreciated, there can never be that

individual instruction given in the large classes of public schools that is received by the children who are taught in the mission schools, where the classes are small and the work of teaching is a service of love. There is another drawback which it is well to note. Many of the scholars in the public schools have, through what they learned in the sewing schools, become quite proficient in the use of the needle, but this is made no account of in the arrangement of the public school classes; the lessons there must be taken by every scholar according to the scholarship grade of the class to which she belongs.

MARRIAGES.

ROBERTS - HAINES. - At the residence of Mayor Pratt, Camden, N. J., by Friends' ceremony, Twelfth month 23d, 1886, Jonathan Roberts, of Marshall Co., Iowa, and Rachel Haines, of Clarksboro, N. J.

WILSON - SHARPLESS. - Before the Chief Burgess of West Chester, M. S. Way, Fifth day, Twelfth month 23d, by Friends' ceremony, David H. Wilson, of Hockessin, Del., and Edna, daughter of Caleb Sharpless, of Kennett Square.

DEATHS.

DIXON. - In West Philadelphia, Second day, Twelfth month 20th, 1886, Mary Anna, wife of Charles A. Dixon, and daughter of the late Joseph and Susan P. Hancock; a member of the Monthly Meeting of Friends of Phila.

FORCE. - In Lower Makefield, Bucks Co., Pa., Twelfth month 22d, 1886, Rachel Force, wife of Zephaniah Force, Sr., in the 79th year of her age; a member and for a number of years an Elder of Makefield Monthly Meeting.

HAINES. - Twelfth month 20th, 1886, at her residence, Pleasant Grove, Lancaster Co., Pa., after a lingering illness, Mary K. Haines, wife of William P. Haines; a member of Little Britain Monthly Meeting, in the 60th year of her age.

KNOWLES. - In Taylorsville, Bucks Co., Pa., Twelfth month 24th, 1886, Benjamin Knowles, aged 84 years.

VERY near together are the hearts that have no guile.—CONFUCIUS.

IF we are to grow and increase as a Church, if we are to make real progress, the work must begin within—within our own hearts, subjected to the sanctifying influences of the Holy Spirit; and within our own communion, cleansed and guided by the same Divine Illuminator. I think if those who are without, could, as a more general rule, take knowledge of us as men who have been with Jesus, the very persons we should most wish to win would be attracted to us by our walk and conversation. But till, through the presence and power of the Holy Spirit, we have made some progress within, in the direction that I have indicated, external progress will, I fear, either not go on at all, or, if it does, will probably be neither to the glory of God, nor to the real advancement of God, nor to the real advancement of His kingdom upon earth. Let us therefore think and speak less about thoroughness of belief and more of spirituality of life.—*The Bishop of Argyle.*

"PASTORS" FOR WESTERN ORTHODOX MEETINGS.

[The following is an editorial article from *Friends' Review* of Twelfth month 23d. It presents so many points of interest in reference to the question of maintaining "pastors" that we print it in full.—EDS.]

IT may have been a mistake for us to encourage the sending of accounts of meetings of Friends which are considered to have declined "in consequence of neglecting or refusing to retain and suitably support a pastor." If evidence of such a causation could in any cases be made valid, of course it would be right to accept it, and give it full weight. But here is the great difficulty. Coincidence is not nearly always causation. We know that pastors in other denominations have not always succeeded in maintaining life and growth in their congregations, even numerically; and exceptions to such success in a higher sense than that of mere numbers, are many. We know also (and have to repeat, because some on one side of recent discussions seem to forget it) that meetings of Friends once, in their earlier days, grew large, and were full of life, when nothing would have been farther from their thoughts than having one settled and supported pastor for each meeting.

With a desire to get to the bottom of this subject, we wish to give attentive consideration to two letters just received, bearing upon it. Places are not mentioned in the following extracts, for fear of possible pain to individuals:

"A Friends' meeting in this city, started twelve years ago, never had a pastor, never felt inclined to have one. Now nearly dead in consequence of this neglect. How do I know this? Well, for instance, Friends composing this meeting had sons and daughters grown, or growing up. Their own meeting having no pastor to look after them and organize them into Christian work, no certainty of hearing some important teaching if they went to their own meeting, they began to drop off and attend the Methodist meeting near by.

"Revivals led by the very best talent brought some converts and accessions of young people to our meeting. But there being no regular pastor to devote his attention to these lambs of the flock, they soon fell away and have not been seen in our meeting for a long time. Finally some of the parents began to go where they could get spiritual food and encouragement certainly every Sabbath. We had two resident approved ministers. One a man of a family of seven to provide for by daily secular labor. The other the mother where she had the care of a smaller family and much domestic care and work burdening her every hour of the week and a good part of the Sabbath. There was no financial support ever offered to either of these two devoted ministers. No encouragement was ever shown them to devote their time to the work of the Lord. With sickness in both their families, and with occasional visits of a religious nature to other meetings, our meeting was not always certain of one of them being with us. They could not have quit their secular work to act as pastors, as our meeting would have been financially too poor to have supported either one of the families while the

head was giving constant time to our Lord's work. They were not at fault at all. They have preached when they could, during the past eight years, and some very able sermons, and always with humility and fervency. What has our meeting done for them? Nothing but criticise and find fault. Our meeting has never given them a cent of financial support.

"What could our meeting have done? Well, it could have joined with another meeting within six miles to support a man without family, or a strong and earnest woman without family, who within two years could have built in either place a congregation amply able to support their own pastor provided he or she was without family. We could have organized and interested our young people in the work (as they have done so effectually in Cleveland, O.) and could have kept and made strong converts, and could have had three times as many converts.

"In another direction from the centre of the city a zealous young man held a series of meetings about three years ago, and there were enough converts to form a small meeting of themselves if they had had a pastor. They joined Friends. There was no effort to supply them with a pastor. That meeting declined rapidly and has long been dead. This is instance number two.

"Twelve miles away a minister held successful revival meetings, and a number joined Friends and ran well for a season. No effort was made to supply a pastor for them. They are dead again. This is the third instance.

"A few years ago there was a flourishing meeting at —, not far from here. For several years that meeting has been entirely dead and discontinued. This is the fourth instance."

Thinking over the brief history of the meeting first above mentioned, we cannot avoid being struck with what is said of two resident ministers, who are described as faithfully doing all they could in religious service. "What did our meeting do for them? Nothing but criticise and find fault." Here is, to our view, enough to account for the declension of a meeting; quite enough to rule such a case out of court altogether. The present writer has had opportunity to observe that the system of paid pastorates does not prevent the disposition, where there is a tendency towards it, of criticism and fault-finding. Indeed, it is especially liable to its promotion. Those who pay for service usually wish and expect it to be satisfactory to themselves in all particulars.

Further, in the above letter, there is interest in the suggestion of the possible engagement, in such a case, of "a man," or "a strong and earnest woman," "without family." Is it not supposable, that some meetings might make it a condition that their pastor should not marry? There, at some distance, looms up the idea of celibacy of the priesthood; which is well known, with effects very far from being desirable, in the Roman Catholic church. It has been well said that it is now proposed for Friends to try anew experiments which have been tried and found wanting, over and over again, in other churches.

Where a zealous young man held a series of meetings probably lasting a few days, it may have been a

few weeks), a good impression was, no doubt, produced. There may have been a number of converts. Care should have been taken by other Meetings to shepherd them. But if, in the absence of a settled "pastor," the meeting "rapidly declined" and died, it remains to be proven, and, frankly speaking, we are not prepared to believe, that it was composed of those who ought to be called Friends. They can hardly have been such as the many were of whom George Fox said that his part was "to bring them to Christ and leave them there." Not that G. Fox meant to neglect any, or to encourage neglect. But that a religion which *wholly depends on man* for its persistence, is like seed sown by the wayside; not that which has fallen on good ground.

Our other letter, from a place in the far West, is in part as follows:

"Since our meeting was established we have had one experience with a 'pastor.' We did not at any time expect or agree to do more than assist the Friend until he could find remunerative employment; and when we discovered that what we were doing in the way of assistance seemed to be a hindrance to the pastor's getting a living for himself, we stopped the supplies. I do not think there are any of our members who will not admit that this 'pastorate' was not productive of the results desired, but unfortunately some of them lay the blame on the individual or circumstances, and not on the system, and so desire to repeat the experiment.

"Our meeting has not 'declined or died out in consequence of neglect, or refusal to retain or suitably maintain a pastor.' There has not been any special growth (apart from immigration) at any time since our organization, but in my judgment our meeting suffered loss during the time and in consequence of that 'pastorate,' but I do not think such will follow a pastorate, if such a thing be possible, truly ordered and directed by the Lord, and not in man's wisdom."

"If such a thing be possible." We have no right to deny such a *possibility*. But we are very sure of the facility of mistake in supposing it in any given case. The past experience of the Society of Friends is against it. So is also much in the experience of other denominations. May all who are interested humbly and reverently put aside prepossessions in favor of either old or new ways, and endeavor to learn what is *now* the will of the ever-present Head of the Church.

"THE Sermon on the Mount" is Israel's last word Freed, at last, from partiality, prejudice, narrowness. Israel chants through the lips of Jesus the strain of the love divine. Through him, the Father is revealed. God is discovered at last. When man is seen to be God's child, man's relation to God is finally and surely known. . . . Sitting on the Mount of Galilee, Jesus sang at last the song of Israel's and the world's redemption.—S. R. Cuthrop.

WORLDLY joy is a sunflower, which shuts when the gleam of prosperity is over. Spiritual joy is evergreen, an unfading plant.—Racine.

COMMUNICATIONS.

ELISHA BATES AND THE WESTERN "ORTHODOX" FRIENDS.

EDITORS INTELLIGENCER AND JOURNAL:

JUDGING from the changes which our Western "Orthodox" Friends are making, the views of Elisha Bates seem to survive and assert themselves in a remarkable manner. It was he who in the controversies of 1827 was the most conspicuous opponent in Ohio of Elias Hicks, and may be said to have led the movement by which the Orthodox became a separate body in that section. Yet he did not long remain with them, being testified against by his own monthly meeting, and disowned. After his disownment he published, in 1837, his book, a somewhat well known controversial work entitled, "An Examination," in which, in order to sustain himself in the changes which he had advocated, he undertakes to prove that the early Friends were "Hicksites." He quotes from them freely, and the views of Robert Barclay, William Penn, Samuel Fisher, and Isaac Pennington are especially obnoxious. The distinction which they all made between the body of the man Jesus and the Christ of God he severely anathematizes, and declares that "the Hicksites have the fairest claims to the character of the early Quakers"—an averment which it might seem the advocates of the present innovations, such as David B. Updegraff, had come to believe true. He charges that the early Friends all held with William Penn, who said: "We deny that Person, (the Son of God), that died at Jerusalem, to be our Redeemer;" and he, (E. B.), ridicules what Barclay says concerning the Vehiculum Dei, calling attention to the identity of the language of Elias Hicks and Pennington. From the latter's works he quotes largely, and strongly denounces as "Hicksite" this among other expressions: "This we certainly know, and can never call the bodily garment Christ, but that which appeared and dwelt in that body." He makes numerous and copious extracts from the writings of other early Friends to show that this view of the Christ was the thought which prevailed among them.

Stating his own position, as opposed to those who had disowned him, he says: "After the Separation, [from the "Hicksite" body, so-called], I continued to preach the same doctrine which I maintained in that controversy." But the Ohio Orthodox seem to have then become tired of his repetitions, and to have especially observed and condemned his denunciation of the doctrine of "a universal saving light." And he notes that on the occasion of his second visit to England, at a large meeting at Newington, "an individual in the youth's gallery made a violent objection" to his preaching, exclaiming "that they had heard much of an outward Christ—but nothing of the Christ within, the Hope of glory."

He was baptized, he says, in 1836, at Homerton, near London, and soon after his return to Ohio he was disowned.

The chief cause of difficulty between E. Bates and his Ohio friends seems to have been what he calls "A Rule." He maintained, with the "Beacon" party in England, that "the Holy Spirit cannot in any proper

sense be denominated a Rule," and contends that the Bible is *the rule*. He seems, soon after 1827, to have begun to speak freely of there being, as he conceived, "Hicksism" still amongst the Orthodox, and was much shocked at a prayer which was delivered in a meeting of ministers and elders—that "that book called the Bible might not be made an idol."

Fifty years have passed away, and lo!

"Even in his ashes live their wonted fires."

Certain it is that the influence of men's lives survives them, and the tendency to Batesism is still at work. Palpable evidence of it we have in the baptism of those twenty "Friends" at Alum Creek. And the manner in which those people speak of our early Friends as having set aside the Scriptures is all a piece of the same garment. They are in the same tone as Elisha Bates used in reference to our ancient worthies, as witness the manner of his criticisms of Samuel Fisher. He especially attacked the following passage from S. F.'s works, (p. 397): "Shall we think because J. O. thinks so strangely, that so corruptible and so corrupted a stream as the letter now is, since vitiated and interpolated, can be judged a fit measure to judge the Fountain by, (*i. e.*, The Light, Word, and Spirit it came from), and a fit measure to correct, and examine and determine those originals by?"

The reader will remember that Samuel Fisher was one of the most distinguished of our early Friends. He was also a Hebrew and Greek scholar. He "sealed his testimony with his blood," dying in a prison's cell.

DAVID NEWPORT.

THE "INTELLIGENCER AND JOURNAL"

EDITORS INTELLIGENCER AND JOURNAL:

I READ with some surprise the editorial in Twelfth month 11th, which says that "a friend in the West writes us, on the subject of the INTELLIGENCER, that part of its subscribers do so merely to increase its usefulness, and seldom take time to read it." I remember well that in its early days, a quarter of a century or more ago, Friends in New York were not used to look to the periodical press to furnish matter to interest them as Friends, having never had much offered in that time except Samuel Wood's almanac, and the INTELLIGENCER seemed to have hard work to find where with—inside the limits of the Society—to keep the readers' minds directed to its pages for mental food, and of course it did not incline to travel far outside of that to fill its pages.

But I am prepared to say that that is all long since changed, and I think it may be declared that the INTELLIGENCER takes rank among the best weekly productions of the press published in the interest of any religious society. I am also free to say, that if that friend in the West, and the others of whom he speaks, will each spend an hour with the paper, for two consecutive weeks, they will find a chain of interest thrown around them, and will be induced to hail thereafter its arrival with pleasure, and after reading to send it on its way that others may get pleasant mental nourishment and instruction therefrom. And the writer has found that past readers numbers gathered up and sent to homes of the aged, to

hospitals, and institutions of that sort, receive a hearty welcome and produce great thankfulness, and may be supposed to act as a balm, mental, moral, and physical. D. D. W.

New York, N. Y.

NEWS OF FRIENDS.

—Two Friends of the sub-committee appointed to visit in Southern Quarter were in attendance at the quarterly meeting on the 1st of 12th month, at Camden, Del. A private letter from one of these contains the following: "There was a pretty good attendance at the quarterly meeting. Several Friends from other parts of the Quarter were there, and we had a good meeting,—quite a favored meeting. Next day was the youths' meeting, which was the crowning one of all. It seemed as if the very windows of Heaven were opened, and poured down power and love until there was no more room to receive it, and all seemed satisfied and very loving and tender."

—A letter from a friend at Winchester, Va., on business matters, has the following *postscriptum*: "Elizabeth Comstock, [a member of the other branch of Friends] attended our meeting at Hopewell, a few weeks ago. She made some beautiful remarks from Jeremiah, "With loving kindness have I drawn thee." Elizabeth visited the hospital in Winchester, at the close of the war; she also visited Gen. Sheridan's headquarters, in company with E. Sharpless, (I was with them.) At Hopewell she spoke of our beautiful Shenandoah Valley, now covered with the shocks of corn, and its granaries filled with grain, and alluded to the past in touching terms. Although she belongs to the other body, I think her lamp is filled with the true oil."

SONG OF THE LIGHT.

By WM. PITT PALMER.

FROM the quicken'd womb of the primal gloom,
The sun roll'd black and bare,

Till I wove him a vest for his Ethiop breast,
Of the threads of my golden hair;
And when the broad tent of the firmament
Arose on its airy spars,
I pencill'd the hue of its matchless blue,
And spangled it round with stars.

I painted the flowers of the Eden bowers
And their leaves of living green,
And mine were the dyes in the sinless eyes
Of Eden's virgin queen;
And when the fiend's art, on her trustful heart
Had fastened its mortal spell,
In the silvery sphere of the first-born tear
To the trembling earth I fell.

When the waves that burst o'er a world accursed,
Their work of wrath had sped,
And the Ark's lone few, the tried and true,
Came forth among the dead;
With the wondrous gleams of my braided beams
I bade their terrors cease;
As I wrote on the roll of the storm's dark scroll
God's covenant of peace.

Like a pall at rest on a pulseless breast,
Night's funeral shadow slept,
Where shepherd swains on the Bethlehem plains
Their lonely vigils kept;
When I dashed on their sight the heralds bright
Of Heaven's redeeming morn,
As they chanted the morn of a Saviour born —
Joy, joy, to the outcast, man!

Equal favor I show to the lofty and low,
On the just and unjust I descend:
E'en the blind, whose vain spheres roll in darkness and tears,

Feel my smile, the blest smile of a friend:
Nay, the flower of the waste by my love is embraced,
As the rose in the garden of kings;
At the chrysalis bier of the worm I appear,
And lo! the butterfly's wings!

The desolate Morn, like a mourner forlorn,
Conceals all the pride of her charms,
Till I bid the bright Hours chase the Night from her
bowers,

And lead the young Day to her arms;
And when the gay rover seeks Eve for his lover,
And sinks to her balmy repose,
I wrap their soft rest, by the zephyr-fanned west,
In curtains of amber and rose.

From my sentinel steep by the night-brooded deep,
I gaze with unslumbering eye,
When the cygnus star of the mariner
Is blotted from the sky;
And guided by me through the merciless sea,
Though sped by the hurricane's wings,
His compassless bark, lone, weltering, dark,
To the haven home safely he brings!

I waken the flowers in their dew-spangled bowers,
The birds in their chambers of green,
And mountain and plain glow with beauty again,
As they bask in my maternal sheen.
O, if such the glad worth of my presence to earth,
Though fitful and fleeting the while,
What glories must rest on the home of the bless'd,
Ever bright with the Deity's smile!

LIFE'S THRESHOLD.

O LITTLE feet, as yet untired
By any steps on life's rough way!
O sweet blue eyes, undimmed by tears:
O dimpled hands, stretched out in play!

Love longs to lead those little feet
Through sunny meadows, bright with flowers;
Where all is fair, and glad, and sweet—
An azure sky that never lowers.

Love longs to teach those laughing eyes
To see with clear and earnest sight
Each turning page of life's great book,
Where few, alas! can read aright.

Love longs to give those little hands,
Stretched out to us in merry play,
Blossoms to hold, that have no thorns,
And treasures none can take away.

And yet how powerless, at the best,
Is human love. Through hopes and fears,
Those little feet must walk alone,
And those blue eyes shed many tears.

Those little hands may have to yield
Up treasures they will toil to gain.
And they must find earth's flowers have thorns,
For every joy is fraught with pain.

But, Love eternal, Thou art near;
Around our restlessness, thy rest!
Those Thou must guard, and guide, and teach
Are now and ever fully blessed.

Oh, may these feet walk in thy ways;
May these sweet eyes look up to Thee;
These little hands receive Thy gifts:
Thus blest to all eternity.

—Selected.

CHILDREN.

BY WALTER SAVAGE LANDOR.

CHILDREN are what the mothers are.
No fondest father's fondest care
Can fashion so the infant heart
As those creative beams that dart
With all their hopes and fears upon
The cradle of a sleeping son.
His startled eyes with wonder see
A father near him on his knee,
Who wishes all the while to trace
The mother in his future face.
But 'tis to her alone uprise
His wakening arms, to her those eyes
Open with joy and not surprise.

GOOD READING AS CHOICE COMPANY.

[The following essay, read at Blue River Quarterly Association of First-day Schools, held at Clear Creek, Ill., Eleventh month 26, 1886, is sent us by our friend Abel Mills, who says it was prepared by a young woman, a pupil of Clear Creek First-day School.—Eds.]

"Silent companions of the lonely hour,
Friends, who can never alter nor forsake,
Who, for inconstant roving have no power,
And all neglect or slight must calmly take;
Let me return to you, this turmoil ending
Which worldly cares have in my spirit wrought,
And o'er your old familiar pages bending,
Refresh my mind with many a tranquil thought,
Till haply meeting there from time to time
Fancies, the audible echo of my own,
'Twill be like hearing in a foreign clime,
My native language spoke in friendly tone;
And with a sort of welcome I shall dwell
On these, my unripe musings, told so well."

—MRS. NORTON.

THE winter is now closing upon us, and many will be in a position where companionship and social pleasures are limited, but they need not lack of entertainment, if they choose. To one living in retirement, books,—good reading,—are an infinite relief. If he follows the advice of Lord Bacon he must read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider; his mind will be strengthened, his language higher and purer, and his whole moral nature refined and uplifted.

It is scarcely worth while to read unless we wish to learn something, and if we do but make a small effort it is a very easy matter to get in the way of re-

flecting upon what we read. Once in this way the language and thoughts of the great writers mingle with ours, and thus our nature changes. Hence the importance of selecting with care the books we read. Many of us have younger children around us, and we should make it our duty to select their reading matter. Do not let them read anything in order to get them in the way of reading. Better by far is he who cannot read, and consequently must largely depend upon his own sense for a guide, than he who early began to read anything he could find. Impure literature, or unnatural pictures of human life, have pretty much the same effect upon most children as has a drink of intoxicating liquor. The burning desire for another drink follows in either case, and it all leads to the same black end. If, then, any one by our carelessness, when under our control, is lost because of what they read when young and susceptible to influence, will it not be fair and just when we are called to give an account for our deeds done in time, if we lose our own souls for having caused the loss of theirs?

In this age of books, an average lifetime with its other duties is not sufficient for reading all, so we can only cull from those writers of the past whose names retain their original lustre, and those of the present whose books are favorably received, and whose good reputations have been long established by literary critics. The editor's table in good newspapers and magazines contains notices of most of the latest publications, and is often an excellent help in making selections.

It is not necessary, however, that we should read everything that is recommended, for as someone has said "too much reading is like too much eating; we become mental dyspeptics." All may find in reading something to suit their taste, for the field is boundless. Historical reading enables us to better shape our future from what we have gathered from the past. Old legends and mythologies are very fascinating and are partly history. Travels which portray human nature are very interesting and instructive. Biographies and lives of prominent men in the world's history, both of the distant past and of the present, have much the same effect as history. "The proper study of mankind is man," and books which treat of him and his attributes should be read by all. Moral maxims may be liked by some, but unless put in newer forms they have but little effect, for continual handling wears off their beauty and we tire of them. True stories of adventure and hardship of early settlers are very interesting, serving to while away hours when we do not feel like philosophizing upon what we have read. Novels may be read but sparingly. Do not devour every summer novel you can find. Those which are true to life and contain lessons on human nature as well as a liberal amount of information upon various subjects beyond the mere romance are best. They should also direct our thoughts to the better way.

I find much pleasure in this silent companionship, and oftentimes my odd hours and evenings are spent in this way. I will mention three well-known books to show how I have learned to read them.

The first two are books on Martin Luther. One is called the *Schöenberg Gesta Family*. It is a fictitious diary gathered from history, portraying most clearly the pitiful, miserable condition of the people of Luther's time, and tells the story of his life and works. The other is "Anecdotes of Luther" by Dr. Macaulay, editor of the *Lectures House*.

The people of Germany, in the youth of Luther, were thoroughly priest-ridden, believing God was a terrible being, whose wrath was forever pouring forth in every conceivable manner upon his poor defenceless subjects. The monasteries and nunneries were full of poor souls who were trying, as they supposed, to live lives of humility and self-denial in order to enter the kingdom of heaven. Alas, it is the case too often, now. Too many are in this condition, yet, right in the country where Luther lived. The Reformation did not reform permanently the religious spirit of the people of his own country; but the spirit of freedom is mighty there. Superstition is extremely hard to shake off, and it needs a Luther for every generation. Luther, as was natural, was religious according to the standard of the time. He became a monk through fear of eternal death. He was caught in a terrific storm in a forest, and believing it to be the forerunner of evil to him, he resolved that if God would only spare him he would become a monk. After many a day of doubt and fear, his eyes gradually opened to the fact that the God he hated once was Love. Thanks to the careful education he had received for a profession, he could read the Latin Bible. He had read it at college, but its true value was unknown to him until after entering the monastery. His struggle for peace ended after he had read and studied and believed that "God so loved the world that he gave his only son, that whosoever should believe on him might not perish but have everlasting life." In all his stormy after years, when struggling almost alone against oppression and wickedness, for his down-trodden brethren, he never forgot this, and he did a mighty work. He lived to see the people in great numbers reading his own translation of the Book he loved so well, and also his discussions and explanations of the same book. He also wrote treatises and theses upon the fallacy of indulgences and other false doctrines of religion, which were eagerly read, causing the Pope to vent his wrath by issuing a Bull of excommunication against him, which was burned in contempt. His strength was from something higher than human hands. By daily communing with God, he received a strength which enabled him to go before the Diet at Worms, and acknowledge before all that he wrote the books which were charged against him and then say, "here I stand, God helping me; I cannot retract."

Oh what a grand thing it would be if there were more such as Martin Luther! If more would learn to trust and believe with such a simple, childlike faith as that man's! We have only to listen to conscience and follow its teachings, taking as a sure guide of Divine forgiveness the perfect Peace which Christ gives him will give to his followers who have said: "Here I stand, God helping me; I cannot retract."

The last book is "Tom Brown's School Days at

Rugby," by Thomas Hughes. Love for God, country, and each other, are written plainly everywhere in this. How truthfully it explains the relations which must exist between two people to form that rare and precious jewel true friendship! Here are his words: "A time must come in every human friendship, when you must go down into the depths of your heart and lay bare what is there to your friend, and wait in fear for his answer. A few moments may do it, and it may be that you never do it but once; but done it must be if the friend is to be worth the name. You must find what is there, at the very root and bottom of one another's hearts, and if you are at one there, nothing on earth can or at least ought to sunder you."

True friendship comes of no short acquaintance; it takes years to find out each other's hearts, and in consequence we have very few acquaintances who are truly our friends. It is a hard thing to retain a friend for life. We are so prone to selfishness. Some idle jest from another, some trifling mistake, as we in our selfishness may judge, will bring an uncompromising opinion, which, when once expressed, is hard to recall. And even if we wish to atone pride stands in the way. Thus we lose our friends. The phrase stings all the sharper because we were once their confidants, too. This is especially true between teacher and pupils; pupils are often selfish and jealous hearted. Jealousy, that meanest of all human passions, often causes much pain to the teacher, and causes too a break which Time may, but cannot always heal. When in after years light comes to a pupil who has once spoken unkindly of a teacher or held back the credit which should have been given, gratitude and love, with a sense of the wrong he has inflicted come, also, as it came to Tom Brown when he realized how much his old master, at whose tomb he was bowing, had done for him.

In truth friendship permits no freedom, no prying into secrets, no idle jests upon things sacred and holy; but a full, free understanding of each other. All that is told of their sorrows, troubles, joys or hopes must come without asking, and must be faithfully kept alike as we keep our own. Let us be careful not to lecture them upon their shortcomings, for it belittles and does questionable good.

We never like to be told of our faults. Better draw the mantle of loving charity over them and guard ourselves against our friends' faults if we can't see our own, for then it is likely that the good example will cause them to be better.

We are all in need of more light; let us each hold up our lamps just as high as ever we can to aid each other. For then we shall be in less danger of falling on our way to take passage in the boat which carries its foot-sore passengers to the shores of a land of rest, sublime, eternal, and oh, how sweet!

DILLA HARTSOCK.

If thou wouldst be happy and easy in thy family, above all things observe discipline. Every one in it should know their duty: and there should be a time and a place for everything; and whatever else is done or omitted, be sure to begin and end with God.—PENN.

THE LIBRARY.

HISTORY OF THE INDIAN WALK PERFORMED FOR THE PROPRIETARIES OF PENNSYLVANIA IN 1737; To which is appended a life of Edward Marshall. By William J. Buck. Pp. 299. \$2.00. Philadelphia: (Edwin S. Stuart, Agent.) 1886.

"The Indian Walk" is a famous event in the early history of Pennsylvania. "The Proprietaries," (who were at that time the sons of William Penn), desired to secure from the Delaware Indians a title to the lands on the Delaware, north of Wrightstown, and a council with some of the chiefs was arranged for and held at Philadelphia on the 24th of Sixth month, (August, Old Style), 1737. At this council the Indians, four chiefs or sachems being present, agreed to confirm to the Proprietaries as much land as would be contained within a line "back into the woods as far as a man can go in a day and a half," and then extended to the river Delaware.

The "Walk" to carry out this agreement, was performed a few days later,—the 19th of Seventh month, (September), by three persons, Edward Marshall, James Yates, and Solomon Jennings, who had been employed for the purpose by the authorities representing the Penns. They started at sunrise, and walked rapidly throughout the day, accompanied by a number of persons, most of whom were on horseback. On the following day they pushed on for six hours, and reached the north side of Pocono mountain, beyond the Lehigh River, and from that point a line was run (by the Colonial Surveyors), at right angles with the "Walk," over to the Delaware, reaching the river near the mouth of the Lackawaxen. The walkers had covered in the eighteen hours about sixty-five or seventy miles, and as they had to cross hills and mountains, wade streams, etc., this was rapid going. Their work gave to the Penns a very large and valuable tract of land, including the greater part of what is now Bucks county, north of Wrightstown, and the lands which the Indians particularly cherished about the mouth of the Lehigh, "The Forks of Delaware."

It has been the uniform judgment of impartial historians that the "Walk" was a deception of the Indians, and that their lands were unjustly taken from them by means of it. The writer of the present book, W. J. Buck, enforces this view in a very earnest and emphatic manner, and he includes in the fraudulent transaction not only Thomas Penn, the Governor, but all his agents and representatives who took part in the business. Moreover, W. J. Buck regards the deception as two-fold: First, he asserts that the lands secured by the Walk, (which was to be simply to define the confirmation or quit-claim agreed on at Philadelphia), had never really been sold by the Indians, or in any way paid for, and that they were deceived in this matter at the council in August; and second, that the Walk itself was altogether dishonest, the three men having been carefully chosen as persons of great endurance, who could traverse the utmost possible distance in the allotted time. He has made, no doubt, a more full examination of the evidence on the subject than any other

writer concerning it, and he quotes from numerous authorities, records, documents, letters, etc., to sustain his view.

After having described the Walk itself, with much circumstantiality and detail, W. J. Buck reviews the attitude of the Friends of that day toward the business, and in general their treatment of the Indians. He asserts "that the Society of Friends, as a body, did nobly stand by the Indians, in the various wrongs that were inflicted on them, not by empty words and actions, but by the better Christian example of extraordinary acts of disinterested benevolence and friendship." This assertion is abundantly borne out by the facts. The action of the Friends, both officially, in their meetings, and through their "Meeting for Sufferings," or Representative Committee, was at once courageous, firm, and honorable. The organization of the "Friendly Association," to maintain peace with the Indians by fair treatment, and to supply means for gifts to them or purchases from them, in place of paying taxes for war, is one of the most creditable episodes in the early history of this country. We doubt whether anything equal to it is to be found in the records of any other colony.

THE USEFULNESS OF CLASSICAL STUDY.

The Pall Mall Gazette, (London), recently published letters from a number of prominent persons in reference to the study of English and "classical" literature, and a friend in England sends us a clipping containing the views of W. E. Gladstone and John Bright. The former wrote briefly as follows:

Your subject is one worthy of any effort, and I sympathise with what I understand to be your views, utterly deploring whatever tends to displace a classical education for those in any way capable of receiving it, and strongly disapproving, so far as I am entitled to give a judgment, all efforts in that direction. I agree very much with what has been well expressed, I think, by the Warden of All Souls'.

[The Warden of All Souls' expressed the opinion, on Nov. 25, that "unless English literature were studied in connection with the Greek and Roman classics, its introduction into the Oxford examination system would be injurious to the interests of education."]

Mr. Bright writes at greater length as follows:

"Your letter has caused me some surprise, and has afforded me some amusement. You pay me a great compliment in asking my opinion on the question you put to me, which is one with which I do not feel myself competent to deal. As you know, I have not had the advantage of what is termed a classical education. My limited school time scarcely allowed me to think of Greek, and I should now make but slow steps in Latin, even with the help of a dictionary. From this it will be clear that my knowledge of, or any success I may have attained in, my own language owes nothing to instruction derived from the great authors of antiquity. I have read some of their works in English translations; only recently I have read Mr. Jowett's translation of the Dialogues of Plato, and have been more astonished at the won-

derful capacity and industry of the Master of Balliol than at the wisdom of the great Philosopher of Greece.

I suppose the youth of ancient Greece read the best authors of their own country, and the Roman youth the best authors of Rome. To have read Greek among the Romans would not have done so much to create and continue a classic Latin as to read and study the best books of Roman writers. So now, and with us, what can Greece and Rome do for English students more than can be done for them by the best writers of their own tongue? Is there anything in the writings of the ancients that can compare in value for the youth of England with our translation of the Bible, especially of many of the Psalms and some of the Prophets, or with the unsurpassable grandeur and beauty of Milton? If all existing Greek and Latin books were destroyed, is there not in our English classics sufficient material whereon to build a future of which our future need not be ashamed? The learned men who were recently employed to revise the translation of the New Testament were, I presume, especially learned in the tongue of ancient Greece. No one has complained of their ignorance of Greek, but many have been surprised at and have complained of their failure in regard to English. They may have been profound in their knowledge of the ancient classics, but in English equal to the translation they were engaged to revise, they seem to me to have shown more of feebleness than of strength. You ask me if I believe that the classics of the modern world are an equivalent, from an educational point of view, for the Greek and Roman classics? I answer that, as probably all the facts of history, or of biography, or of science, and all the reasoning to be found in ancient books, are to be found in modern translations, it follows that the study of the ancient languages is not now essential to education so far as the acquisition of knowledge is concerned; and that as the study of the best writers of English must be more effective in creating and sustaining what we may term classic English than the study of any foreign or dead language can be, it seems to follow that the classics of the modern world are, from an educational point of view, an equivalent for the Greek and Roman classics. The knowledge of the ancient languages is mainly a luxury. It is useful from the fact that science has enlisted it in its service, and it is pleasant to possess, and because it is pleasant it is a possession of value, with those who wander among ancient books, and whose association is chiefly with the limited class who are enabled by leisure and temperament to give themselves up to studies which are not open to the multitude. I have written what has occurred to me after reading your letter. I do not feel competent fully to discuss the question submitted. I am one of the unlearned, having derived little or no nourishment from the fountain from which you have drunk so abundantly. If my answer to your questions disappoints you, or seems to you shallow and unworthy, I am afraid it will add to the proofs you have of the insufficiency of an education in which classical learning has not been included.

THE END OF SLAVERY IN CUBA.

FRIENDS of humanity all over the world will hear with interest, with pleasure and with gratitude that the Queen Regent of Spain has signed a decree freeing the slaves in Cuba from the remainder of their term of servitude.

The reform thus consummated by a graceful and, let us add, womanly act of generosity, began more than fifteen years ago in the law of February 10th, 1869, which provided for the conditional liberation of certain classes of slaves in Cuba, and for the payment of recompense to the owners of the men and women freed. In 1879 a bill was passed by the Cortes for the gradual abolition of Cuban slavery. This law at once liberated slaves from 55 years old and upward. Slaves 50 to 55 were set free in 1880; from 45 to 50 in 1882; from 40 to 45 in 1884, and from 35 to 40 in 1886. The intention of the law was to set free those 30 to 35 years old in 1888 and those under 30 in 1890.

The recompensing of owners has gone on from the first, but since 1880 a sum of 100,000 piastres has been set annually apart in the Cuban budget for defraying the expenses of the emancipation, each owner receiving recompense at the rate of 350 piastres per slave.

That the abolition policy has been moderately successful is fairly indicated by the statistics of emancipation. In the seven years between 1870 and 1877, the number of slaves in Cuba was decreased by 136,000, but the population showed a falling off in the same period of 20,500. In December, 1878, Cuba still had 227,902 negro slaves.

We may conclude, therefore, that Queen Christina has bestowed upon upward of two hundred thousand slaves the rights and privileges of freemen, and the act is none the less magnanimous because it has anticipated by four years the emancipation in 1890 contemplated by the Cortes itself. Spain has long been the only European State permitting the existence of slavery in its colonies; that, impatient of the slow justification of legislative enactment, she has at last rid herself of the reproach by an act as noble as it was well timed, offers one more promise of the new and vigorous life which seems to be returning to the later years of her existence as a European State.—*N. Y. Herald.*

NEWS AND OTHER GLEANINGS.

—The carrier-pigeon service in Paris is now most carefully organized, and the latest census shows that there are 2,500 trained birds, which can take despatches in and out of the capital in the roughest weather. Some are taught to go to the neighboring forts and towns, others to distant parts of the provinces.

—Susanna Warren, who was perhaps the oldest person in the United States if not in the world, died at Sassakawa, Seminole Nation, Indian Territory, on the 15th of last month. It is stated that she was born in St. Augustine, Fla., in 1750, a slave. In 1818 she, with other Spanish slaves, fled from Pensacola when it was taken by Gen. Jackson. She lived in the Seminole country until the second treaty of peace with the Seminoles, when she was regarded as their common property, and was removed with them to the Indian Territory.

—In conformity with an agreement with England, the German Government has annexed several of the Solomon Islands.

—NEW ORLEANS, December 18.—The British ship *Struan* from Rio Janeiro, reports having encountered, just south of the Mississippi, an enormous collection of waterspouts. The sky was cloudy and the air thick, but the fog suddenly cleared away and showed that the vessel was surrounded by an indefinite number of waterspouts, some of them unusually large. There were eighteen in the immediate vicinity of the vessel, and two came so close that it was necessary to change the course in order to escape them. The spouts were shortly after swept away by a whirlwind.

—A Washington despatch of recent date says: "A rather novel request was received at the interior department from a young man living in Nebraska, who wants to marry a daughter of Standing Bear, a Sioux chief. He tells who he is and encloses a photograph of the girl, who is very good looking, and was educated at Carlisle. The young man, however, wishes to go and live on the reservation with his prospective wife and her relations, and for this reason it was necessary to obtain the permission of the interior department. White men are not allowed to stay on an Indian reservation unless they have authority from the government to do so; therefore this young man was obliged to take the government into his confidence and reveal his love affairs. Secretary Lamar considered the matter from its practical rather than its sentimental side, and concluded that while he could not prevent the young man marrying the girl, he could prevent him from going to live with the old folks, and if he was anxious to marry the young woman, as he professed to be, he might scratch around and provide her with a home. The secretary will write a letter to the lover, and, while not discouraging the ardor of his love, will suggest the practical view of the situation, which seems to have escaped him. Until there is some change in the present plans of the young man the paternal benediction of the interior department will be withheld."

CURRENT EVENTS.

JOHN A. LOGAN, United States Senator from Illinois, and Republican candidate for Vice President of the United States at the last Presidential election, died on the 26th ult., in Washington, after a short illness. He was sixty years of age. General Logan was confined to the house two weeks ago with rheumatic fever, but it was not until one or two days before his death that an unfavorable result was anticipated.

PRESIDENT CLEVELAND is reported, at the writing of this paragraph, (28th), to be again suffering from rheumatism, which shows itself in his knees. Some unfavorable views of his general state of health are expressed privately, but those near him deny that he is in any way suffering from more than a slight ailment.

JOHN MOFFAT, a well-known temperance worker, died in St. Louis on the 25th ult. He was a native of Scotland, and 58 years of age. Mr. Moffat was Corresponding Secretary of the Christian Temperance Union and General Agent of the Temperance Benevolent Association.

A STRIKE among the Port Richmond coal employes of the Philadelphia and Reading Railroad began last week. The men are dissatisfied by discharges, reduction of wages, increase of labor, etc., growing out of the recently adopted policy of the Receivers of the corporation. On the 27th ult., owing to the strike, only three coal trains passed through Reading for Richmond, the usual daily number

being from 2500 to 3000 cars. A dispatch says: "All coal shipments are practically at a standstill, and trade is paralyzed. If this continues the mines will have to shut down, and eighteen thousand miners will be thrown out of employment at the beginning of the new year." [Later: the strike has been quieted by a compromise with the railroad officials.]

A "COLD WAVE" was reported in the Northwest, on the 27th ult. At Marshalltown, Iowa, at 4 o'clock, the thermometer marked 28 degrees below zero. At Chicago at 6 o'clock the marking was 15 below.

THE Temple Theatre building, on Chestnut street, above Seventh, Philadelphia, which was formerly the Masonic Temple, was completely destroyed by fire on the 27th ult. Two firemen were killed by falling floors. The adjoining property was in great danger, but was saved.

ONE of the most important members of the English Cabinet, Lord Randolph Churchill, suddenly resigned his place last week, causing much confusion in political circles for a few days. He had been Chancellor of the Exchequer, and leader of the House of Commons. At this writing it is not known how the vacancy will be filled. A London dispatch says: "Though private gossip interprets the political situation to be unchanged, it is known that the bulk of the Conservatives are opposed to Lord Hartington as the successor of Lord Randolph Churchill and wish to remain a purely Conservative Cabinet, holding that the vacancy in the Ministry should be filled by one of their own number."

LONDON, Dec. 27.—One of the severest snow storms that ever visited the country passed over England to-day. Railway trains were blocked and telegraph wires borne down by the storm in many places.

APPREHENSIONS of war are still general in Europe, and the relations between Russia, on one hand, and Austria on the other, are extremely strained. Austria is also dissatisfied with the action of Germany. The Prince of Montenegro has called out 35,000 troops for active service. It is asserted that the Czar of Russia is extremely intemperate, being much of the time intoxicated, and it is feared he may precipitate war.

NOTICES.

* Friends' Charity Fuel Association stated meeting, Seventh day, First month 1st, 1887, at 8 P. M., in Friends' Parlor.
JOS. M. TRUMAN, Jr., Clerk.

* Circular Meeting, First month 2d, Unity and Walnut Sts., Frankford, at 3 P. M.

* Home for Aged and Infirm Colored Persons. Donation Day, Seventh day, First month 1, 1887. Addresses at 3 P. M., by John Peddie, Sol. P. Hood, J. Hudson Reid-deck and others. Donations received at Home, or by Wm. Still, 244 S. 12th St., H. M. Laing, 30 N. 3d St., or by the Treasurer, Israel H. Johnson.

* The Literature Committee of the First-day School General Conference have in contemplation the publishing of a new volume of devotional Poems, and invite Friends to furnish them with such selections original or otherwise as they may think suitable for insertion in such a volume.

JOS. A. BOGARDUS, Clerk,
177 West Street, New York City.

* Friends' Library (15th and Race) will be kept open the present year, every week-day afternoon from 2 P. M. to 5 P. M., on Fourth day from 11 A. M. to 12 M., on Seventh day from 10 A. M. to 5 P. M. and from 7 to 9 P. M.

* FRIENDS' MISSION. Fairmount and Beach Sts. Religious Meeting, First day 11 A. M., First-day school, First-day 2 P. M., Temperance Meeting, Fifth-day, 8 P. M., Sewing School, Seventh-day, at 2.15, p. m. All are welcome.

THE INTELLIGENCER AND JOURNAL FOR 1887.

THE approach of the close of the present year makes it proper that we should freshly ask the attention of all interested to the work represented by the *INTELLIGENCER AND JOURNAL*, and should solicit a renewal of the kindly activity manifested heretofore in behalf of its circulation. As was stated some weeks ago, the result of the work at the beginning of 1886 was a net increase of nearly three hundred names, and when we consider the losses sustained by the decrease of old subscribers, this appeared encouraging.

For 1887 we desire to make a further increase, and think that the accomplishment of this need not be difficult. The number of Friends and Friendly people who take no Friends' newspapers is still very large. Even in the more thickly settled communities of this part of the country, where the majority of Friends reside and where, because of their numbers, their influence is greatest, we find this to be the case; and we therefore feel that there is still ample room to work further, and good reason to think that some hundreds of new names may be had for 1887, by a general and diligent effort to that end.

The plan of the paper may be thus summarized :

1. The steady maintenance of the fundamental religious principles of the Society of Friends.
2. The advocacy and promotion of such progress in society as shall bring it into accord with the Christian system of others.
3. The reflection, in all suitable ways, of the views and opinions of our readers on the various topics that may be of interest to them.

4. The reporting, in a proper manner, the activities of this body of Friends,—the meetings and conferences, and the First-day school, philanthropic, and educational work, etc., etc.

5. The presentation of good reading matter, literary, scientific, and miscellaneous, suitable for the home, and calculated to engage the attention of the different members of the family, young as well as old.

Proceeding upon this plan during the year which is closing, while we are conscious that the paper has not reached the standard of excellence which we have had in mind, we still believe that it has fairly satisfied and pleased its large circle of readers. Many expressions to this effect have reached us, which encourage us to believe that with continued attention, and a sincere effort, we shall find it practicable to develop further the interest and usefulness of the paper.

TERMS FOR 1887.

For a single copy, (as heretofore)	. . . \$2.50
For a club of eight, (8) each,	. . . 2.25
For a club of twenty, (20) each,	. . . 2.00

Those willing to act as agents are invited to correspond with us, if in doubt upon any point, and information will be promptly afforded them. Specimen copies will be sent free to those who might subscribe, if names are furnished us.

The time for beginning the work is *now*! To leave it until the beginning of the new year will often allow those who might become subscribers to make up their minds in other directions.

CLUB RATES WITH OTHER PERIODICALS.

THE INTELLIGENCER AND JOURNAL will be sent one year, with any one of the periodicals named below, for the amount stated.

PERIODICAL.	WEEKLIES.	PRICE FOR BOTH.	PERIODICAL.	PRICE FOR BOTH
PHILADELPHIA PRESS, (\$1.)	3.30	THE CENTURY MAGAZINE, (\$4.)	. . . . . 6.10
THE INDEPENDENT, (\$3.)	5.10	HARPER'S MAGAZINE, (\$4.)	. . . . . 5.60
HARPER'S WEEKLY, (\$4.)	5.80	ATLANTIC MONTHLY, (\$4.)	. . . . . 5.80
HARPER'S YOUNG PEOPLE, (\$2.)	4.10	THE STUDENT, (\$1.)	. . . . . 3.25
LITTELL'S LIVING AGE, (\$8.)	9.60	POPULAR SCIENCE MONTHLY, (\$5.)	. . . . . 6.60
THE AMERICAN, (\$3.)	5.00	NORTH AMERICAN REVIEW, (\$5.)	. . . . . 6.60
COUNTRY GENTLEMAN, (\$2.50.)	4.60	ST. NICHOLAS, (\$3.)	. . . . . 5.10
CHRISTIAN UNION, (\$3.)	5.10	MAGAZINE OF AMERICAN HISTORY, (\$5.)	. . . . . 6.60
JOURNAL OF EDUCATION, (\$2.50.)	4.60	WIDE AWAKE, (\$3.)	. . . . . 4.60
CHICAGO INTER-OCEAN, (\$1.)	3.40	BABYHOOD, (\$1.50)	. . . . . 3.60
SEMI-MONTHLIES.			PHRENOLOGICAL JOURNAL, (\$2.)	. . . . . 4.10
GOOD HOUSEKEEPING, (\$2.50.)	\$4.50	VICK'S MAGAZINE, (\$1.25.)	. . . . . 3.40
MONTHLIES.			AMERICAN AGRICULTURIST, (\$1.50.)	. . . . . 3.60
THE CHILDREN'S FRIEND, (\$1.50.)	\$3.50	GARDENER'S MONTHLY, (\$2.00.)	. . . . . 4.00
SCRIBNER'S MAGAZINE, (\$3.00),	5.00	LIPPINCOTT'S MAGAZINE, (\$3.)	. . . . . 5.00
			THE FARM JOURNAL, (0.50.)	. . . . . 2.75

* Persons wishing other periodicals than those named above should write us, and we will name prices.

* Where several periodicals in the list are wanted, find the net price of each, (if ordered through us), by subtracting \$2.50 from the rate given "for both."

* Where our subscribers have already paid up for the *INTELLIGENCER AND JOURNAL*, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper at their convenience.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER }
Vol. XLIV., No. 2 }

PHILADELPHIA, FIRST MONTH 8, 1887.

JOURNAL. }
{ Vol. XV. No. 728 }

UNITY.

BY BRADFORD TORREY.

ONE law there is for every grain of sand
And every star. How'er the sand be blown
By shifting winds about, or shoreward thrown
By surge of wave resistless, yet the Hand
That on the farthest star lays strict command,
To hold it fast in orbit all its own,
Not for one breath-space leaves the speck alone,
But brings it still at last, as first was planned.

So is't with spirits too : one law there is,
Here where we toss and turn so aimlessly,
The sport of whim and chance, and yonder, where
They move in rest, their souls encircling His.
The wave will pass, the wind die down, and we
With them shall rest, their full obedience share.

—S. S. Times.

For Friends' Intelligencer and Journal.

MEETING OF MINISTERS AND ELDERS.

THAT there is a feeling in many minds amongst our Society, that this meeting has lost its usefulness, if it ever had any, and that the time has come when it should be discontinued, every concerned Friend I think must be aware, and however much we may deplore it, it is useless for us to attempt to ignore the fact.

It therefore becomes an important subject of inquiry whether this feeling be well or ill founded, and one upon which we should devote careful thought divested of all prejudice. To aid in arriving at a proper conclusion in so far as I understand the subject is the object of this essay.

First, we want to examine the object for which these meetings were instituted, and this I understand to be to have a care and oversight of the ministry, and to aid those who might speak in our assemblies, whose testimonies give evidence of a divine commission, to perform their mission in such a manner as should best accomplish the work. It will be readily admitted by all who have given the subject thoughtful consideration that some such aid is demanded in an organization like ours, where each member has the right and liberty to give expression to his or her feelings when properly done, as we do not recognize any theological education necessary for a qualification to minister. The difference in temperaments of individuals upon whom may be conferred a gift of the ministry must be taken into consideration. Some being inclined to hesitate and

struggle against the requirement, need feeling, experienced minds to encourage, and these often in their diffidence fall almost imperceptibly into habits of expression, or gestures, which unless guarded against in their beginning, become fixed; and often tend to mar the usefulness of their testimonies. Others, more ready and fluent in expression, with more firmness and confidence, may go into the other extreme, and require what may be termed a judicious pruning, so that their testimonies may be more acceptable, and their growth more firm. Others, moved only by the human impulses, or with the desire to be active in doing, and possessing the ability to express their thoughts, yet giving no evidence of divine requirement, what is handed forth cannot be accepted by the body as a true ministry. These need to be checked, and reminded that our profession does not recognize these efforts of the human will to be such a ministry as will aid in a true spiritual worship.

To perform all of these different services so as to promote the growth and welfare of the individual and the society requires not only experience, but a present Divine qualification. And while the many of which a meeting may be composed may feel to approve or disapprove the testimonies that may be delivered, there are but few to whom is given the qualification to either administer counsel and encouragement without flattering, or to discourage expression by an individual without wounding.

A recognition of this truth I have no doubt led early Friends to see the necessity for the appointment of Elders, who were deemed to possess the requisite qualifications to aid the ministry, and in this work such of those whom the Society had acknowledged as ministers, who had themselves experienced the difficulties which those young in the service meet, were also deemed qualified by that experience to assist the Elders in their work, and this seems to me to be perfectly proper and reasonable.

To enable them to act in an orderly manner, and to require them to inspect their own conduct in so far as a consistent life and deportment corresponding with the duties which were intrusted to them were concerned, stated times were arranged for them to meet, and forms to govern and direct their course of action were instituted, with the design that all should be done in proper order. As those thus selected for Elders, and those who were acknowledged as ministers by their experience, their care over, and close relations (by virtue of the trust reposed in them), to

those who were appealing in the ministry, were considered, from those circumstances, the best judges when the proper time had arrived to acknowledge or endorse the testimonies of one who had been ministering, that duty was and still is entrusted to them, to present the subject to the proper meeting for acknowledgment. To this objections are urged by some, one of which is that, as the minister is called of God to preach, he or she should not be trammelled by man, but should be at liberty to go when and where the spirit would lead. This presupposes that such an one could be always so fully under Divine direction and control that he or she would never need any aid from their associates, or that the human intellect, judgment or passions, were so completely under control, that there was no liability to make a mistake, or that the manner of expression, tone of voice, use of words or gestures, were above and beyond the criticism of men, and that all would accept their testimonies without question,—a state never yet attained by any, and one which would be extremely dangerous for any individual to entertain an idea of having arrived at. So, therefore, as we have this gift entrusted to us in human vessels, which are so liable to err, we cannot do without the aid of our fellows of kindred views and feelings. And I unhesitatingly assert that the true minister feels ever grateful that he or she is surrounded by so much that is intended to aid and preserve from going astray, and from burdening other minds in the attempt to relieve their own.

Some feel that the care and acknowledgment of the ministry might, or even ought to be, left to the monthly meeting at large, and thus dispense with the meeting of Ministers and Elders. This it seems to me would not meet the needs of the ministry, or the Society. It is an old adage, "What is everybody's business is nobody's," and while some might feel there was need of the extension of care, they would look to the older and more experienced to extend it, and while it might be clear to these, yet as no responsibility was placed upon them, they would shrink from the performance of what seems to them ought to be done, for while it is very easy for one to express approval of what has been spoken, there are few duties that require greater tact and wisdom to perform without giving offence or discouragement, than to dissent from a testimony delivered under the profession of a Divine communion.

From what I have so far written the reader can easily conclude that I do not yet believe that the institution of meetings for Ministers and Elders has lost its usefulness, or can, for the best good of society, be dispensed with. And I can truthfully say, that I have never in any instance found them an impediment in my work in the ministry, but a valuable aid in many ways and particulars.

That in the selection of individuals to fill the station of Elders many mistakes have been made, is no doubt true, but with the liability of the human to misjudge that is to be expected. Yet this by no means argues that the whole system should be abrogated.

That some whose testimonies are owned by the

Divine and are acceptable to the mass of those who hear them, are not acknowledged because of some inefficient Elders, or because some of these allow prejudices to bias their judgment, does not prove that the system is wrong, or that those thus held back would fare any better were their case left to the whole monthly meeting, or even were all restraint upon their movements removed. Such do not now realize the strength the minister feels when away from home in the work of the ministry, which the knowledge that he or she has the approval of those with whom they are associated in membership at home, gives.

There is however one thing in connection with this subject which I will present for the thoughtful attention of the reader, and that is, in the selecting at stated times as we do of those to whom we entrust the care of the ministry, that age or long experience in the conduct of the business of the Society is not necessarily a qualification for the position of an Elder, such a qualification being a gift conferred as direct as that of the ministry, by the Divine mind, and conferred, too, often in early life, and I sometimes think the overlooking this fact and the appointing those only who have passed middle life to that station, has led to some of the difficulties which have engendered the thought that the usefulness of this meeting was ended. If my premises be true that this gift may be conferred upon those in younger life, is it any more consistent to require them to wait to exercise it until they have passed the middle age, than it would be to require one upon whom a gift in the ministry is conferred to await a similar period before exercising his or her gift? Is it not evident that both the individual and the society would be the losers by such a course?

Again I have heard the remark that all the serious troubles the Society has known, have originated in the meeting of Ministers and Elders, and for this reason it ought to be abolished. In the first place this is not a fact, and if it were, it would not in my opinion furnish a sufficient reason for the abrogation of the meeting. It would only prove that there was some defect that needed to be remedied, but not that its object and purpose when directed in proper channels would not promote the best interests of the Society.

The facts upon which the premises noted are founded, that many of the troubles have originated among those who belonged to that meeting, arising from jealousy, and other causes not needful for me to enumerate here, but all having their origin in the weakness of human nature, and a departure from the counsels of the Lord, and of ten of concerned Friends, but the same things would have been just as liable to have occurred had there been no meeting of Ministers and Elders, and hence should not be chargeable to that meeting.

Let me therefore say to those who think the usefulness of that meeting has been accomplished, look a little beyond your theory and strive to see if it be not needful that there be some system by which a care and an oversight of the ministry shall be maintained, having for its object the good of the Minister

as well as of the Society at large,—and to those to whom has been entrusted this care, whether you be ministers or elders, let me urge you to examine a little more closely than some of you have done, to see whether your efforts in that case have not been more directed towards a criticism of what has been spoken, than towards the nurturing of a gift truly from the Divine, but exercised in a different way from that you have regarded the true one. See whether you have not regarded your office as a censorship, rather than as tender counselors and sympathizers, and because of this, your judgment and your action have led to the entertaining those jealousies towards this meeting. And if there be any to whom has been given a gift in the ministry who feel this meeting to be a restraint, and who think that inasmuch as the gift is Divinely conferred, so only to God are you responsible, and are therefore not answerable to man, I would say examine a little more closely the ground from which this feeling springs, and see if you are really so devoted, and so perfectly under the control of the Divine spirit, that you can stand and act independent of your brethren and sisters, without the need of their sympathy or their counsel, or even of their admonitions. I think as each one of us looks a little more closely into our own needs, and becomes willing to perform each of our duties under the Divine direction, without assuming that to us only is given a correct judgment, and in our feeling towards those who speak in our assemblies endeavor to find the present mind of Truth concerning them, we shall become more tender of each other. Those ministering will accept the counsel of others, whether that come in the form of admonition or encouragement, whether it come in suggestions where improvements can be made, either in expression, tone or manner, or abbreviation, or whether it be approval of these or the matter expressed. And those that bear will travel in deeper sympathy with those that speak, even where there is evident need of improvement. And as the members of the meeting for ministers and elders show forth this real concern for the best interest of both classes, so will they be able to convince those minds in whom such strong objections to that meeting have found a place, that it is yet useful both to individuals and society, in fostering and sustaining a pure and true Gospel Ministry among us, a Ministry that relies on Divine qualification, and only uses the cultivated human intellect in such a work when so Divinely qualified. JOHN J. CORNELL.

Madison Center, 12th mo. 26th, 1886.

How much, preventing God, how much I owe
To the defenses thou hast round me set;
Example, custom, fear, occasion slow,—
These scorned bondmen were my parapet.
I dare not peep over this parapet
To gauge with glance the roaring gulf below,
The depths of sin to which I had descended,
Had not these me against myself defended.

—R. W. Emerson.

This is being immortal, deservest immortality, partaking of immortality, God in us, we in God, forever and forever more.

BALTIMORE YEARLY MEETINGS' RECORD ON SLAVERY AMONG FRIENDS.

EDITED BY THE INTELLIGENCER AND JOURNAL.

IN the interesting review in a recent number of the INTELLIGENCER AND JOURNAL, by "S. R." of the eminent and devoted philanthropist John Woolman, I have noticed that while the testimonies borne by a number of yearly meetings on the subject of Slavery are mentioned, no allusion is made to the early efforts of Friends of Baltimore Yearly Meeting in that direction. I have therefore thought it might not be amiss to give you a few extracts from the voluminous records of our yearly meeting on this subject, the more so as they antedate any given by "S. R." I copy as below, without further comment, calling attention to the rapid advance made by Friends in this interesting subject, between the years 1760 and 1778, and that, too, in the preëminently slave State of Maryland. T. H. M.

Baltimore, 12th mo. 26th, 1886.

1760. A weighty consideration accompanying Friends' minds respecting some uneasiness with some Friends, respecting the words "buying of negroes," contained in our Discipline, and agreed to last year, which was advised against importing negroes, this meeting, under solid and mature consideration, with divers remarks thereon, Friends at present are not fully ripe in their judgment to carry the minute further than against being concerned in the importing of negroes.

1761. On reading the alteration of our Discipline made at our Yearly Meeting held at West River last Spring relative to Negroes, a weighty exercise revived in this meeting and a solemn conference was held thereon and wholesome exhortations to attend to the mind of Truth; after which this meeting concludes that Friends should not in any wise encourage their importation, by buying or selling them or other slaves, and those that have them by inheritance, or otherwise, be careful to train them up in the principles of the Christian religion, and if there should any difficulty arise relating to our testimony in this affair, that those Friends apply to the monthly and Quarterly Meetings for Friends' advice, as truth may be pleased to direct; and we hope and believe, that as they wait on the Lord for counsel, he will open a way for them in the Wisdom of Truth to act without invalidating this our Christian testimony.

1764. A friend of Gunpowder Monthly Meeting reports to this Meeting that they have had several meetings appointed for Negroes in particular, and that they were attended by a number of solid Friends, and that they were to good satisfaction, and if Friends should still see further cause, this meeting advises that they make further appointments for service, and make report thereof to our next Yearly Meeting.

1765. The case of Robert George being before this meeting, and Friends being informed that he intends to purchase another slave, think it best to use further entreaties with him, in order to convince him, if possible, of the inconsistency of such conduct with the testimony of truth: Therefore this meeting appoints

Joseph Bartlett, Henry Troth and Joseph Berry to visit him, and treat with him in love for the same, and report thereof to our next meeting.

After a time of solid sitting together, and weighty testimonies were borne, tending to encourage and stir up Friends to a religious discharge of our Christian duty in regard to maintaining truth's testimonies against enslaving or keeping in bondage our fellow creatures, the meeting adjourned.

As the discouraging of that heretofore prevailing practice of dealing in, or detaining in bondage our fellow creatures, remains to be the incumbent duty of this meeting, it is the mind thereof that an epistle of caution and tender advice in this respect be now prepared and handed down to our several quarterly, monthly and preparative meetings, which was accordingly done.

1768. This meeting being solidly concerned to discourage the iniquitous practice of dealing in slaves among us, it is the unanimous mind thereof, that those who buy or sell them for term of life or otherwise, contrary to the former direction of this meeting, and on being dealt with in love by the Monthly Meeting where they reside, if no prospect appears of their making satisfaction for the same by granting them their liberty, or proceeding therein according to the direction of their respective monthly meetings:—that in such cases the said meetings are advised and directed to proceed to disown such persons, as disorderly walkers, until they so far come to a sight and sense of their misconduct as to condemn the same to the satisfaction of the said Monthly Meeting.

1771. The iniquitous practice of importing negro slaves, which has long prevailed in this Province, having at this time become the subject of our solid consideration, and Friends apprehending it our incumbent duty to manifest the inconsistency thereof, by bearing our testimony against said practice, it is therefore the sense and judgment of this meeting that a petition be prepared, to be presented to the legislative body of this Province, setting forth the iniquitous consequences attendant on said practice, and requesting an act may be made to remedy this evil as far as in them lies.

The following Friends are appointed to prepare an essay of a petition for said purpose and to produce the same to our next meeting, (to wit): Evan Thomas, Joseph Cowman, Gerard Hopkins, John Thomas, William Edmonson, James Berry, Isaac Dixon and Benjamin Berry.

1776. The advice of a former yearly meeting respecting extending labors of love to such of our religious society as continue to keep their fellow creatures in slavery, having been heretofore proceeded with by one of our quarters and continued under care, the other quarter reports that they have made some progress in that weighty affair, which they hope has had some good effect on some of the visited, though in general there appears a great obstruction in the minds of those who are possessed of these poor blacks, rather inclining to retain them in their present situation of bond slaves.

It is the advice of this Meeting that our several

monthly meetings do each provide a suitable book to record the manumissions of slaves, and that in future the number entered therein with the names of those who grant them be sent up to the yearly meetings.

1778. Accounts of the manumission of one hundred and fifty-three slaves, brought up from our several quarters were now read, examined and received.

VICTOR SCHÖLCHER, THE FRENCH LIBERATOR.

BY THEODORE SEANTON.

WHEN Frederick Douglass was presented, last November, to Senator Schœlcher in the reception-room of the Luxembourg Palace, he straightened himself up, and said, in his stately way, "Sir, I once met the noble leader of the abolition of slavery in England, Thomas Clarkson, who was then in his eighty-sixth year; I long knew the leader of the abolition movement in America, William Lloyd Garrison, and I am very happy now that I see the emancipator of the slaves in all the French colonies." In a letter which I received recently from Mr. Douglass, he says, referring to a call that we made together on Senator Schœlcher, at his house: "I shall never forget the meeting we had that morning with that grand old man, blessed with recollections of a long life of noble deeds, surrounded in his home with broken chains, and fetters which once bound the bruised limbs of enslaved men and women, and with so many tokens of gratitude from those he succored and relieved. In respect of him, I can say with Burns, speaking of the future.

'With such as he, where'er he be,
May I be saved or lost!'

Senator Schœlcher gave me, one morning, the whole history of the emancipation proclamation in France, which I here briefly recount. He was on his way home from Senegal, where he had been studying the condition of the slaves, with the view of writing a history, when the Revolution of 1848 broke out, and on reaching Paris, he found France a Republic and universal suffrage established. It was on March 3d, 1848, that M. Schœlcher put foot in the capital, and that very day he called on M. François Arago, the celebrated astronomer, who was a member of the Provisional Government and Minister of Marine, and urged him most earnestly to proclaim the immediate emancipation of the slaves in the French colonies. "But I am informed," objected Arago, "that if we free the slaves, they will rise and murder the whites." "The contrary is true," responded M. Schœlcher; "unless you liberate them immediately, I know that they will take by force what is their right. And furthermore, I shall do all in my power to urge them to such a course." "The arguments of M. Schœlcher," writes Arago in his "Souvenirs Politiques," referring to this memorable conversation, "brought me over to his way of thinking, and I then and there decided to lay before my colleagues a decree of immediate emancipation." "At the close of my interview," continues M. Schœlcher, "I took pen and paper and, sitting at one corner of M. Arago's table, I wrote out the following decree, which was

sent forthwith to the *Journal Officiel*, where it appeared the next morning, March 4th, 1848: 'Believing that slavery should no longer exist anywhere on French territory, the Provisional Republican Government declares in the name of the French people, that a bureau has been established in the Ministry of Marine and Colonies for the purpose of carrying out, with the briefest possible delay, the immediate emancipation of all the slaves in every colony of France.' Here followed the signatures of the members of the Government—Lamartine, Arago, Crémieux, and the others. I was placed at the head of this bureau, and executed the provisions of the decree.

"A little anecdote in connection with this subject may be interesting to American readers. Toward the close of the Second Republic, I received a letter one day from Maria Weston Chapman, asking me for contributions from distinguished French abolitionists to her *Liberty Bell*. I transmitted her request to M. François Arago, among others, who was no longer in power. A little while afterward his son, who was one of my colleagues in the National Assembly, handed me an envelope containing an extract from his father's 'Souvenirs Politiques'—an account of my interview with him on March 3d, 1848. I sent this, with a letter of my own and another from the late M. Oscar de Lafayette, grandson of the General, to Mrs. Chapman, and they were printed in one of the numbers of the *Liberty Bell*. The extract from Arago's 'Souvenirs' has not yet appeared in France, for he ordered that this work should not be published until a certain number of years after his death." M. Schölcher then went to his library, took down a bound volume of anti-slavery tracts, and showed me the number of the *Liberty Bell*, yellow with age, containing the letters of Arago, Lafayette and himself in the original French and in an English translation.

Victor Schölcher was born at Paris on July 4th, 1804, so that he is now completing his eighty-second year. Notwithstanding his advanced age, he attends the sittings of the Senate, of which he is a life member, occupying a seat on the Extreme Left among the advanced Republicans. M. Schölcher was a Republican even under the Restoration, and he has always remained faithful to these early convictions—not a slight merit in a country where public men so often change their political opinions when the nation changes its form of government. M. Schölcher was born rich, and he has used his money not only in preparing himself to better accomplish his own noble aims, but in aiding private individuals and whole communities, like a true philanthropist. In 1829 he undertook his first voyage for the purpose of studying the slavery question on the spot, visiting Mexico, Cuba, and the United States. It is the only time he was ever in our country, but as he met Sumner, Garrison, and other leading Americans, and as he has read widely in our political literature, especially in the department of the anti-slavery conflict, he possesses a far larger knowledge of American affairs than most of his countrymen. He returned to France after the advent of Louis Philippe to the throne, and forthwith began to demand the abolition of negro slavery.

In 1840 he sailed to the Antilles, and carefully examined the condition of the blacks in the French, English, Spanish and Danish islands. Two years later he traveled over Egypt, Turkey and Greece, with the same purpose of making himself thoroughly acquainted with the slaves of the Orient. In 1847 it was the French possessions of Senegal and Gambia that attracted his notice, his intention then being, as I have already said, to write a history of slavery in the nineteenth century. He was in Western Africa, as we have seen, when the Revolution of February occurred, and it was this long and thorough study of slavery in every clime and under all conditions that convinced Arago of the urgency and opportuneness of M. Schölcher's demand, and obtained the freedom of every French slave.

But M. Schölcher's philanthropy is not limited to sympathy for the negro race, although it will be mainly for this that posterity will remember and bless him. It is due to him that flogging in the navy was abolished; and if capital punishment is finally removed from the French statute-book, much of the honor will redound to Victor Schölcher, who has fought this cruel custom in season and out of season. Always thoughtful of suffering humanity, he secured the passage of a law in 1849 that required the railroad companies to close their third-class carriages, which, up to that time, were open like our summer street-cars. In rainy weather and during the winter months, the poor people who were forced to travel third-class often suffered terribly in these unprotected carriages.

To appreciate fully M. Schölcher's life work, he must be seen at his own home. His artistic tastes were early developed, and in 1832 we find him publishing art criticisms in the journals. It is but natural, therefore, that his house should be full of beautiful bronzes and paintings. The most noticeable object in his study is a group in bronze representing France in the form of a goddess of liberty breaking the chains of a slave. "I particularly like the movement of the negro," remarked Mr. Douglass when he saw this work, "for he is evidently doing all he can himself to throw off his fetters." This is a gift from the blacks of the French colonies to Schölcher as a recognition of what he did for them. The subscriptions were limited to ten sous. Many gave the maximum, but still more gave less, some poor but thankful freedmen sending only a sou or two. The whole amount footed up thirteen thousand francs, showing what an army of friends M. Schölcher has among the people that he has so nobly defended. On the pedestal that supports the group is engraved the decree of emancipation, whose text was given above, and real shackles and implements of torture are also hung upon it—a tragic reminder of man's inhumanity to man. Large frames, each containing a dozen or more photographs of colored men and women, are suspended on the walls of the apartments, and fastened to the panels of the doors. These gifts generally bear inscriptions full of thanks to the benefactor of the African bondmen, and often come from humble and unknown friends in distant quarters of the globe. And these black men have indeed a never-failing

found in Victor Schölcher. Even if his public acts did not put the fact beyond doubt, his private ones would. For example, Victor Cochinat, the colored French publisher, who died a few weeks ago, and who, in strong contrast with Victor Schölcher, was often a severe critic of the race to which he belonged, was once on the point of publishing an account of his travels in the Haitian Republic. Schölcher, having learned that Cochinat was very excessive in his ridicule of the negroes of this former French possession, pointed out to the author the impropriety of a black man giving such a volume to the world; and it was never printed. Later, when M. Schölcher gave his magnificent library, very rich in anti-slavery works, to Fort-de-France, the capital of Martinique, which island he has so often represented in the Chamber of Deputies, he had Cochinat made librarian; and there it was that this brilliant colored author died.

One more instance of M. Schölcher's proverbial regard for the negro. As Mr. Douglass and I sat talking with him the other day, a card was handed in. M. Schölcher scrutinized it closely several times, and then, turning to the servant, asked: "Do I know this person?" The servant started toward the door, in order to put the question to the caller; but M. Schölcher suddenly stopped her with: "Is he a colored man?" "Yes," was the reply. "Then, no matter," he remarked, as we resumed our conversation. Soon afterward as we passed the waiting-room, I noticed the full-blooded African who had not hesitated to come, a perfect stranger, to this friend of his race.

Victor Schölcher is now busily engaged on a life of Toussaint-Louverture, and he expresses the fervent hope that he may live to finish it. "But I must have two years more to accomplish this," said the aged senator. "I mean to make a complete study of this remarkable man, and to prove that he died of cold—of cold, nothing else. I will also put beyond question that this noble patriot was a victim of Napoleon's tyranny and hard-heartedness;" and, as he mentioned Napoleon's name, there was a tone of suppressed anger in his voice, for Victor Schölcher, like his close friend Victor Hugo, had an intense dislike for the Bonapartes, and again like Victor Hugo, would not return to France so long as the Empire stood. "Well," said Mr. Douglass, "you must finish that biography of Toussaint-Louverture; I know that it will be a valuable contribution to the world's historical literature." "Will you agree, Mr. Douglass," I interrupted, "to write an introduction to an American edition, if I hold myself responsible for the English translation?" "Yes," replied Mr. Douglass. "Then," added M. Schölcher, as he bade us good-bye, "I will promise to finish the work."—*N. Y. Independent.*

As men in battle are continually in the way of shot, so we in this world are ever within the reach of temptation.—WM. PENN.

I THINK we shall do well not to perplex ourselves with contemplating the various evils of life,—or the mystery of iniquity.

MARGARET WOODS.

Make me like a little child,
Simple, teachable, and mild,
Seeing only in Thy light,
Walking only in Thy night!

JOHN BERRIDGE.

SCRIPTURE LESSON NO. 3.

FIRST MONTH 18th.

CAIN AND ABEL.

TOPIC: SACRIFICE.

GOLDEN TEXT: "If thou doest well, shalt thou not be accepted?" and if thou doest not well, sin coucheth at the door."—Gen. 4: 7.

READ GEN. 4: 1-16, Revised Version.

EXPLANATIONS.

ADAM and Eve, passing out from the Eden state of Communion with God, and innocent enjoyment of the pleasant things by which they were surrounded, found that Conscience became as "The flame of a Sword which turned every way to guard the tree of life," the germ of divine knowledge, and this enabled them to realize the extent of their transgression. In the interval that follows, two sons are born. The life they lead is rude. The skins of the beasts that share with them the products of the earth, furnish them clothing. Cain becomes a farmer, and Abel a shepherd; this was the beginning of division in labor, and these were the first occupations.

"In process of time," after they had entered upon the labor they had severally chosen, each brings an offering to the place set apart for the worship of God. The usage of sacrifice—the idea that the life-blood of an animal could be acceptable as an offering to the Divine Being with whom in the innocent state of the first creation Adam and Eve held spiritual intercourse—shows how early the conscience became clouded, and they were willing to seek some other path to favor than the simple road of obedience.

The commonly accepted idea in relation to the rejection of Cain's offering, and the favor shown to Abel's, is that the offering of Abel was more full, complete and excellent than his brother's—literally "a much more sacrifice." There was evidently a difference in the character of the men. (Heb. 11; 4.)

Cain was wroth, his countenance fell. In this condition he heard the voice of the Lord, and the assurance came, "If thou doest well, shalt thou not be accepted?" shall there not be a lifting up of thy saddened face? "but if thou doest not well, sin lurketh, crouching like a wild beast, at the door." "Unto thee shall be his desire," probably refers to the pre-eminence that Cain enjoyed as the first-born.

That Cain was unrepentant is shown in the answer he returned to the query, "Where is Abel, thy brother?" Thomas Ellwood writes: "Cain seems not so sensible of his sin as of his punishment. He puts the loss of advantages in the earth before his loss of the presence of God." The same writer gives the literal rendering of "punishment" as iniquity.

THIS LESSON TEACHES:

(1.) That jealousy, hatred and envy, if unrestrained, lead to crime.

(2.) That whether we accept the service or turn from it, we are responsible for the influence we may

exert on one another; we are our brothers' keepers.

(3.) That we may try to hide our wrong-doing, yet sooner or later, if unrepentant, the punishment that follows will be greater than we can bear.

When God gave his blessing to the human pair, (Gen. 1; 28), the family relation was provided for and established, and although they failed through disobedience to realize the fulness of the Divine blessing they were comforted in their exile by the birth of children. "I have gotten a man from the Lord," was the joyful exclamation of Eve, as she clasped her first-born to her thankful heart, and she called him Cain, which means "possession." It is thought by some that she believed it was he who was to "bruise the serpent's head." She, like countless multitudes of mothers since, rejoicing that she had been given a son, could not foresee the sorrow and distress in store for her through his terrible crime.

As we have seen, the work that fell to the lot of Adam was no longer to "keep and dress" the beautiful garden, he must now contend with the "thorns and the thistles" that sprang up spontaneously in the wide world to which he had been banished. He must plant and weed and harvest, that his food may be assured. Cain joins him in the labors of the field, but Abel becomes the keeper of the sheep. There is no evidence that man ate the flesh of animals, until long afterwards. The milk became an article of food in the earliest history of the race, and we have seen that the skins were made into the "coats" that clothed them.

The sense of sin may have awakened some thought of atonement or offering to God; or, a feeling of how unworthy they were to receive so many favors from God whom they had disobeyed, may have led Adam and his family to bring to a chosen and sacred place, the first fruits gathered as the product of their labor, for an offering to God. Some thought of finding favor with him must have prompted the action. Cain brought as his offering of "the fruit of the ground," and Abel brought of the "firstlings of his flock." Thus early in human history was sacrifice instituted.

"The Lord had respect unto Abel's offering, but unto Cain and his offering he had not respect." This is all that is told us, and why should one make an acceptable offering and not the other? Plainly there was a difference in the state of mind of each as the sequel shows.

Cain was very wroth, he could not restrain his anger, and instead of searching his own spirit for the motive that prompted the offering, his countenance fell, and he allowed the evil passions of his heart to gain control.

In this condition he heard the voice of the Lord, and with it the assurance came "If thou doest well, shalt thou not be accepted?" Shall there not be a lifting up of the saddened face? (as one translator renders it) "and if thou doest not well, sin lieth or coucheth at the door." How plain and simple this is. How like the blessed Gospel that Jesus gave to men! How even at the very beginning of outward offering the attention of Cain is turned to the higher meaning of offering, to that condition of the soul that will

enable him to do right, and will lift him out of the angry, revengeful spirit into which he had fallen. Here we see that the form or the manner or the spirit, in which these earliest recorded worshippers of the Divine Being performed the service, led to strife and contention. It is a sorrowful fact that in all succeeding ages the worship of God by outward forms has been a point upon which mankind have differed—and the stream of blood which flowed from the murdered Abel has been augmented until were it possible to collect it all, it would flow round the earth in a vast river. We may well fall back upon the living truth, acceptance through well-doing, which if heeded, and carried out in the intercourse of the earliest of the race, would have quelled the spirit of anger, and saved Cain and all the posterity of Adam from the murderer's brand.

This is a most significant fact of the deepest import to the human family. The service and duty we owe our God is the one thing that men ought never to have quarreled about, the one thing that should bring unity of spirit, as it embodied unity of purpose. Especially since Jesus, the Prince of Peace, reaffirmed the Fatherhood of God, and taught that all are brethren.

The murder of Abel brought sorrow and distress to the parents, and sent Cain a fugitive and a wanderer from the presence of God, with the brand of guilt upon his soul.

FRIENDS' SETTLEMENTS IN THE WEST.

DANIEL GRIEST, formerly of this State, but for some years a resident of Kansas, a Friend, has been visiting in this city and vicinity, and expects to spend some time further in the East, his business in part being to introduce to the notice of Friends who incline to remove to the West the advantages of the place where he is located,—the town of Ellis, on the railroad to Denver, about half-way between Denver and Kansas City. He represents the land there as equal to any, the price still moderate, the social surroundings and business location good, and the probable increase in value of land very satisfactory. The inflow of new people in this and adjoining counties is large. Daniel desires to gather at Ellis a community of Friends, so that a meeting may be established there, and his object is to present the matter to any who might think of going in that direction.

We state the matter thus explicitly, in order to add that the desirability of Friends who settle in the West gathering in companies or communities, is certainly very great. It is testified to by all who have looked into the subject, and has been especially urged by our Western Friends, Jonathan W. Plummer, Abel Mills, Edward Coale, and others, who have traveled through the States beyond the Mississippi, visiting the isolated families, and small companies of Friends. We do not know anything at all, of our own knowledge, in regard to Ellis, and do not, of course, mean to be understood as willing to present the advantages or attractions of any one place more than others; but we do very earnestly urge that those of our faith and training, who have learned to value their association with Friends, should carefully con-

sider, when deciding to remove into the new country, whether they cannot do so in company, and so maintain for themselves and families the advantages of social intercourse which they have heretofore enjoyed, and be strong enough to establish and maintain meetings.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, FIRST MONTH 8, 1887.

CARE OF THE FLOCK.

AT this season when all vegetation is at rest preparatory to the new awakening, which will come when the warmth of the more direct rays of the sun shall be felt, there is a train of thought suggested, relative to our own religious body; that of preparation for more direct care, and the extending of more of warmth towards all who are claimed to be in membership with us as Friends.

There are those who watch over the flock as mourners, seeing only weakness and signs of declension. Their time being thus employed is worse than wasted, for they become unfitted for practical and beneficial work, a cheerful belief in a future for us as an organization being essential to a happy life.

True it is that we cannot always avoid a feeling of regret as we dwell upon the past, and see that we have fallen far short of a perfection to which we have aspired, or accomplished so little that had been intended, yet if we are wise, we will heed the counsels of the revered Master, Jesus of Nazareth, who did not encourage his disciples, and those to whom he ministered, to dwell "mournfully upon the past," but in his figurative mode of expression told them "to let the dead bury the dead," and that it was for them to follow the leadings of a truer light than they had hitherto known. This should help those in despair to cheer up, and, in the beautiful language of one in our modern times, "wisely improve the present" for it alone is ours, and "go forth to meet the shadowy future without fear, and with a manly heart."

If we but cultivate a simple faith and trust in God's boundless love, we will know an uprising of the divine seed of Hope that will inspire us with a courage to examine closer into our needs as a religious body, and see what greater care is necessary for a new growth of love and loyalty to our own branch of the great Christian church.

We have a moral code, which is an important

supplement to the one great principle of the indwelling light, and at stated times we catechetically hold each other accountable for the manner in which we adhere to it. This is all right, and a most valuable reminder of our several duties in the direction of right living. But do we reach all? Are there not those who for some cause or other are frequently or constantly absent when our Queries are read, and who perhaps need most of all to be familiar with these most excellent rules for our daily guidance. How can we reach them? The answer comes, Let them come as they should to our meetings where they can hear and respond. But if they will not come shall we not go to them? Again in the language of parable we are told to leave the "ninety and nine in the wilderness and go after that which is lost until we find it," then we can rejoice all together. Are we doing this? Are our commissioned ones zealous in searching out and bestowing kindly care on those who appear to be violating testimonies we hold most important? Visiting in the spirit of restoring love, not standing aloof till by transgressions so apparent there seems no way but to cut off those, who by timely attention and the warmth of Christ-like love might have been retained to bless and to be blessed amongst us.

In our great love of freedom it seems such a direct infringement on individual right to query closely as to our moral duties, that we shrink from it. But are we ever free to transgress a known law of right? First let us be sure the law is known, then should there be no transgression.

It involves grave responsibilities to accept appointments where care like this belongs; but with an abiding faith in God that He never requires more than He gives strength to perform, courage to act will come, and with the right performance of duty, reward in proportion to the effort will be sure. And to aid those thus commissioned should not our meetings give of counsel and sympathy in the fullest sense of these words? Encouraging them to be like Job of old in the days of his prosperity and honor, "a father to the poor; and the cause which I knew not I searched out." Thus evidencing that there is love for the flock and a living desire to promote the best welfare of all, realizing that membership in our religious body is beyond all question of value to us here, and may be to us in the great hereafter.

We mentioned, some time ago, the subject of marriage and death notices, and now think it expedient to again allude to it. It has been customary for us to extract from the daily newspapers as they appear, the notices of deaths of Friends that come under our observation, and to insert them in our paper. No

doubt this is in many cases satisfactory, but in others it happened that after printing the first notice, another was sent by members of the family, or others, giving some personal details or appreciative testimony in reference to the deceased, so that it seemed necessary to reprint the announcement in order to present the additional matter. We have now concluded that it would be best, as a rule, to wait for the notices to be sent us, and we request that those who should do so may have in mind the matter of properly preparing and forwarding them, in case of the decease of Friends or "Friendly people." It is desirable, we suggest, that the matter should receive timely attention,—without undue haste,—and this we hope will be kept in mind, also.

The second educational conference under the charge of the Yearly Meeting's Committee will take place on Seventh-day, the 22nd inst. The subjects for consideration are elsewhere mentioned, in the notice from the Clerk.

Our friend "S. R.," in her paper on the life-work of John Woolman, (to which a correspondent elsewhere refers), had before her only the introduction to a modern edition of his life, written by John G. Whittier, as a guide to the details of the action of the various yearly meetings on the subject of Slavery. The procedure in Baltimore Yearly Meeting is now probably for the first time published, and makes not only a very interesting chapter but an honorable testimony to the faithfulness of Friends.

MARRIAGES.

HOLCOMB—MILLER. At the home of the bride's mother, 102 Brooklyn avenue, Brooklyn, N. Y., on Fifth day, Twelfth month 30th, according to the order of the religious Society of Friends, Elizabeth Clarke, daughter of Amanda K. and the late Dr. Charles Miller, to William Penn Holcomb, of Swarthmore College, Pa.

KEISEL—CLEAVER.—Twelfth month 23d, 1886, at the residence of the bride's parents, Montgomery township, Montgomery Co., Pa., by Friends' ceremony, Charles R. Keisel, and Phoebe F. Cleaver.

LEECH—WEAVER.—On Twelfth month 30th, 1886, at the house of the bride's brother, Dr. Chandler Weaver, Fox Chase, under the care of Abington Monthly Meeting of Friends, Watson G. Leech, of Germantown, to Rebecca Weaver, of Fox Chase, Philadelphia.

DEATHS.

BOND.—In Waterford, Va., Twelfth month 28th, Sarah Alice, widow of Asa M. Bond, in her 77th year.

BOONE.—On Seventh day, Tenth month 2d, 1886, in Salem, Ohio, Esther Boone, wife of Isaac Boone, aged 84 years; for some time an Elder of Salem Monthly Meeting of Friends.

On Seventh day, Eleventh month 27, 1886, in Salem, Ohio, Isaac Boone, in the 91st year of his age; for some time an Elder of Salem Monthly Meeting of Friends.

These dear friends had traveled hand in hand together during sixty-five years of married life, and it seemed fitting that their separation should be transient, a brief period of eight weeks intervening between their deaths. They were of the early settlers of Salem, having removed from Pennsylvania to Ohio in 1827, where they resided until their deaths. They were birthright members of the Society of Friends, and were constant attenders of meeting until physically incapacitated by the infirmities of age to continue; they still held an interest in its proceedings. Their moral and religious lives were in harmony with their Christian profession. "The more our spirits are enlarged on Earth, the deeper draught shall they receive of Heaven."

CRESSON.—At Conshohocken, Pa., on the morning of Twelfth month 24th, 1886, Ann R., widow of William Cresson, and daughter of the late Jonathan Leedom, of Philadelphia, in her 76th year.

HARVEY.—Suddenly, at their residence, West Philadelphia, Twelfth month 29th, 1886, Lavinia S., wife of Joshua Harvey; a member of the Monthly Meeting of Friends of Philadelphia.

WILLETS.—On Second day, First month 3d, 1887, of tetanus arising from severe accident, (received 10 days previous) Hugh Willets, second son of Robert and Josephine O. Hatton, and grandson of Robert and Susanna E. Hatton, aged 4 years, 8 months and seven days.

WOOD.—On the 10th of Twelfth month, 1886, of a lingering spinal disease, Emily L. Wood, in the 59th year of her age; she was a member of Pipe Creek Monthly Meeting of Friends, in Carroll Co., Md.

SHOULDER TO SHOULDER.

THE courage that comes from association with one's fellows may not have so much fire and dash in it as that which tempts a man to single acts of valor. It is not confined to humanity, but runs down to the lowest animals, that have instinct enough to feel that in union is strength. Without it, it would be hard for many creatures to maintain an existence. Industrious as is the bee, if each member of the hive were driven off to make a living for itself, instead of all working in unison and harmony, it would fare hard with the individuals of the busy swarm. That "the Lord hath set the solitary in families" is as well for the bee as for man.

Shoulder to shoulder,—that is the history of many a family. Who has not known them, especially in New England? First, it is the father and mother who save and hoard and deny themselves till the first-born son is college-bred. Then he joins the ranks of the bread-winners and, with his parents, works with the steady purpose of educating the younger children, or placing them in some way on their feet. One impulse throbs through the united family, and nothing seems hard where all can help. But, above all sordid purpose, we see this spirit of unity holding families and friends heart to heart, when all are standing for truth and principle, each stronger for the moral support of friend or companion. Here, again, nothing seems hard to those encompassed by this invisible chain. Friends "touch elbows" as they walk, keeping time in their progress toward all truer, better things. Husbands and wives, fathers and sons, mothers and daughters are all bet-

ter men and women if this sympathetic spirit runs through their lives.

The New Year is a time for quickening these ties, for taking a firmer grasp of the companion hand, for quickening the step and straightening the ranks, and for giving God thanks if there be no vacant places. Alas, how few are the homes and the circles of friends where the New Year finds old things just as they were a year ago! Our very nearest and dearest have been taken. The shoulder which stood so loyally by ours is gone. The heart which beat so evenly in time with ours is hushed. The hand that clasped our own so closely, whose touch we still can feel, is "vanished;" and the voice whose loving tones echoed our highest aspirations is forever "still." How shall we have courage to face the coming year? Where are the human sympathy and strength that will help to guide and cheer? The cheerful greeting of "A Happy New Year" seems like mockery to many. The husband has fallen asleep, and the wife is left alone; the father has passed on, and in his stead the son must stand; the sainted mother has faded away, and on the shoulders of the frail daughter the burden of sorrow and care must fall. But as in a battle-field, when men are swept away, the order comes, "Close up the ranks!" so here, too, in our families and circles of friends, we must close up the ranks, and stand shoulder to shoulder with those who need support and sympathy. If the electric current that passed between two special hearts is broken, let the thrill that makes all humanity akin be felt the more. The New Year that opens so sadly for stricken hearts yields opportunity for glad souls to share their joy with those who mourn, to be to them strength in weakness, comfort in loneliness.—*Christian Register.*

THE LIBRARY.

THE GREAT POETS AS RELIGIOUS TEACHERS.

FROM the pen of John H. Morrison, and from the press of Harper and Brothers, comes this little book which essays to show us "that they who, by the common consent of mankind, have been looked up to with the greatest reverence as imperial rulers in the world of creative thought, rising highest and penetrating farthest into the secrets of the universe, have been the seers and poets. By their revelations, and in accordance with the wants and laws of our nature, the unseen world of spiritual thought and life has been laid open to us, and thrown its hallowing influences around us, making itself felt as a familiar presence from childhood to age with the individual, and from the infancy of the race onward with increasing sanctity and power in every new development."

These great poets have been recognized as giving to us the noblest specimens of literature, and have ever had a leading place in the higher systems of education. They have been given to the youth to be studied in their native tongues, that they might become most thoroughly imbued with their mind and temper, and sharing their highest thoughts, would rise with them into a higher sphere, and become endued with somewhat of their intellectual, æsthetic and moral dignity, refinement and simplicity.

Now, our writer complains, that with the vast accumulations of wealth, and the multiplication of material comforts and luxuries, we are being turned away from the life that is more spiritual, and things tangible and visible assume to be the only realities, and demand for themselves the foremost place in every wise system of education. This materializing tendency of our times is helped on by the marvelous inventions and discoveries which open so many fields of investigation as to occupy the whole of life. The loftier ideals and the nobler aspirations of life are in danger of being lost sight of, and mere wealth enters as a corrupting influence. We need the poet or the seer to help the mind to diviner conceptions; and this divining faculty, seeing what others do not see, is the distinguishing quality of the great minds who from age to age have led the human race onward by new revelations of truth in science, in government, and in those complicated but essential qualities of thought and character which enter as vital elements into our social condition and progress. The imagination must bridge over the unseen and lead us to further heights toward the empyrean.

The author selects three, generally regarded as holding the highest place among the poets of modern times, while they also stand entirely apart from one another in their leading characteristics as writers and as men, and bids us note how the most momentous of all subjects, connecting us with God and the unseen laws of his kingdom, are treated by these acknowledged masters: Dante, Shakespeare and Goethe.

The great writers of the Old Testament are to be cited as those who by "the vision and the faculty divine" could be so inspired as to recognize and set forth distinctly the unseen laws or forces which belong to the moral and spiritual universe. Almost every form of historical, biographical or poetical composition is employed by these writers as a vehicle of divine instruction, and the mere literal events which are set forth are of far less importance than the spirit which underlies the letter. It has been told us that the letter killeth but the spirit giveth life. The inspired teachers—the prophets of Israel—had conceptions of a coming deliverer; a being of such transcendent qualities that he might not only save and regenerate Israel, but should extend the wonderful light of divinest truth to the whole world. Our author adds, "Towards this central figure in the history of our race, consciously or unconsciously, the yearnings of devout souls had been reaching forward. The greatest prophets in their moments of fullest inspiration and exaltation, acknowledged their own insufficiency. As Jesus said of them 'They did but prophesy.' All that went before, the grandest reach of the imagination on the part of the loftiest, purest, and most richly endowed among the sons of men, even in their most inspired utterances, gave only foreshadowings, intimations, darkly or dimly awakening expectations, of some one greater still, in whom, not broken fragments of a disordered humanity, but all the fulness of men united in perfect harmony with God, should dwell."

The deep, true beauty and elevating, ennobling

tendency of the teachings of Jesus, have ever been acknowledged by the noblest of mankind. In the identification of himself with his teachings and his work, and above all with him in whom he lived, is that which separates him from all teachers, giving him "a name above every name," and exalting his ideal conceptions above every other "principality and power." His consciousness of his own human personality was often lost in the consciousness of God's indwelling presence, so entirely did he live in unison with God. "The words that I speak unto you they are spirit and they are life."

The author closes with a statement of the larger and surer hope which is the consequent of Christianity. "God in humanity, a redeeming, sanctifying presence, is the great doctrine of the New Testament. But the world has been slow to receive it. Through ages of darkness and sin it has been struggling to gain admittance to the souls of men."

But we look forward to the day when the whole family of man, according to our author, "shall be included in the prayer of Jesus 'that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us,' and when the prayer itself, in its largest and most catholic sense, shall be fulfilled by the perfect union of man with God."

S. R.

THE INTELLIGENCER AND JOURNAL. EXTRACTS FROM LETTERS CONCERNING IT AND ITS WORK.

I HAVE had no word from the Friends whose names I sent you a few weeks ago who are not subscribers, but as opportunity offers will encourage them to subscribe, believing from past experience that a life interest is generally the result of the weekly visits of the paper for one year; though there are some who do not seem to appreciate its value to themselves and families. And to those lukewarm and indifferent ones, I often feel that as individuals, and as a Society, we owe a greater degree of labor than is sometimes extended in pressing upon them the importance of adopting the means within their reach that will tend to raise them to a more thoughtful and concerned state. It has many times appeared to me the INTELLIGENCER AND JOURNAL would supply a want that is very greatly needed, and if Friends who are concerned for the welfare of our Society could be brought to see the benefit that would result to their members, and to the body at large, by raising a fund sufficient for each family to be provided with the paper, I can but feel that the expenditure would be more than compensated by the increased interest in the cause and testimonies of truth, and thereby strengthen the body, and qualify it for greater usefulness in the world. With nearness of sympathy with you in the work, and with a desire that in the future as in the past you may still be favored to anticipate and feel the needs of those in whose interest you labor, I remain your friend,

S. S. T.

Emerson, O., Twelfth month 28.

. . . I enjoy it too much to be without it in my old age. It is an old friend. May God prosper you and direct you in your work. Raise the standard

higher; make the light so bright that all will turn to see from whence it comes.

M. P. H.

Chatham, N. Y., Twelfth month 22.

TEMPERANCE NOTES.

—From the *Union Signal* we learn of a great work going on in a "largely Catholic settlement, called Bell Creek, about twelve miles from Red Wing Mission." A young man who has been for years an ardent teetotaler, has so influenced the men in the settlement, that a Prohibition Society, numbering eighty-seven, has been formed, and the result is that the whole community is permeated by the movement, Scandinavians and Irish working with the native population in the greatest harmony. The zeal and earnestness has resulted in local prohibition, and the closing of every saloon between Bell Creek and Red Wing.

In this work the clergy are taking a very prominent part, and Total Abstinence Societies are being formed among the Catholic women, who are coming nobly to the rescue of their homes from the terrible curse of intemperance.

—Petitions have been sent out over the State of Ohio, in the interest of a bill that will come before the Legislature at its next session, asking the enactment of a law that shall make the teaching of science on the "effects of alcohol and other narcotics," compulsory in all schools under public control. The success of this effort to fortify the children through education against the many temptations of to-day, will depend upon the purpose of the people, whose will in the matter should determine legislators. Shall Friends not, as individuals, let their purpose be known, not only by signing this petition, but also by personal appeal to the Representatives at Columbus? "What the children are to-day, the nation will be to-morrow."

On a recent occasion, a public teacher addressed a large congregation from the text, "And a great multitude followed him." He spoke of the kingdom which is from within, its natural growth and development, and how it is opposed to the Utopian notions of bettering the condition of mankind solely by patent contrivances and legislative enactments. He also dwelt on the ideal of the true preacher and the right kind of preaching,—that which takes hold of human needs and deals with them at first hand instead of weakening the direct and personal force by cold abstractions and a creeping doubt in the heart of the minister. The true office of the church is to help mankind; and, when the race is perfected, it will need no church, the whole of life having become worshipful and reverent. We must connect ourselves with a church, to do good and to get good, and may combine both offices in one. Christ had but little to give the curious and skeptical inquirer. He came to sow the seed in humble and prepared minds among the poor and needy, and in this spirit should we seek him—*Christian Register*.

SINCERITY is good, but honesty is better.—FREDERICK W. MARVIN.

1887.

BY MARY B. SUFFRITT.

A PRESENCE veiled, the virgin year
In Time's gray temple stands;
What good or ill comes soon or late
To those who at the threshold wait
None know, for that word veil shall ne'er
Be raised by mortal hands.

In vain we seek to pierce the folds,
In vain one glimpse implore;
In silence wrapped, the brooding year,
Unmoved by pleading smile or tear,
The knowledge sweet or sad withholds
A sealed and sacred lore.

But we a loftier faith have learned
Than Greek or Roman know
In those old days when at their shrines
Those who would know the gods' designs
Libations poured and incense burned
And rose-wreathed bullocks slew.

A faith that sees, beyond the veil
That shrouds the year from sight,
The face of Him whose love is shed
On every path his children tread;
Whose sacred oracles ne'er fail
To point men to the light.

No need have we the Fates to ask
What life for us may hold
Of sure success or sore defeat;
Who day by day with patience sweet
Fulfills the year's appointed task
Shall see God's will unfold.

With this glad faith, our hopes and fears,
While suns their circles run,
Content we leave with Him to whom,
Beyond earth's maze of joy and gloom,
One year is as a thousand years,
A thousand years as one.

Christian Union.

THE UNTRIED YEAR.

BY ELIZABETH PRENTISS.

WITH mingling hope and trust and fear
I bid thee welcome, untried year;
The paths before me pause to view;
Which shall I shun, and which pursue?
I read my fate with serious eye;
I see dear hopes and treasures fly,
Behold thee on thy opening wing
Now grief, now joy, now sorrow bring.
God grant me grace my course to run,
With one blest prayer,—his will be done.

I said it in the mountain path,
I say it on the mountain stairs;
The best things any mortal hath
Are those which every mortal shares.
The grass is softer to my tread
For rest it yields unnumbered feet,
Sweeter to me the wild rose red,
Because it makes the whole world sweet.

LUCY LARCOM.

"NEW EVERY MORNING."

EVERY day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight;
With glad days, and sad days, and bad days, which
never
Visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relive them,
Cannot undo and cannot atone;
God in his mercy receive, forgive them!
Only the new days are our own:
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn,
Here are the tired limbs springing lightly
To face the sun and share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning!
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day, and begin again!

SUSAN COOLIDGE.

A VISIT TO FISHING CREEK HALF YEAR-
LY MEETING.

Elliott's INTELLIGENCER AND JOURNAL:

WATSON TOMLINSON, Ellison Newport and H. G. Ormsby left Philadelphia on the morning of the 21st instant for Millville, where Fishing Creek Meeting-house is located. We left the train at Rupert, in company with Ruth Anna Kester and sister, who got on at Catawissa, and found Milton Eves and wife waiting for us in their sleigh, making a company of seven. We had a pleasant ride of two hours and a half around the mountains; when we arrived within three miles of Millville we met several large companies of Hungarian laborers, employed in building a railroad to that place, which will be completed by next Spring. We arrived at Millville about 7 o'clock in the evening, and received a warm welcome from Sarah and Priscilla Eves, where we made our home during our stay, (with the exception of Watson Tomlinson.) We found two of the teachers, Edith Cutler and Lizzie Ambler, boarding at the same place. In the morning after breakfast we visited the school which is under the care of Anna C. Dorland, the Principal. We were gratified with the admirable order and system and the improved methods of imparting instruction since the writer was a boy. We had an opportunity with the scholars, and one of our number had a few words of tender greeting for the dear children.

We then left the school and attended the monthly meeting. Watson Tomlinson, Isaac Wilson and Ellison Newport were drawn out in the ministry. Isaac Wilson is a descendant of the Eves family which is very numerous in Millville. Edwin K. Burgess was also at the meeting, and had something to offer, he leaving the next morning for Philadelphia. The two succeeding meetings held on 5th and 6th days were favored occasions, especially the last, where Isaac Wilson was largely drawn out in the ministry and Ellison Newport in supplication. We think it will be a long while before that meeting will be forgotten, by some there. The house was full, extra seats being furnished, many coming quite a distance. We noticed quite a large number of small children and babes, with their mothers, who were quiet and well behaved in the meeting.

Millville has no places where liquor can be obtained, Friends there having purchased the tavern properties. We consider it a very desirable place to send children to school, the mountain air, in hot weather as well as winter, being so wholesome and healthy. Boarding could be readily obtained for them in Friends' houses. We visited quite a number of Friends during our stay; the sick and the aged also; called on one dear friend, Parvin Eves, who is 97 years of age, and met with another, Betsey Reece, who is 92 years of age, who was very bright. She told us she was converted when she was 18 years of age. She said she was not a member but loved Friends. We were much interested in her. We left on 7th day morning (being Christmas), feeling indeed we had been well paid by the Giver of every good and perfect gift, having formed many friendships and met with many congenial spirits of whom we shall always retain a precious remembrance

N.

NEWS OF FRIENDS.

—At their home, 1513 Marshall St., Philadelphia, on the 29th ultimo, a number of friends assembled in the evening to offer suitable congratulations to Abraham W. and Letitia G. Haines, who have completed fifty years of married life. They were married 12th month 29th, 1836, by the ceremony of Friends, though not under the care of the monthly meeting, Abraham being a member of the other body. On the present occasion, one friend was present who attended the wedding, but the lists of those who signed the original certificate, and also of those present at the twenty-fifth anniversary, in 1861, showed how many Time had carried away.

COMMUNICATIONS.

A CORRECTION.

EDITHS INTELLIGENCER AND JOURNAL:

IN my communication, published last week, I inadvertently, in copying from Elisha Bates's "Expositions of the Proceedings and Principles of the Society of Friends," quoted language as from William Penn, which was not verbally accurate. What W. P. says is this: "But that the outward person which suffered was properly the Son of God we utterly deny."

In commenting upon this language Elisha Bates says: "Here it will be seen that W. Penn is as positive in denying the Lord Jesus to be the Son of God as E. H. ever was in his most objectionable declarations. I know of no passage in E. H.'s Sermons, from beginning to end, that conveys the idea in question more distinctly, or in more positive terms. He makes the same distinction which I. Pennington made, and which "was made by E. Hicks and his friends."

These expressions, of course the reader will understand, were intended by Elisha Bates to prove the "unsoundness" of the doctrines of Early Friends,—he being desirous of justifying himself against their views.

DAVID NEWPORT.

Abington, 1st mo. 3.

SWARTHMORE NOTES.

—The students returned on Second-day evening, the 3rd inst., and the regular work of the College was promptly resumed on Third-day morning.

—The earnest efforts and kind care of the Matron made the holidays very enjoyable to those students from a distance who were unable to return to their own homes.

ORTHODOX FRIENDS.

—Commenting upon the recent Conference of London Yearly Meeting, *Friends' Review*, (Philadelphia), says: "How to maintain correspondence without being encumbered with the responsibility of deciding upon the respective claims of bodies holding the same name; and how to exercise and manifest a broad in-gathering charity without the surrender of any principle or doctrine; these are the problems in view. Careful consideration of the conclusions reached by the Conference does not give assurance that a perfect solution of these problems has yet been matured. But their discussion has undoubtedly done good, by bringing the needful questions, distinctly forward."

—*Friends' Review* says: "Pliny E. Chase, of Haverford College, who passed away from this life a few days ago, had probably a larger accumulation of varied and extensive learning than any other member of the Society of Friends in America. He was eminent in physics and astronomy, in linguistic knowledge, and in philosophy. But his much most valued possession was his humble Christian faith. Of this faith he made a good confession, with voice, pen and life. His crowning work was that of his professorship for fourteen years at Haverford College; where he held the appointment of acting President at the time of his decease. It was well said at the time of his funeral, that such men are among the very best gifts of God to the church and to the world."

—The *Interchange*, (Baltimore), takes this view of a mooted question: "In answer to the question, Will the Friends' Church starve out its ministers? we would respond that the danger lies in the direction of a starved ministry rather than of starved ministers. We know of no better way of starving out the true

gifts in the ministry, or hindering their proper development, than to arrange for settled and supported pastors over our meetings."

Samuel Enden writes to *The Friend* a communication concerning the position held by the Philadelphia Yearly Meeting (O.). The allusions in it are not all clear to ordinary readers, but in part he says: "Departures in faith and practice have become so radical, that Yearly Meetings adopting protest only, will find protest futile. The root remaining, dissension will continue. Philadelphia Yearly Meeting has deemed it right to protect her borders as far as possible from error, and under this fostering care her members to-day are very largely a compact, united body, laboring harmoniously together for the dear Master's cause, as He in his unquestioned prerogative, makes clear the way. . . . I hope our attitude towards all bodies calling themselves Friends, is, and may continue to be, that of love—begetting unity where possible, charity, patience, forbearance; keeping free from entanglements; attending to our own business; doing the work of our day in the fear of the Lord, with a single eye to his glory and the spread and strengthening of his kingdom at home and abroad."

From *The Interchange*, (O.)

WORK AMONG FRIENDS.

THE principle upon which the Society of Friends is founded, as far as Christian work is concerned, is that each believer shall be faithful to the word of the Lord spoken to him directly. That the Lord does call out into service is an accepted axiom. The strength of any meeting will depend upon the individual consecration and faithfulness of its members. It will be noticed that the officers of the meeting who are appointed are for purposes of discipline. The ministers are not appointed but acknowledged, the idea being that the Lord appoints them and gives proof of His appointment. In our religious meetings, therefore, we are entirely dependent upon the individual faithfulness of those present for any vocal ministry. In very much the same way aggressive work is left to the individual call and individual faithfulness. We have arrangements for the encouragement of those who are rightly called, but the initiative is in the voice of the Lord heard in the heart of the worker. Although of late years our Yearly Meeting has appointed special committees to look after certain branches of labor, the effect of those branches, which are especially for religious work, has been more to open the way and make it easier for those who felt drawn to engage in it, than to map out work for anyone.

This system has its advantages and disadvantages. There is none that affords so delicate a test of the spiritual life of its membership. As soon as that gets low the work at once drags. This is an advantage, as a dead church has no right to appear a prosperous one by reason of the mere strength of organization or external attractions. It affords also the greatest amount of freedom for individual action compatible with the good order, and it puts all the members of the congregation on the one platform,

that each one has an equal responsibility to be faithful in obeying the Lord, and each one an opportunity afforded for obedience, for no other qualification is expected than that which the Lord gives. Receiving this, anyone is in order to exercise as the Lord directs, however ignorant or unlearned, and without it anyone, however learned, however gifted, is out of order.

It has been customary of late among some to point out the smallness of our number as a proof of the failure of our system. But statistics are of very little value taken alone. It is safe to say that the object of the prominent members among Friends for generations, until a comparatively few years back, was not to enlarge their membership. They attained a very good success in the objects they aimed at, and their preachers, though they went much among outsiders, made scarcely any effort to bring them into the Society.

Every human arrangement must have its disadvantages which should be guarded against, but the way to make an organization the greatest success is to work according to the spirit of it, and not seek to change its spirit. To do this latter would lead to disintegration, to do the former will build us up more and more into a compact, strong and advancing body of believers.

FOODS AND THEIR ADAPTATIONS.

QUESTIONS as to food and diet are constantly before the popular mind, and still more forcibly before those who are disturbed by various articles of food. Through all time there has been an attempt to construct artificial dietaries. To very many of these many a digestive apparatus interposes serious objections.

The great difficulty arises from the fact that the demand of the human system, in various circumstances in which it is placed, is so various that it is difficult to formulate any set code of rules that will not mislead those not as well acquainted with the exceptions as with the rules. The very milk, which is the natural diet of early childhood, and which contains constituents in demand all through life, does not always manifest its fitness. Every physician is aware of the fact that with infants there are occasional exceptions, and still more that adults are found with whom it does not agree as a regular food. This does not prevent the necessity or militate against the propriety of a close study of foods in their relation to the constituents of our bodies. It is always found that the establishment of settled principles aids in the study of variations. These variations are generally found to have their laws, and so become capable of classification.

Recently, Sir Henry Thompson, of London, has published an interesting essay on "Diet in Relation to Health and Activity." His especial object is to combat the prevalent idea that as persons pass middle life they need to give especial attention to the use of concentrated foods. The article is of all the more interest because in contrast to a paper recently read by Prof. H. C. Wood, of Philadelphia, in which he argued in favor of the daily use of small quantities of

alcohol for those past middle life, on grounds directly opposite to those set forth in this essay. "I have come," says Sir Henry, "to the conclusion that more than one-half of disease which embitters the middle and upper classes of the population, is due to avoidable errors of diet." He then proceeds to claim that there is no more seductive idea than that age requires extra support, and insists that in later life concentrated aliments are not advantageous or wholesome, but are generally to be avoided as sources of trouble. It is claimed that the free living of earlier life is justified and endured both because there is then more activity, and because any increase of storage, even if disposed of by what are called bilious attacks, or other forms of relief, do not at that time so hazard the future health. The rule he advocates is, that the amount of food ingested ought to accord within certain narrow limits with the amount of force employed for the purposes of daily life. He aptly quotes the ancient Cornaro as agreeing with him. At the age of ninety-five he writes thus: "There are old lovers of feeding who say that it is necessary they should eat and drink a great deal to keep up their natural heat, which is constantly diminishing as they advance in years. . . . To this I answer that our kind mother, nature, in order that the old man may live still to a greater age, has contrived matters so that he should be able to subsist on little, as I do; for large quantities of food cannot be digested in old and feeble stomachs. . . . In order to add to the favor and do him still greater service, thou hast made him sensible that, as in his youth he used to eat twice a day, when he arrives at old age he ought to divide the food of which he was accustomed to make two meals into four; because thus divided it will be more easily digested: as in his youth he made but two collations in a day, he should in his old age make four, provided, however, he lessens the quantity as the years increase." To this end it is urged that the ideas of free diet now in vogue, should not be pushed on those past fifty-five, unless there is a full continuance of activity. With many the use of meat is wisely diminished and lighter foods may come more in use. Digestion of heavy meals is of itself a tax on nerve power which should be reserved for more delightful pursuits than mere digestion. It is true of many that they diminish the quantity of food, but often to replace it by concentrated foods and the addition of a little alcohol. All of this tends to those very conditions of internal organs that are certified by increase of fat about them or congestion or degeneration of substance. Most of those who die between fifty and seventy-five years of age do not die from insufficient nourishment, but from the exhausted power and incapacity of vital organs. This often results from feeding in these years out of proportion to activity. "The typical man of eighty or ninety years, still retaining a respectable amount of energy of body and mind, is lean and spare and lives on slender rations." We know how unfashionable such views are, in these days when almost every type of ailment after fifty years of age is pronounced adynamic. But for every fit, sleek, old man or woman, living mostly on rich meat, soups, beefsteaks, eggs and wine, we can show a

"bread and butter, vegetable and fruit brigade" full of years, even if their skins are not rounded by fat or their cheeks ruby with color.—*N. Y. Independent.*

TOMATOES AND TOMATO RAISING.

THE tomato has a curious history. Native of South America, like the potato, it is said to have been introduced into England as early as 1596. Many years elapsed before it was used as food, and the botanical name given to it was significant of the estimation in which it was held by our forefathers. It was called *Lycopersicum*—a compound term meaning wolf and peach, indicating that, notwithstanding its beauty, it was regarded as a sort of "Dead Sea fruit." The Italians first dared to use it freely, the French followed, and after eyeing it askance as a novelty for unknown years, John Bull ventures to taste, and having survived, began to eat with increasing gusto. To our grandmothers in this land the ruby fruit was given as "love-apples," and adorning quaint old bureaus, was devoured by dreamy eyes long before canning factories were within the ken of even a Yankee's vision. Now, tomatoes vie with the potato as a general article of food, and one can scarcely visit a quarter of the globe so remote but he will find that the tomato-can has been there before him. Its culture is so easy that one year I had bushels of the finest plants that grew here and there by chance. Skill is required only in producing an early crop, and to secure this end the earlier the plants are started in spring the better. Those who have glass will experience no difficulty whatever. The seed may be sown in a greenhouse as early as January, and the plants potted when three inches high, transferred to larger pots from time to time as they grow, and by the middle of May put into the open ground, full of blossoms and immature fruit. Indeed, plants started early in the fall will give in a greenhouse a good supply all winter. They also grow readily in hot-beds, cold frames, and sunny windows. We usually can buy well-forwarded plants from those who raise them for sale. If these are set out early in May on a sunny slope, they mature rapidly, and give an early yield. The tomato is very sensitive to frost, and should not be in the open ground before danger from it is over. Throughout May we may find plants for sale everywhere. If we desire to try distinct kinds with the least trouble, we can sow the seed about May 1, and in our climate enjoy an abundant yield in September or before. In the cool, humid climate of England the tomato is usually grown *en espalier*, like the peach, along sunny walls and fences, receiving as careful a summer pruning as the grape-vine. With us they are usually left to sprawl over the ground at will. By training the vines over various kinds of supports, however, they can be made as ornamental as they are useful. The ground on which they are to grow should be only moderately fertile, or else there is too great a growth of vine at the expense of fruit. This is especially true if we wish an early yield, and in this case the warmest, driest soil is necessary.

But comparatively a few years ago the tomato consisted of little more than a rind with seeds in the hollow centre. Now, the only varieties worth raising

cut as solid as a mellow pear. The following is Gregory's list of varieties: Livingston's Beauty, Alpha, Acme, Canada Victor, Arlington, General Grant. I will add Trophy and Mikado. If a yellow variety is desired, try Golden Trophy. *E. P. Roe in Harper's Magazine.*

THE FORMATION OF COAL.

[We take the following passages explaining the action of the natural forces at work during the carboniferous age in producing beds of coal, from a lecture by John Hale delivered before the Teachers' Institute, of Scranton, Pa.]

WE are informed by the best authorities that the carboniferous age was wonderful to propagate vegetable growth. It would not strain our imagination very much to account for the great "coal flora" as it is termed. Trees of wonderful height and form seem to have grown in close proximity to each other as well as every other kind of vegetation peculiar to that age—the deep-rooted sigillaria, the towering lepidodendron and the gigantic calamite, with their numerous species which have filled the lakes and swamps to their brims with magnificent luxuriance of foliage spreading over the surface.

Carbonic acid shrouds the dark green in still deeper hues, and imparts to the growth a vigor unknown to later ages. It is understood that bitumen and carbon produce oil which floats through the mass, and by that process it will preserve it from decaying, and it will add a vast amount of acquisitions to its bulk. A shower of volcanic dust was the natural course of nature at one period, and the result was that the dust and ashes produced, crushed the tender growth and thus formed a streak of slate or boney as we now find it in all of the seams of coal formation. This thin layer rested easily without disturbing the floating mass of vegetation. This ultimately of its own weight formed the different streaks that are seen in seams of coal, and while these volcanic eruptions were predominating, the mammoth seam of sixty feet in thickness would be settling, resting, and forming at the great depth where it is found at this age. This was done with the regularity of benches, slips and partings. Eventually these changes took place as the result of the subsidence of the volcanic actions which caused the growth of the aqueous vegetation. It must have been formed by the bed of the sea being raised above the level of the water. We have distinct proof in many instances that elevation in the bed of the sea and depression in the land are now going on all over the whole creation.

Nature is working just as diligently on the earth's surface now as ever before. We find the numerous corals building their mansions in forming the stratified rocks into mountainous structures in the foaming sea. Therefore we are not assuming anything beyond the range of our experience in saying that the elevations and depressions went on during the epoch of the coal formation. The pantheism theory must not remain a faction in nature, for the plants sprung up and grew fast and multiplied rapidly in a temperature of 250 degrees Fahrenheit. This vegetation was growing five feet in twenty-four hours and

decaying daily, and in this manner was accumulated in great heaps or layers of decomposed vegetable matter. This was slowly passing through the same chemical changes as before described. The shales and the sandstone that were deposited, were carried by the action of the water and compressed into layers or seams just as we now find them.

The very same process occurs at the formation of every member of the coal measures. There seems to be no end of the proofs to substantiate the fact that all vegetation composing the coal grew on the spot where the seams are formed. The strongest proofs are the numerous impressions found all over the coal areas. By the aid of the microscope in the hands of "fossil botanists," they are enabled to establish, beyond a doubt, the chemical properties of vegetable matter, and can locate the numerous plants in the stratifications. There are facts to prove the above statements.

ALCOHOL AND NUTRITION.

IN a recent address before the New York Academy of Medicine, Dr. W. H. Draper, of that city, said:

"I cannot forbear to say a word in regard to what seems to me one of the most important changes in medical opinion and practice growing out of careful scientific observation of the effects of articles of diet in health and disease. I allude to the present aspect of professional judgment on the alcoholic question. I believe I am speaking within bounds when I say that the majority of thoughtful physicians who have studied carefully the effects of what is regarded as the moderate as well as the immoderate use of alcoholic beverages, are persuaded that as foods, excepting possibly in the feeble state, their value has been largely overestimated, and that in the normal condition of the body they are not only quite unnecessary to the maintenance of healthy nutrition, but are always more or less baneful in their effects. That they add, as Matthew Arnold has said, to the agreeableness of life, that their use is universal, that through their stimulating influence upon the nervous centres they have been potent factors in the progress of civilization, and that they are of inestimable value as stimulants and anesthetics, are considerations entirely apart from the facts concerning them which are especially interesting—namely, their effects upon nutrition; that these are harmful and deteriorating to such a degree as to constitute the most powerful cause of physical degeneration at the present day there can, I think, be no question. The drift of professional opinion in this country and in Europe is surely tending toward the restriction of their use as articles of diet, and simply for the reason that they are determining causes of many functional derangements and structural degenerations."

If the flower is perfect, the fruit will be sound and good. If the fruit mature, it will produce a healthy seed. Each succeeding period of life is one of progress. Death belongs to the series, but we must take a step in the dark to behold the new blossom. Death is the mold in which the ripe seed is buried. Let us await joyfully the springing of that immortal germ.

NEWS AND OTHER GLEANINGS.

At Yale College the students of each class are ranked in four grades. Recent inquiries developed the following facts as to the relations between the use of tobacco and low grading. Of the forty students in the first rank, only ten used tobacco, while twenty-two out of the twenty-six in the lowest grade used it habitually.

—The negro exodus from the "hill country," in Louisiana, for the Yazoo cotton lands still continues, and merchants and cotton planters in the former district are becoming alarmed. It is said that 10,000 negroes have already gone from the hill country.

—The young men attending the Harvard Medical School have a prejudice against the female students, one of whom is Miss Annie Copeland, of Bridgewater. They called her to attend a case of fracture of a leg. The patient was a man 50 years old, and when the lady exposed the damaged member she found it to be a broken wooden leg. She sent for hammer and nails, made substantial repairs, and charged \$25, the collection of which she enforced by the aid of a constable.

—The new Cherokee delegates to Congress from the Indian Territory are instructed to urge upon Congress the passage of a bill giving the Cherokee Nation the right to tax the railroads running through their country the same as is done in the States, and to compel these roads to cease discriminations in freight and passenger rates against the citizens of the Indian Territory as they are now doing; also to get an act to test before the proper courts whether the eminent domain principle can be applied to the lands of the Indian Territory, or, in other words, whether Indian lands of this Territory can be taken by Congress and given to private corporations.—*N. Y. Evening Post.*

CURRENT EVENTS.

THE rheumatic affection continues to trouble President Cleveland, but his general health is said to be good, by those about him.

THE President has signed the acts to modify the postal money-order system and extend the free delivery of letters.

HORATIO POTTER, Bishop of the Protestant Episcopal Diocese of New York, died on the 2d inst., in the 85th year of his age.

THE public debt statement issued at the end of last month, shows a decrease of \$9,358,202. Total cash in the Treasury, \$444,915,791.

"VIOLENT shocks and loud rumblings" awakened people from sleep, and continued at intervals from half-past eleven o'clock on the night of the 2d inst., until early next morning, in the mountain districts of Maryland. The shocks were felt in Westminster, Frederick and Emmitsburg, and pictures were shaken from the walls in some houses.

AN arrangement has been effected with the Sioux Indians at the Fort Peck Agency in Montana by which they concede all title to their land, except that retained for the reservation. The reserve will contain about 1,500,000 acres. The Indians will receive for their land \$1,650,000, in ten annual payments of \$165,000 each.

THE first of a series of meetings "in the joint interest of temperance and social purity," was held in Chicago on First-day last. Frances E. Willard presided, and made the opening address.

THE New York *Commercial Bulletin* estimates the losses by fire in the United States and Canada during 1885 at \$116,000,000.

JUDGE DANIELS, in General Term of the Supreme Court, in New York city, on the 3d inst., rendered a decision in a suit, in which he holds that "combinations to keep articles of food or other necessities off the market, with the view of gaining a higher price for them, are unlawful conspiracies, punishable as a crime. Where successfully carried out, the effect would be to impose an additional burden on the public. It is nothing less than respectable robbery unsanctioned by law. There are no legal means to force a division of the plunder."

THE Supreme Court of Pennsylvania, on the 3d inst., rendered a decision that the act of May 21, 1885, known as the Oleomargarine act, was constitutional and may be enforced. The opinion of the Court was by Judge Sterrett and a dissenting opinion was filed by Justice Gordon. The act forbids the manufacture and sale of imitation butter and cheese.

SEVERELY cold weather prevailed in many parts of the country on the 3d inst. Temperatures were reported in the morning ranging from 1 to 15 degrees below zero in Illinois and 10 to 35 below in Minnesota and Dakota. At North Platte, Nebraska, it was 4 below zero; at Lafayette, Indiana, 28 below, and at Sbeoygan, Michigan, 15 below. In Northern New York, near Watertown, 40 below zero was registered. Throughout Ontario, Canada, 10 to 35 below zero was reported.

NOTICES.

*A Conference under the auspices of Baltimore Yearly Meeting Visiting Committee will be held at Watford, Va., on Third day. First month 18th, at 10 o'clock A. M., following Fairfax Quarterly Meeting to be held at that place.

"How does the mission of the Society of Friends of today differ from that of the time of Early Friends?" has been suggested for consideration.

By order of the Central Committee.

First month 1st, 1887.

*The Committee on Education of Philadelphia Yearly Meeting of Friends will hold their second Conference with Parents, School Committees, Teachers, and others interested, on Seventh day, First month 22d, 1887, at Fifteenth and Race Sts., Philadelphia, commencing at 1.30 o'clock P. M. The subjects for consideration are:

1. Well equipped schools, their cost and value.
2. Methods of teaching Geography in the Primary Schools.

All interested are invited to attend.

WM. WADE GRISCOM, Clerk.

*A meeting of the Joint Committee of Philadelphia Yearly Meeting on Temperance and Intoxicating Beverages will be held in Philadelphia, in the Race Street Meeting-house, on Seventh day, First month 15th, 1887, at one o'clock P. M.

JAMES H. AYLINSON, Clerks.
ANNIE C. DORLAND,)

*The Literature Committee of the First-day School General Conference have in contemplation the publishing of a new volume of devotional Poems, and invite Friends to furnish them with such selections original or otherwise as they may think suitable for insertion in such a volume.

JOS. A. BOGARDUS, Clerk.
177 West Street, New York City.

*Friends' Library (15th and Race) will be kept open the present year, every week-day afternoon from 2 P. M. to 5 P. M., on Fourth day from 1½ A. M. to 12 M., on Seventh day from 10 A. M. to 5 P. M. and from 7 to 9 P. M.

*FRIENDS' MISSION. Fairmount and Beach Sts. Religious Meeting, First day 11 A. M., First-day school, First-day 2 P. M., Temperance Meeting, Fifth-day, 8 P. M., Sewing School, Seventh-day, at 2.15, p. m. All are welcome.

THE INTELLIGENCER AND JOURNAL FOR 1887.

THE approach of the close of the present year makes it proper that we should freshly ask the attention of all interested to the work represented by the *INTELLIGENCER AND JOURNAL*, and should solicit a renewal of the kindly activity manifested heretofore in behalf of its circulation. As was stated some weeks ago, the result of the work at the beginning of 1886 was a net increase of nearly three hundred names, and when we consider the losses sustained by the decrease of old subscribers, this appeared encouraging.

For 1887 we desire to make a further increase, and think that the accomplishment of this need not be difficult. The number of Friends and Friendly people who take no Friends' newspapers is still very large. Even in the more thickly settled communities of this part of the country, where the majority of Friends reside and where, because of their numbers, their influence is greatest, we find this to be the case; and we therefore feel that there is still ample room to work further, and good reason to think that some hundreds of new names may be had for 1887, by a general and diligent effort to that end.

The plan of the paper may be thus summarized:

1. The steady maintenance of the fundamental religious principles of the Society of Friends.

2. The advocacy and promotion of such progress in society as shall bring it into accord with the Christian system of others.

4. The reflection, in all suitable ways, of the views and opinions of our readers on the various topics that may be of interest to them.

4. The reporting, in a proper manner, the activities of this body of Friends,—the meetings and conferences, and the First-day school, philanthropic, and educational work, etc., etc.

5. The presentation of good reading matter, literary, scientific, and miscellaneous, suitable for the home, and calculated to engage the attention of the different members of the family, young as well as old.

Proceeding upon this plan during the year which is closing, while we are conscious that the paper has not reached the standard of excellence which we have had in mind, we still believe that it has fairly satisfied and pleased its large circle of readers. Many expressions to this effect have reached us, which encourage us to believe that with continued attention, and a sincere effort, we shall find it practicable to develop further the interest and usefulness of the paper.

TERMS FOR 1887.

For a single copy, (as heretofore) . . .	\$2.50
For a club of eight, (8) each, . . .	2.25
For a club of twenty, (20) each, . . .	2.00

Those willing to act as agents are invited to correspond with us, if in doubt upon any point, and information will be promptly afforded them. Specimen copies will be sent free to those who might subscribe, if names are furnished us.

The time for beginning the work is *now!* To leave it until the beginning of the new year will often allow those who might become subscribers to make up their minds in other directions.

CLUB RATES WITH OTHER PERIODICALS.

THE *INTELLIGENCER AND JOURNAL* will be sent one year, with any one of the periodicals named below, for the amount stated.

WEEKLIES.		PERIODICAL.		PRICE FOR BOTH.	
PERIODICAL.	PRICE FOR BOTH.	PERIODICAL.	PRICE FOR BOTH.		
PHILADELPHIA PRESS, (\$1.)	3.30	THE CENTURY MAGAZINE, (\$4.)	6.10		
THE INDEPENDENT, (\$3.)	5.10	HARPER'S MAGAZINE, (\$4.)	5.60		
HARPER'S WEEKLY, (\$4.)	5.80	ATLANTIC MONTHLY, (\$4.)	5.80		
HARPER'S YOUNG PEOPLE, (\$2.)	4.10	THE STUDENT, (\$1.)	3.25		
LITTLE'S LIVING AGE, (\$5.)	9.60	POPULAR SCIENCE MONTHLY, (\$5.)	6.00		
THE AMERICAN, (\$3.)	5.00	NORTH AMERICAN REVIEW, (\$5.)	6.60		
COUNTRY GENTLEMAN, (\$2.50.)	4.60	ST. NICHOLAS, (\$3.)	5.10		
CHRISTIAN UNION, (\$3.)	5.10	MAGAZINE OF AMERICAN HISTORY, (\$5.)	6.60		
JOURNAL OF EDUCATION, (\$2.50.)	4.60	WIDE AWAKE, (\$3.)	4.60		
CHICAGO INTER-OCEAN, (\$1.)	3.40	BABYHOOD, (\$1.50)	3.60		
SEMI-MONTHLIES.		PHRENOLOGICAL JOURNAL, (\$2.)	4.10		
GOOD HOUSEKEEPING, (\$2.50.)	\$4.50	VICK'S MAGAZINE, (\$1.25.)	3.40		
MONTHLIES.		AMERICAN AGRICULTURIST, (\$1.50.)	3.60		
THE CHILDREN'S FRIEND, (\$1.50.)	\$3.50	GARDENER'S MONTHLY, (\$2.00.)	4.00		
SCRIBNER'S MAGAZINE, (\$3.00),	5.00	LIPPINCOTT'S MAGAZINE, (\$3.)	5.00		
		THE FARM JOURNAL, (0.50.)	2.75		

* Persons wishing other periodicals than those named above should write us, and we will name prices.

* Where several periodicals in the list are wanted, find the net price of each, if ordered through us, by subtracting \$2.50 from the rate given "for both."

* Where our subscribers have already paid up for the *INTELLIGENCER AND JOURNAL*, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper at their convenience.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER
Vol. XLIV., No. 3.

PHILADELPHIA, FIRST MONTH 15, 1887.

JOURNAL
Vol. XV., No. 729

HE LEADS US ON.

HE leads us on
By paths we did not know.
Upward he leads us, though our steps be slow;
Though oft we faint and falter on the way.
Though storms and darkness oft obscure the day,
Yet, when the clouds are gone,
We know he leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes and doubts and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know his will is done;
And still he leads us on.

And he, at last,
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past,
Will give us rest at last.

—*Golden Hours.*

THOUGHTS ON THE CLOSE OF THE YEAR.¹

AGAIN we are assembled for the last time before the close of another year. How rapidly the seasons come and go. To the young a year seems a long time, but the older we grow the swifter seems the passing of the revolving years. As I stand before you to-day, and remind you of the lapse of time, and of the lessons which this day brings with it, it seems but yesterday that I was doing the same thing one year ago. But in that time how much has transpired, how much we have all added to our life's experience. In some respects the year just passed has been a remarkable one in our experience at Swarthmore. For the first time death has entered these portals twice in a single year. Two of the young men who one year ago occupied these seats, and who had then before them every reasonable prospect of a long life, have gone on before, and entered upon that higher life, for which our life here is but a preparation. The lesson which it teaches us of the uncertainty of time, and the transitory nature of the things of this world, has come very closely home to us all. One of these young men was just entering upon his college course, the other just completing it. Both were bright examples of

earnest and faithful endeavor to their respective classes. Of both we may most truly say that their brief life in this world was so lived as to be an excellent preparation for the life to come. I do not wish again to turn your young hearts back and renew the memories of our great and recent bereavement; for the young must look forward and not backward. But at such an hour as this, in making a retrospect of the year which is soon to be finished, the thought of our dear ones gone up higher can but be the leading thought in every mind. And what a blessing it is that at such a time we can think of them as having lived such lives; and left behind them such an example. And is it not a worthy ambition for every one within the audience of my voice to so live that when our summons comes to enter that unseen world, we may be equally prepared with them, and may leave to our surviving friends as precious a memory and as worthy an example as they have left.

In reviewing the past year are we conscious of having maintained the standard which we set for ourselves one year ago, or have we fallen short of it? If we see where we have failed, now is the time to renew our resolves, and to make the end of another year a season of greater comfort in reviewing our past than we can feel to-day. I feel especially called upon, at this time, to urge upon you all to adopt, as students in college, the same rules of life, the same standards of right and wrong, that would govern you outside of the college walls. Truth is truth, right is right, honor is honor, wherever practised or exercised—in the sacred precincts of the home circle, in your dealings with your fellows in the world at large, in your treatment of each other as students in college, in all your relations with your professors and instructors, in the class-room and elsewhere. What is untruthful, wrong or dishonorable in the one relation is equally so in all the rest. Students have so often set up for themselves a separate and independent standard of right and wrong, deeming it a mere jest oftentimes to do what they would acknowledge to be a lasting disgrace if they were not students; it is so common a thing in schools and colleges that I feel that I cannot too earnestly raise my voice against it. I am ambitious for the good name of our beloved College in all respects. I would gladly see its standard of scholarship gradually raised until it is equal in this respect with any of the colleges in the land. But there is something of more importance and far above all mere scholarship, and that is character. My

¹Addressed to the students of Swarthmore College, by the President, at the last meeting in 1886.

young friends, set your standard high in this respect. Whatever may be the rule in other colleges as to a double standard of morality, one for the student, and one for the world at large, let Swarthmore ever stand preëminent for its rejection of so fatal a principle of morals. Be more ambitious for your beloved Alma Mater in this respect than in any other. Some of you are very earnest in raising our standard in athletics, in cultivating your physical powers, in competing with other colleges in this respect. This is well, if not carried to excess. Many of you are, I know, ambitious to see our grade of scholarship gradually raised, and Swarthmore become the peer of the older colleges. This too is a laudable ambition, and may you ever be ready, by your own excellent work in the class and lecture-rooms, to bring about this desirable result. But that your Alma Mater may stand forth a conspicuous example, where scholarship and fine physical development are not cultivated to the neglect of true manly and womanly character, would be a noble ambition indeed. Unless there is a solid sub-structure of high religious and moral principle, every educational institution must be like a house founded upon the sand. The highest possible scholarship, the most complete development of the physical powers, will never atone for the want of this.

Recent statistics show us that in the state of Massachusetts—a state which has long taken the lead in educational matters, there has been a constant increase of crime in proportion to the whole population in the past 30 years. In 1850 there was one criminal to every 800 of the population, in 1880 one to every 430, showing that the criminal class has almost doubled relatively within that period.

This is indeed a startling fact, and the cause for it is to be found in the neglect to give moral and religious instruction, in connection with the intellectual training given in the schools and colleges,—but Education alone, without high principle, only increases the power of the recipient for evil. With one standard of morality among students, and another for the world at large, how could you reasonably expect any other than such a result. The correction of the evil must be begun in our schools and colleges, where, alas! much of the mischief has been done. Will you not, as students of Swarthmore, do your part to prevent your own college from thus becoming an instrument of evil, instead of a powerful influence for good, to the coming generation. You may yourselves do much to accomplish this great result. Cultivate and maintain among yourselves, and in all your dealings with your instructors, the highest possible standard of truth and honor.

Scorn to cheat in an examination as you would to rob a bank or a traveler on the highway. Never lose sight of the fact, for one moment, that doing the former is a primary lesson in the school which teaches you to do the latter. You may never get beyond the primary class, and enter upon the higher grades of crime; but it is none the less one of the early lessons in that same school. That this is no mere theory, but an actual fact, witness the lamentable result reached by the teachings of the schools of Massachusetts.

I do not thus hold up before you this terrible warning because I feel that you are now in more especial need of it than other young persons in your situation—I think that, all things considered, your standard of truth and honor is above the average of those similarly circumstanced elsewhere.

But the young are always in need of such warning, especially where they are assembled in large numbers. It is so easy to go with the multitude to do evil. Many a young person, who would never, of himself, go wrong in these matters, finds it easy to do so, or even difficult not to do so, because of example. One of the greatest causes of wrong doing among young persons in schools and colleges is what I must call moral cowardice, a lack of courage to stand up against the voice of the majority. Cultivate a manly and womanly independence in this respect. Stand up for your own convictions of right and let not the evil example nor the persuasive words of others lead you astray. Thus and thus alone can you escape the many dangers incident to college life.

Instead of a retrospect of the year which has passed, I seem to have been led rather to some important considerations of the best way to go forward and meet that which is to come. But a thoughtful consideration of what the past has been always points us to the future. Thus shall we best avoid, in the years to come, the snares and pitfalls which we have experienced around us in the years that are gone. It is customary, at this so called "Merry" season, to offer to our friends our hearty good wishes, and I can express no more earnest good wishes for you all than that, upon these vital subjects to which I have drawn your attention this morning, you may form now the best of resolutions, setting your standard at the highest, and, in carrying out these firm resolves, ever strive earnestly not to fall short of your own ideal.

FRIENDS OF FISHING CREEK.

EARLYS INTELLIGENCER AND JOURNAL:

THE natural prompting to have others know of the privileges and blessings that have been ours, leads one to speak, through the columns of the INTELLIGENCER AND JOURNAL, of the late spiritual and social feast that has been richly spread before large and interesting companies of older and younger Friends, and many who are not classed as members of our religious Society, during the period of Fishing Creek Half Year Meeting. The monthly meeting held Fourth-day, 22d inst., though not so large as those on the following days, is recalled with feelings of gratitude for the beautiful, impressive utterances of the Father's love, spoken so tenderly by his faithful servants of the gospel, who were led at this time to mingle with us.

Isaac Wilson and wife from Canada, Ellison Newport, Watson Tomlinson, and others from Philadelphia Yearly Meeting, were among the warmly welcomed strangers. Early in the meeting the younger portion of those assembled, particularly the pupils of Friends' School at Millville, were most earnestly addressed by our friend Isaac Wilson, whose language of wise counsel, gentle and persuasive, and leading into paths of obedience and virtue,

was so well adapted to the understanding of even the youngest child present, that it was felt the children had been equal partakers of the feast. Other messages of divine power followed, in words of touching admonition, and under the solemnizing influence of the spirit of prayer, our friend Ellison Newport closed the first session of the meeting.

In the business meeting, two reports were read and favorably considered, one from the First-day School, which is now under the care of the Monthly Meeting, and a three months report of the establishment and working of Friends' School, opened in Eighth month last, under the joint care of a committee from Fishing Creek Monthly Meeting and one appointed by the Committee on Education, of Philadelphia Yearly Meeting. A proposition to raise \$50 in the monthly meeting toward the establishment of a good library for the members, was approved.

The Half Year and Youths' Meetings, held Fifth and Sixth days, were well attended. Memorable testimonies were borne to the need of a closer mingling in the spiritual life, and an awakening to that vital religion which is not found in the traditions of the past, but which bears the mark of fresh inspiration, from the same source of all light and truth that directs the righteous in every age. The happiness and joy that come from a willing obedience to serve the Father in every known duty, were forcibly portrayed, and contrasted with the gloomy, sombre garb which religion is too often made to assume. From the letter of Scripture spiritual lessons were portrayed, with a discernment and power that were far reaching, and, when, on First-day morning, Isaac Wilson (who with his wife had remained for a few days of social visiting), addressed a large company at meeting, taking for his subject the interview of Jesus with the Sisters of Lazarus at the tomb, we could gratefully acknowledge that the stone had been rolled from the door of the sepulchre.

On First-day evening, by request of our friend I. W., a company of older and younger members, numbering sixty, held a social parlor meeting, and the subject of reviving the life, interest and membership of the Society of Friends was presented, and called forth interesting expression from many in the company, which adjourned to First-day evening, First month 2d. A small committee was appointed, who, it is hoped, will present to the next meeting a definite plan by which the interests so earnestly considered may be rightly advanced.

There were social minglings enjoyed with our friends I. and R. Wilson in the different homes to which they were welcomed, where, not unfrequently, in the stillness that seemed to fall unbidden, words of loving sympathy and encouragement were spoken, that could not have failed to find a response in the hearts of all thus favored.

Millville, Pa., 12th month, 1886.

* * *

In our endeavors to correct the faults of others, we should not forget that they are like sores of the body; which no one can bear roughly handled. In either case, hard friction irritates, and often makes bad, worse.—DILLWYN'S "REFLECTIONS."

VISITS AMONG WESTERN FRIENDS.

FRIENDS' INTELLIGENCER AND JOURNAL.

HAVING seen but little account of our scattered friends in the far west in our paper lately, I take the liberty of extracting some points of interest from a letter received from Thomas E. Hogue, a minister and member of Wapsinonoc Monthly Meeting, Iowa, who under a concern of his own, and an appointment of our last yearly meeting for that purpose, visited in Tenth month last some of these scattered ones, though not to the extent desired, because he felt the undertaking too great for the means at his disposal.

At Genoa, he says, "I visited all the families and attended their First-day meeting. The house was nearly full. I was with them about a week, and did what my hands found to do. From there I went to Garrison (which is in Butler Co., Neb., north of Lincoln), accompanied by Isaiah Lightner. Here are seven families of Friends, including Dr. Amos F. Harvey. (This locality had not previously been visited by traveling Friends.) Here we visited all the families except one, held one parlor meeting, and one public meeting in the village to good satisfaction. Our next point was Bennett, Neb., where we were kindly met and cared for by Wm. L. Dorland and wife; we made an appointment for a meeting next day (First-day) at a school-house near by. Being very unwell with a severe cold, I felt released from public service. I. L. and W. L. D. were favored in testimony. Moses Brinton and wife, of Lincoln, attended this meeting. Isaiah here left me, and I proceeded, though very unwell, to visit the families of Friends residing here, and at the close held a house meeting at the residence of Samuel Smith, which we considered a favored meeting. W. L. Dorland went with me to Lincoln, where reside several families of Friends, all of whom were visited and arrangements made for a meeting at the residence of a woman Friend, Dr. Painter, a granddaughter of Jesse Kersey, at which quite a number were gathered, (it being First-day), nearly all Friends. I remember that day with gratitude, and from the depths of my heart I thanked my Heavenly Father for the help he gave me. At its close it was proposed to continue the meetings once a month on the third First-day. I believe they will be blessed in the effort. There are twelve families and parts of families residing in and near here.

Our next stop was at Blue Springs, Neb., where reside three families which were visited. Thence we went to Fairbury, to the residence of Ira P. Bedell, where we held an appointed meeting. Joseph W. Starr lives near here at Steele City. He is a brother of W. C. Starr, of Richmond, Ind. He met me with the exclamation "God bless Illinois Yearly Meeting." I felt that I was in the presence of an able man. Our visit was one of great satisfaction and I believe of mutual profit. Moses Brinton, of Lincoln, has been my companion from that place.

This closed my labors in the West, and I reluctantly turned my face homeward. I believe an interest has been awakened in the minds of many of these Friends, but they will need the fostering care of concerned Friends. They are in their infancy in religious growth, and need the helping hand, the word

of encouragement, written or otherwise. They all seem to feel themselves too weak to make the effort to hold a meeting for worship. They seem to need a leader, some good earnest soul on whom they can lean. There is much talent among them and they love our principles, and could they be brought into our Father's service what a power they could be for the gathering of our scattered ones."

This closes our friend's account, and if it awakens a renewed interest in all our minds that will result in more earnest endeavor to be respectively found doing our whole duty, the desire of his heart and mine will be accomplished. EDWARD COALE.

Holder, Ill.

SCRIPTURE LESSON NO. 4.

FIRST MONTH 23RD.

NOAH AND THE ARK.

TOPIC: OBEEDIENCE.

GOLDEN TEXT:—"And Noah did according to all that the Lord commanded him.—Gen. 7:5.

READ GEN. 6: 9-22.

IN the long interval between the time of our last lesson and the present, the descendants of Cain became workers in metals. They were forgers of cutting instruments of brass and iron, and inventors of the harp and the pipe. They gave themselves up to pleasure and became corrupt in their lives. In the fifth generation polygamy was introduced, and the crime of murder again stains the history of the race. Another son, named Seth, is born to Adam and Eve, and the lineage of his descendants forms a separate record, as given in the fifth chapter. They were called the sons of God, to distinguish them from the descendants of Cain. Intermarriages between the two great families led to a falling away from the worship of God, and men began to call upon God profanely. Noah, the son of Lamech of the family of Seth, was a righteous man, and held communion with God. The account of Noah and his preservation in the ark forms the subject of our lesson for to-day.

The deluge has its traditions among the Chaldeans, the Chinese, the Hindus, the Phœnicians, the Greeks, and also among the Mexicans and other peoples of our own continent. The monuments of Egypt have no account of a general flood. Bible students of the present time do not generally believe in a universal deluge, nor does the Bible record of necessity imply more than a local submergence, including that portion of the earth's surface known to the family of Noah.

This deluge was charged upon the wickedness of the human race, as were all the violent disturbances and unexplained phenomena of that ancient time.

Whatever was the cause that brought about the breaking up of the fountains of the great deep, and opened the windows of heaven, the flood was most disastrous to the human family.

THIS LESSON TEACHES:

1. That a bad example has an evil influence, and that wickedness, if unrestrained, leads to destruction.
2. That it is possible to live in obedience to the

will of God, even when surrounded by those who are profane and corrupt.

3. That our Heavenly Father will give us strength and courage to do what he requires of us, and will save us from falling into sin if we put our trust in him.

To keep up the links of this early history we go back to the family of Cain, who found a home in the land of Nod, a name which signifies fugitive. A son is born who is named Enoch, and the city which he began to build was called after his name.

This is the third generation. The age of the world represented by this founding of the city, is variously estimated. Man's term of life is recorded as of great length. The history of this period is so involved in fable and legend that nothing can be accepted as veritable fact, except such records as carry with them the evidence of man's gradual emergence from the childhood condition of knowledge, into some settled plan or order of life. We know for instance that his first clothing was such as nature furnished him, his first shelter was the deep shade of the jungle, or the caverns in the mountains, which he shared with the animals about him. The bones of these and the flint rock gave him his earliest thought of tools: from these to the adoption of other things that lay all around him waiting the creative genius of that intelligence which he received from the Divine spirit was a gradual advance, and now in the third historic generation we find him building. This presupposes the utilization of the clay, the manufacture of bricks and the use of mortar.

In the meantime Jabel is born. His family were herdsmen and dwelt in tents, as do the ranchmen of our own time. His brother Jubal was a musician, and the father of those who made music their occupation.

The smelting of ores, or the shaping of the pure metal into implements of industry, was also an occupation which was followed by the family of Tubal Cain of this generation. Iron and brass come into use. Thomas Ellwood quotes a writer who infers that Tubal-Cain was the first to make armor and implements of war, he being a descendant of Cain. All these heads of families and tribes were the descendants of Cain, whose posterity is given to the seventh generation. There is no mention in the few verses that outline the family history of any recognition of the Divine Being. Incidentally we gather that the intercourse between the Creator and man which marked the Eden-life of the first pair, was not sought after by the children of Cain, who by their social customs must have been largely engrossed with sensuous enjoyments. It is Lamech who violates the Divine institution of marriage between one man and one woman by taking to himself two wives. The only further mention made of Cain's family is found in Gen. 6th and 2d. "The daughters of men" here spoken of are considered to be descendants of Cain, and the "Sons of God" the children of Seth, the son of Adam born after the murder of Abel, and who represent the portion of the race that "found favor with God," and retained spiritual intercourse with him.

THE LIBRARY.

MODERN HANDBOOKS OF RELIGION. MAN'S KNOWLEDGE OF GOD. By Richard Acland Armstrong, B. A. London: Simpkins, Marshall & Co. 1886.

THIS is a little work, a copy of which is sent us by an English friend. It is No. 3 in a series "on the natural foundations of leading religious ideas," designed especially for young people, students, workmen, and select classes in Sabbath schools. The author, a resident of Liverpool, in his preface, says: "In writing of men's knowledge of God, I have not attempted to demonstrate God's existence. My aim has been more modest. . . . I am not a champion challenging the world. I am simply an individual believer in God, hoping to help a few others by as clear a presentation as I can make of my own consciousness and as true a record as I can give of my own experience." He speaks in the preface very favorably of Brownlow Maitland's "Theism or Agnosticism," Theodore Parker's "Discourse of Religion," Minot J. Savage's "Belief in God," and John Fiske's "Man's Destiny." The latest of John Fiske's books, "The Idea of God," he explains he has refrained from reading until the completion of his own work; (his preface is dated January 19, 1886).

Our readers will probably be interested and edified by our printing for them the whole of chapter VIII., many expressions in which may serve to strengthen and confirm the belief of Friends, as showing how much of it is held by other thinkers and believers, and how broad and true a foundation it lays for all religious faith. We quote all that follows:

"If what has been written thus far in this little book is true, then Man's knowledge of God is knowledge which each man receives immediately from God himself. God pours the light of truth into the human mind with as direct a ray as that by which the sun enters the human eye. The sun may shine more brightly on the shores of the Galilean lake than on the English town in which you live, shrouded by fog or smoke. And so one dwelling in that far country may see all the way from the Jordan Valley on the East to the Western Sea, or descry the snowy peak of Hermon glistening fifty miles to the North of the spot on which he stands, while you, in the sombre November atmosphere of Liverpool or London, can not see across the Mersey or the Thames. But his sight there is of no avail to you here. You cannot see with his light, but only with your own; and until the mists lift up, and the bright sun shines in all its glory on you too, your view will be circumscribed and your vision dull.

"And so is it also with the spiritual light. Into some hearts the celestial ray seems to stream with ineffable glory, and theirs is the beatific vision of God which fills the soul with joy. Others see only "as in a glass darkly;" their glimpses of God are "broken lights," and times come to them when his face is well-nigh hidden.

"Are we to say then that in knowledge of God one man can never help another? Are none to be masters and none disciples? Are there no teachers and learners in religion?

"In all other branches of human knowledge one man becomes the pupil of another and profits by his superior efficiency. The mathematician imparts to others the knowledge of geometry. The Frenchman or the German instructs the Englishman in his native tongue. The great painter teaches the elements of his wonderful art to his scholars. The great musician trains the voices or the fingers of others to produce melodious sound.

"And there is teaching in religion too; only, like all the deepest teaching, it is not the imparting of knowledge from without, but the quickening of the knowledge which is within. The knowledge of God which the disciple may gain from the master is a knowledge of which the elements were there within him all the while. It is true that it is by the light which comes from God to his own spiritual eye that the learner learns to see God; but the teacher may help him to realize what he sees and to reduce it to clear knowledge instead of vague impressions. Or, to illustrate perhaps more precisely what takes place, the teacher helps him to hear more distinctly what it is that the voice of God is speaking to him inwardly.

"Imagine yourself in some vast and noble church, seated in a far corner to which the preacher's words seem only to reach in faint and uncertain sounds. But by your side is one who is a near friend of the great preacher and knows well every intonation of his voice,—one also, let us suppose, whose hearing is keener than your own. You can just make out that there is some phrase which the preacher utters many times. Now and again you seem to catch a syllable. But what the phrase is you are at a loss to tell. You turn to your neighbor to ask what this is that the preacher says; and he whispers in your ear: "The text the preacher repeats so often is 'God is Love.'" And after that you hear it too. You wonder how you could miss it so often. Yes, it comes to you again and again in varied intonation from the great preacher's lips, "God is Love." All you needed was the clue; and now that it has once been suggested to you, you also hear it clearly for yourself and know that that is what the preacher says.

"So is it also with the word that comes from God, that Eternal Preacher of righteousness and truth, to the spirit of man. Many of us are very dull in our inward spirit. Our ears are stopped, so to speak, with the vanities of the world; or we are not naturally quick in spiritual apprehension. Our knowledge of God would be meagre indeed if we were left to ourselves. But there are men wiser and holier than we about us, or wiser and holier men speak with us through books which they have left a precious legacy to the world. These men allege the sublime truths which God has spoken to them. They have heard these things clearly, and they put them in glowing and incisive words. Then when these words—echoes of the divine voice,—fall upon our ears, we know that even this is what God speaks to us; and by the help of the suggestion thus made to us by our human brother, we are able at last to apprehend the inward speech by which the Heavenly Father speaks even to us as well.

"Such men, helpers of their fellows, men walking more closely with God than the rest, there have been at all times and in all countries. It is through them that the religious beliefs of the mass of men have grown purer and more spiritual from age to age. They have heard so clearly the deliverance of the Holy Spirit that they have been able to perceive that some parts of what was commonly received by their generation as true religion was really no part of the true word of God. Then they have declared these great convictions of theirs. They have exposed the grossness of some of the accepted superstitions. They have proclaimed the higher and purer truth which God has uttered in their souls. And, though it has often seemed that their voice was but the voice of men crying in the wilderness, yet there have always been some whose own hearts and consciences have responded to their preaching, and who have recognized by the inward witness of their own spirits the divine reality of the eternal truths thus uttered. And so, by slow but sure degrees, the world has gone on from truth to truth, putting away the superstitions that have held it in bondage, and advancing to purer conceptions of God and Righteousness.

"I say that such men there have been in all times and in all countries. But here and there in the world, and now and then in the centuries, such men have attained so rare a clearness of spiritual insight, and have been possessed by so passionate an ardor to declare to their fellows the great truths revealed to their own spirits, that they have stood out from ordinary preachers and teachers and seemed as though endowed with faculties of another order than those of other men. Such men are called Prophets, and the study of them and of their words and lives is the study of the great landmarks in the history of the religion of mankind.

"Of these Prophets again some have been so transcendently great, their insight has been so piercing, their word so burning, their influence so effectual, their spiritual stature has towered so grandly above that of their contemporaries and countrymen, that in the broad history of the world they are counted as actual founders of religions. The faith that has been kindled by their preaching in the breasts of others has been regarded as a new religion, beginning with them; and, for ever after, those churches or tribes or nations which have accepted their teachings have maintained that their life and preaching was the turning-point in the history of the world, and that to them for the first time God freely communicated holy secrets which had been concealed from all men until their day. And when a church or a nation looks upon a particular Prophet in this light, then it often seems to them that to compare any other whatever with him, or to see any limitations in his teachings, or to suppose that men can ever attain still clearer light on any part of divine truth than he attained is a sad infidelity or even a horrible blasphemy. It is in this manner that the Parsees, with their deep spiritual faith which symbolises the holy spirit of God by light or fire, have looked on Zoroaster or Zarathustra, that mighty old-

world prophet, whose word comes dimly down to us from the hoary antiquity of Central Asia. It is after this fashion that the Buddhists of Ceylon, Nepal, Thibet, China, and other oriental lands cherish the memory of Gautama, the noble and devoted Bengali prince, whose memory you also will learn to venerate if you read Mr. Edwin Arnold's wonderful, fascinating poem, "The Light of Asia." It is thus also that the Mohammedans of India, of Arabia, and of other portions of the globe regard that strange, enthusiastic, bewildering prophet, Mohammed, the camel-driver. And in a similar way the Jews, scattered over the eastern and western worlds, look back upon the heroic figure of Moses who brought the Ten Words of God down from the rocky heights of Horeb, though they associate with him venerable patriarchs who lived before him and a noble line of prophets who lived after him. And lastly it is in this light that Christendom for eighteen hundred years has looked upon Jesus of Nazareth, that Son of Man who gave us the Beatitudes and the Parable; indeed, the Christian world has almost unanimously gone further still, and declared that this was not merely a prophet to whom was given in full measure the infallible word of God, but the very God himself taking upon him the flesh of man.

"Of each of these mighty men it is alleged that he is the Founder of a New Religion. But they who have perceived what Religion truly is are unable ever to call Religion new. Religion is that sense of dependence on One higher and better than himself which stirs strong emotion in the heart of man. From the first till now there has been but one religion,—one religion growing slowly purer, sweeter, stronger as the generations have risen and passed away, one religion under a thousand different forms of creed and worship, yet ever in essence compacted of the same elements of awe deepening into reverence, and vague desire refined and strengthened in the course of ages into the mighty love with which the best and holiest cleave to the unseen God. And so when we look closely into the work which the supreme prophets of the human race have achieved, we find that, though they may have delivered to their disciples many ideas that were really new to men, and greatly enlarged the current conceptions of God, and weaned their followers from many gross superstitions, not one of them can be said to have introduced a new religion. They have appealed to what already lay in the hearts of men, only covered up and hidden by untrue doctrines or unholy modes of life. They have scattered these encumbrances like chaff before the winning fan by the glorious power of their word. They have taught men to listen to and to trust in the eternal speech of God within their own breasts. And so they have lifted up religion into new health and strength and drawn the peoples to a more living consciousness of their kinship with the Holy Spirit who speaks to them his divine commandment by the voice of conscience, awakens in them the sense of his supreme presence under starry heavens or in the time of surpassing sorrow, or responds with such renovating power to the cry or the whisper of their prayers.

"Though no civilization has ever been wholly without men of the prophetic stamp, yet, I suppose, no reader of this book is likely to differ from me when I say that the sons of Israel have risen higher than any other race in this regard. As the Greeks stand out preëminent in history for philosophic power, or the Romans for mastery of the principles of law, so the Israelites excelled in the depth and strength of religious impression which goes to make the prophet. At any rate there is no group of prophets known to us through the literature of mankind so remarkable as those whose names illuminate the history of Israel from the eighth century before Christ downwards to the period of the captivity under the lords of Babylon. Amos, Hosea, Micah and Isaiah, Jeremiah and that glorious nameless one whose writings are joined in our Bibles with those of Isaiah (running from the famous fortieth chapter to the sixty-sixth,)—these and others like them declared with extraordinary power the word which the God of Righteousness impressed upon their own souls. It is true, they mingled this with much other matter; they brought forth in one mighty stream the sublimest utterances of eternal truth with opinions about passing events, political counsels, and bold predictions of the disaster that must attend disobedience to God or the rewards that would surely ensue upon obedience. Later readers have both misunderstood the references to passing events and taken the predictions to be divinely guided forecasts which, if they have not been fulfilled yet, still will be some day. We must avoid such mistakes as this, for the prophets differed from other men not by any mysterious foreknowledge of the future, but simply by the intensity of their moral and spiritual impressions and the dauntless courage and devotion with which they proclaimed these to kings and people. It is in this that their value lies for men of all times and nations. Whether they were right or wrong in any particular expectations which they entertained, whether their advice was always statesmanlike or not—and, for my part, I think it generally was so in the best sense of the word—they have left utterances behind them which rise to the very highest level of ethical and religious inspiration. Who is not grateful to the men who, amid the superstitions and idolatries, the perils and strife, of those hapless times, could utter such imperishable words as these,—“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” or “They that wait upon the Lord shall renew their strength;” or “Render your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness;” or “Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully;” or “I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones;” or “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word?” We may truly say of this mar-

velous line of teachers that the eye of their faith never dimmed and their voice never faltered in declaring the word of God.

“But it is of the utmost importance to observe that these utterances and the like had power in the day they were spoken, and have power over us now, solely because they appeal to what men feel in their own hearts to be true the moment it is explicitly declared. “He hath showed thee, O man, what is good,” says Micah, when he proclaims what the Lord requires. Yes, God has showed us, and has never left himself without witness in the hearts even of common men and women; and it is on that fact alone that the prophet's power is based. It is because we feel what he says to be true that he sways us. Whatever authority he possesses is not from credentials of any miracles or any predictions fulfilled, but wholly from his power of piercing through to our own most inward consciousness and enabling us—even compelling us—to recognize and realize what God himself is showing to us as surely as to him.

“If once we view the prophet in this light, we shall well know how to test any man who may come to us in the name of a prophet. Does what he says find a response in our own conscience and inward spirit? If so, he is in his measure a prophet indeed, and we shall do well to sit at his feet and hear his words. His office is to quicken our own inward life, to turn us in upon ourselves that we may hear and know what the Holy Spirit utters in the silence of our own souls. But, if his words do not touch us inwardly, if we cannot feel that he is really God's interpreter, then for us at least he can be no prophet, though tens of thousands give him heed. There is no ultimate authority in religion save the authority of God in us; and the only true spiritual authority wielded by men is that which belongs to them so far as they make clearer and stronger in us God's own teaching. Nor is there any other kind of inspiration in religion accorded to any son of man than that same speaking of God to his secret soul, which we also may hear in the witness of conscience, the witness of the spirit, and the wonderful communion of our prayer.

“And of all men who have enjoyed this divine inspiration, of all men who have wielded this true spiritual authority, of all men who have been to great multitudes prophets of the most high God, none other seems to me to have been the equal of him who said,—“Blessed are the pure in heart, for they shall see God,” and laying his gentle hand on the little innocent head, bade men suffer the little children to come unto him, for of such was the kingdom of heaven.

“But the power of Jesus to-day, and of every other ancient prophet whose words stir our hearts within us, rests on the fact that as God spoke to them of old so also does he speak to us of this latter time.

“That true poet of the western world and the modern time, James Russell Lowell, sings:

“God is not dumb, that He should speak no more;
If thou hast wandered in the wilderness
And find'st not Sinai, 'tis thy soul is poor;
There towers the mountain of the voice no less,

Which whose socks shall find, but he who bends
Intent on manna still, and mortal ends,
Sees it not, neither hears its thundered love.

'Slowly the Bible of the race is writ,
And not on paper leaves, nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountain shroud,
Still at the prophets' feet the nations sit.'

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, FIRST MONTH 15, 1887.

THE index and title-page for the last volume of the INTELLIGENCER AND JOURNAL has been printed, and copies are ready for distribution. Those wishing to bind will please notify us by postal, and we will supply them with one or more copies as may be desired.

THE DISSENT OF THE EARLY FRIENDS.
IN his History of Friends, (Volume IV.), in analysing the views of the founders of the Society, in order to compare these with subsequent preaching and writing by Elias Hicks, Joseph John Gurney, and others, Samuel M. Janney shows in detail where they, (George Fox and his co-workers), differed from "the popular theology of the day." This expression, "the popular theology," he repeatedly employs, and he points out again and again the particulars in which Friends dissented. So, too, in his pamphlet, (published in 1860), upon the causes of the decline of Friends in Great Britain, he adverts to this dissent, and argues that it was a very definite and real thing; the fact that Friends were persecuted for it, and that they cheerfully endured the persecution, testifies, in his judgment, that their testimony of difference was not lightly held, but that it lay so deep in their hearts as that they would give up possessions, liberty, and even life, before yielding it.

This is a fact which is to be kept in mind whenever the fundamental principles of Friends are under consideration. To minimize the essential difference between what George Fox preached and the preaching of the priests and ministers of his time is a snare to the feet of the true Quaker. They agreed, of course, in their ultimate object, the welfare of the soul, but they did not agree as to what constituted the means of the soul's illumination. George Fox believed that the Divine Being could and did com-

municate directly with each of his creatures: those who held "the popular theology" believed that they could get this communication only upon the pages of the Scripture. The doctrine of the Friends was something radical, and changeful; in so far as it has permeated, since 1644, the thought and conviction of mankind, it has revolutionized religious doctrine.

In the energetic discussions among the other bodies of Friends in this country the foundation principles come to view, continually, as it is natural they should, and we find in a passage quoted from a recent issue of the *Interchange*, of Baltimore, the following significant expression. Referring to some matter preceding, it says:

"These remarks have been called forth by the fact, so universally acknowledged as to need only its statement to win general acceptance, that there are a certain number of prominent men in our Society who have used the large liberty allowed amongst us to endeavor to change the whole front of it, and to erase if possible its history for two hundred years. This is the sober truth, for those of whom we speak have nothing new to offer us. Whether they desire the so-called ordinances, a supported ministry, the absence of silence in worship, or a pre-arrangement of the services in religious meetings, they are inviting us to retrace our steps and to go back to that out of which we came."

The idea suggested here is what we have outlined above. The changes that have been made among the "evangelical" Western Friends are a return to that out of which Friends came. The changes may be according to the conviction of those who have accomplished them, but if universally yielded to they would "erase" the Society of Friends, and contradict all its record of the past two centuries.

FRIENDS, in the use of the word "society," are apt to restrict it to the religious profession we make, and this application often confuses the thought, where the word is intended to convey its broader significance.

When in our written or spoken utterances we refer to the Society of Friends, the title should always be given in full, that there may be no mistaking our meaning. We owe this to ourselves, first as members of a society that is so designated, and second, that those of our own faith as well as those outside our pale may understand of whom we speak or write. This we have endeavored strictly to adhere to. Wherever we use the word "society" in our editorial character, we mean society at large—the general public—and whenever we can do so in the articles sent us for publication we make changes to conform to that use.

Friends need to have their attention called to this matter, not so much in regard to our intercourse with one another, in our meetings and social gatherings,

as that we exercise a care not to claim too much when we speak of ourselves to others.

Good plain English is never misunderstood, and Friends who have an important testimony in favor of plain honest speech ought not in practice to violate one of its plainest requirements.

THE work of the schools for colored children and youth, in the South, must not be lost sight of. The receipt of funds for these purposes we understand has not been adequate, thus far, to the needs. We trust there will be a general interest taken in these subscriptions under the charge of the Association to Promote Colored Education; by this means the participation in the work will be more wide, while the burden on each individual will be light.

WE learn that Friends' Book Association, desiring to more fully meet the wants of the First-day School work, and facilitate an exchange of thought between the widely separated portions of our Society upon this important branch of the Society's work, has organized a First-day School Department, and placed it immediately under the supervision of a committee of its Board, composed of persons actively interested in First-day schools.

We hope Friends will avail themselves of the opportunities thus afforded, and also forward the work by sending to that Department any thoughts or information generally valuable to First-day school workers, for it is desired to make it far-reaching in its facilities and influence, so supplying to less favored neighborhoods the advantages of more strong and active ones.

To insure prompt attention, all communications upon First-day school matters should be addressed to Friends' Book Association, First-day School Department.

DEATHS.

ELY.—On Twelfth month 15th, 1886, at her home in Georgetown, Harrison Co., Ohio, of membranous croup and catarrh, Laura C. Ely, wife of John H. Ely, and daughter of Henry F. and the late Hannah H. Pickering, aged 23 years, 6 months and 5 days; a member of Plainfield Monthly Meeting, Belmont Co., Ohio. She was a loving wife, a kind neighbor, and respected by all who knew her. Her remains were taken to the home of her grandfather, Elijah Pickering, and she was interred in Friends' burial-ground at St. Clairsville.

THATCHER.—Lydia A. Thatcher, deceased at the residence of her mother, Chester, Pa., Twelfth month 29th, 1886, after a short and severe illness, which she bore patiently and meekly.

This young friend was endeared to all who were intimately acquainted with her. As she had given her heart to the Lord, it was a pleasure for her to embrace all religious opportunities, hence she was a diligent attender of our religious meetings, and an earnest worker in the First-day school.

A VISIT TO SALT LAKE CITY.

[Our friend, E. H. C., of Holder, Ill., sends us the following extract from a private letter of J. W. P., of Chicago, she having obtained consent of the writer for publication. Though written in 10th month last, it is of fresh interest now.—Eds.]

SALT LAKE CITY.

DEAR FRIEND:—Perhaps a few lines, more or less, from this city of the reclaimed desert, may not be unwelcome. After leaving home, our first stop was at Denver, Colorado, where we stayed long enough to see the city and its surroundings and call on old acquaintances now resident there. Thence to Colorado Springs and from there to Manitou Springs five miles distant; drove through the "Garden of the Gods," through Gen. Palmer's mountain home grounds, (called "Glen Eyrie"), closed in as within a horse-shoe shaped mountain range, with one eagle's nest in sight on the crags, and a weird grandeur that would be hard to describe; then, through a long cañon, where two trains could hardly pass, except at points perhaps half a mile distant. The rocks rise almost perpendicularly from 200 to 500 feet high, often overhanging us, and the road crooking its winding way, so that we rarely saw more than a few rods ahead at a time.

The "Garden" was a desolate spot, with rocks here and there through it, standing apparently on edge and from 200 to 300 feet high, evidently the playground of Giants who pride themselves more on their strength and ability to form a desolate grandeur, than to make a happy home for man. Pike's Peak and its range was before us, and while driving at an altitude of 6,500 feet above the sea-level, grand and glorious seemed the workmanship of the divine mind, and we often had to stand, awed into silence. Thence our road lay over the Denver and Rio Grande R. R., narrow gauge, which took us through the most magnificent scenery I ever saw; first the "Grand Cañon" nine miles long,—a cleft in the mountains so narrow that a second track could not be laid, and the 500 to 1500 feet rocky sides so straight that we could not see the tops, except as we stood on the rear platform; then through the mountains, winding in and out engine running at times in one direction and the rear cars in just the opposite point of the compass; at one point on a grade of 216 feet to the mile; to Black Cañon, 14 miles long, by 10 o'clock at night; the moon was full; the sky clear as I ever saw it; we got seats on the rear platform and saw the grandest scene we ever witnessed. Next Marshall's Pass, the highest part of the Rocky Mountain Crossing, where we rose by curves that gave us at one time three parallel tracks, one above the other, like terraces; at the highest point, we were said to be 10,852 feet above sea level. The western slope was as beautiful as bare rock and dirty brown slopes would allow, with here and there a bush growing in patches on the mountain sides, mainly in the hollows, that was of variegated, or occasionally rich coloring; next the Alkaline plains covered with sage brush and alkali, and to my surprise, often with cattle that seemed to be in good condition. I am told there is a nutritious grass growing on the foot hills of the mountains and the

base of the sage plants, brown and dead-looking, but fattening. We saw a good deal of alfalfa, that we were told, produces, by irrigation, from 4 to 6 crops a year; this was the only home-like product we saw on the plains, except little patches of garden, and corn very occasionally. Following the plains was the Wahsatch range of mountains in Utah, with its Castle gate and pine-covered hills; the valley leading to Castle Gate was finer than the Alleghany scenery, and the Gate a beautiful and grand arrangement of high cliffs, that would play one for the entire trip.

Then up, or down, the Jordan river to Salt Lake City. Utah Lake (fresh water) is called by the Mormons the sea of Galilee, and Salt Lake the Dead Sea, and being connected by the river Jordan, gives them the New Pulestine, with this city as the New Jerusalem, so at last, my brother, I am on "the other side of Jordan," and in the promised land, but I confess I like Illinois best as a home. We drove over the city with its wide, dusty streets, and up on heights that overlook it and the valley for many miles. The city is well filled with trees, has many fine houses and beautiful grounds, the grass being as green as in June, wherever well watered. We were shown the houses of this and that prominent Mormon: No. 1, being Eliza Jane's, No. 2, Mary's, No. 3, Susan's, etc. Among the humble classes who cannot afford a separate house for each wife, they have one with as many entrance doors as there are wives; this makes odd-looking houses, as generally each wife causes an addition to the original house, and this addition may be made when the man is poor, and another when he is better able to build, etc. We saw the tithing house, where the tenth of everything is brought for the use of the church; also visited the Tabernacle, the first Temple built here, and the one now being erected here and to be finished in 1891, or by the end of the 6000 years, when Jesus is to take possession in person. The Tabernacle seats 10,000 persons; is oval in form, has a grand organ, and the acoustic properties are so perfect that we distinctly heard a pin drop at one end when we were at the other. The Temple has a painted ceiling, on which are pictures of all their temples in this country, past and present; the scene of Saint Moroni, showing Joseph Smith the place where the lost records of the children of Ephraim were hidden; these children were the inhabitants prior to the discovery of the country by Columbus. Another where Saints James, John, and Peter, are laying their hands on Joseph Smith, giving him the Holy Spirit, and the order of the Melchisedec priesthood, etc. While in this temple, the Elder gave us a most earnest and lengthy exhortation and history of the church; quoted largely and very shrewdly Bible sentences and prophecies, expounded their doctrine and entered upon the subject of polygamy quite fully, the latter being absolutely essential to the fulfillment of the Divine will, also that before the completion of the new Church, not later than 1891, famine, pestilence and war are to utterly destroy the United States government, as the persecutors of the Saints and shedders of innocent blood.

Those who join the Saints will be safe now; those who fail to, will be given, in common with all nan-

kind, except the sons of perdition, the opportunity to be saved in the next world, only after suffering the full penalties of their sins. In 1891, when the new temple is completed, the door is to be closed, not to be opened until Jesus opens it upon a disenthralled nation of saints.

TEMPERANCE WORK AMONG COLORED PEOPLE.

WHILE there has been an encouraging growth of temperance in many parts of the South, among the colored people as well as others, there seems to be great need of further work in some localities. The following is a letter from Arkansas, printed in the *National Temperance Advocate* of First month:

TO THE EDITOR: I have been holding meetings during the past six weeks for colored preachers and other leaders in Eastern and Southern Arkansas. In some counties I found a strong temperance sentiment among the colored people. But in the bottom regions, where the colored population is largest, no one seemed to be making any effort to oppose the whiskey evil. I found in one meeting that every preacher present—and there were a large number—was in the habit of drinking whiskey or beer. Many drank openly at the saloons or plantation-stores. Whiskey is sold at the stores on nearly all of the large plantations, and these stores are a greater evil than the saloons, where only whiskey is sold. Two weeks ago, in order to find shelter, I had to spend Saturday night in one of these stores. The store was crowded for hours with colored people trading, drinking whiskey, swearing, gambling, etc.; women as well as men, and members of the church were among the drinkers at the bar. The drinking, swearing, and gambling for drinks, and for money, too, was kept up until nearly twelve o'clock, when the store was closed, and whooping, yelling, and quarreling until after midnight. There are probably nearly one thousand colored people supplied from this store, and more or less under its demoralizing influence. The owner pays \$700 for his whiskey license for the privilege of robbing these poor weak creatures on his plantation of their hard earnings. He told me that they would spend probably on an average from \$20 to \$25 to the family for whiskey and as much more for tobacco every year. It seemed to me that we can hardly expect anything but poverty, ignorance, vice and misery for these unfortunate people until this whiskey evil is banished, yet the situation on this plantation is no worse than it is on a thousand plantations in the bottoms of the Mississippi and on other rivers in Mississippi, Arkansas, and Louisiana. The most disheartening feature of the situation is that there is but little effort being made to oppose the whiskey-traffic in most places in these bottoms. Many planters would be glad to see the sale of whiskey stopped. In fact, nearly all who are not engaged in selling it are opposed to it, and if there could be some aid given from without the blessings of prohibition could soon be enjoyed by many even of these river counties.

I have distributed the temperance literature so generously furnished me by the National Temperance

Society at all of my meetings, being able in some places to reach through the preachers and other leaders from twenty to forty or fifty churches. I have also distributed tracts and papers in the public schools, on the railroads, steamboats, and elsewhere.

H. WOODSMALL.

Laconia, Ark., Dec. 4th, 1886.

THE LIQUOR QUESTION IN GEORGIA.

SO far as territory is concerned, by far the larger part of the State of Georgia is now under prohibition. At New Year it was stated that 108 counties were "dry," twelve partially so, and in only seventeen was the sale of liquor freely licensed. Yet it seems that the law is extensively evaded. An Atlanta correspondent of the *Louisville Courier-Journal* reports that there are now held in Georgia 2,288 United States licenses for retailing liquor, and that, while 243 illicit distilleries have been raided and closed, no less than 800 are still in active operation—one for every 400 voters in the state. In the city of Atlanta it appears that much liquor is procured from outside. The correspondent above quoted asserts that a dozen firms in Griffin and Madison are daily shipping jugs of liquor, (sometimes packed in innocent-looking boxes marked "shoes," etc.), to Atlanta customers. He sends to his paper a circular in which one of these firms announces that it has "made arrangements by which the people of Atlanta can supply themselves with old mellow whiskeys and brandies," that blank orders and all necessary information can be obtained at any one of four Atlanta drug stores, which are named, and that the firm (this announcement in big type) makes no charge for jugs. A correspondent of the *New York Times* writing from Atlanta on the 24th of last month, makes the following statements:

"One train to-day brought 500 full whisky jugs into this dry city. The scene during the whole of the past week at the express office has been a strange one. On Monday 200 jugs were received and passed out, with a steady increase each day since, until to-day there is a perfect deluge of them. It seems as if every man in the city had resolved to have his Christmas toddy. Beginning this evening many men are to be found on the street under the influence of liquor. Men who otherwise would only take one drink are in possession of a gallon jug, and feel it to be their duty to empty it. There is more whisky in the private houses of Atlanta to-night than was ever known before."

THE ART OF NOT HEARING.

THE art of not hearing is quite important to happiness. There are so many things it is painful to hear and so many we ought not to hear, that every one should be educated to take in or shut out sounds according to his pleasure.

If a man falls into a passion and begins to call me names, the first word shuts my ears, and I hear no more. If a mischief-making person tries to inform me what people are saying about me, down drops the portcullis of my ear, and he can get in no farther. If the collector of a neighborhood's scandal asks my ear as a warehouse, it instinctively shuts up. If you

would be happy, when among good men open your ears; when among bad, shut them. And as the throat has a muscular arrangement by which it takes care of the air passages of its own accord, so the ears should be trained to automatic hearing.

The art of not hearing is by no means unknown or unpracticed in society. A well-bred woman never hears an impertinent or vulgar remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent connivance in dishonorable conversation.

There are two doors inside my ears—a right-hand door leading to the heart, and a left-hand door with a broad and steep passage out into the open air. If there are sounds of kindness, of mirth, of love, open fly my ears,—but harshness, or hatred, or vulgarity, or flattery, shut them. If you keep your garden gate shut, your flowers and fruit will be safe; if you keep your door closed, no thief will run off with your silver; and if you keep your ears capable of shutting or opening according as it is the good or the evil influence which seeks entrance through them, your heart will lose neither its flowers nor its treasures.—

Unity.

EGYPTIAN DISCOVERIES.

IN Sixth month last, an event of remarkable interest took place at Cairo, being nothing less than the unrolling, in the presence of the Khedive and a distinguished company, of the mummy of the greatest of the Egyptian kings, Rameses II., the Sesostris of the Greeks, who carried his victorious army into Asia about fifteen hundred years before Christ, and that of his son, Rameses III. The head of the great monarch appeared elongated, and rather small. The top of the head was quite bald, as might be expected in a man who reigned sixty-seven years, and died at the age of nearly a hundred. There was a white hair on the temple. The forehead is low and narrow; the eyes small, and close to the nose; the nose long and thin; the ears round and prominent, and pierced. The lips are thick, and some few teeth are seen, well worn. The expression is not very intelligent, somewhat animal, but strong, obstinate, and with a certain air of majesty. The breast is large, the shoulders high, the arms crossed over the breast, the hands thin and colored with henna, as are the thin feet. The body is that of an old man; but of an old man vigorous and robust. Rameses II., or Rameses the Great, was, probably, the Pharaoh of the oppression,—not of the exodus, but of the oppression. In his youth he was a companion and foster-brother of Moses, and in his maturity he was perhaps the mightiest conqueror and the most brilliant ruler Egypt ever knew. He it is who seems to have been known in classic story as Sesostris. Three years ago the mummy of Rameses II. was discovered in an out-of-the-way hiding place in Upper Egypt. And now that mummy has been unrolled by Professor Maspero, who is in charge of the Egyptian Museum at Boolaq. It is a marvelous suggestion, that the visitor to the Boolaq Museum will now see looking out at him, through one of the glass cases there, the very face itself of the oppressor of the Israelites in the days of

their bondage—the face at which Moses looked more than thirty centuries ago. *Friends' Review*.

For Friends' Intelligencer and Journal

VERSES.

On receiving a leaf from "Abraham's Oak" on the plain of Mamre, from E. P., who during a visit in Palestine gathered accounts and leaves from this tree.

SYMBOL of Age! the tree! that bore
This leaf of interest now possessed,
Brought from afar—that distant shore,
The Land by hallowed memories blest,
A leaf—no healing power within,
No virtues from its tissues spring,
Then wherefore should attention win
So seemingly a trifling thing?

The parent tree, how long and well!
It marked the centuries passing by,
Ah! who among the living tell,
Or to reveal its history try?
Though but a leaf, it points to years
Whose annals credence still maintain,
Culled by his hand as now appears
From Abraham's oak on Mamre's plain.

Owned still as with devout regard
That ancient, honored tree of old,
Where oft upon its shaded sward
The patriarch watched his bleating fold;
Where (gray Tradition testifies
Though from the distant ages dim),
In cadences as from the skies
Angels had ministered to him.

And now the Hebron Jews repair
Thither, in earnestness the while,
Hopeful to find some token there,
Some sign of Heaven's approving smile—
A simple faith, yet if sincere,
Regarding this his pilgrim-shrine,
The still believing Jew may here
Find peace to stay at life's decline.

A glimmering hope thro' prayer and fast
As may his lingering doubts dispel,
Of promise to restore at last
The scattered tribes of Israel.
His prayer invokes the Power divine,
The same Eternal we must own,
And as our hearts to Him incline
All duties here are clearly shown.

In form and faith devout, sincere,
Or Jew or Moslem unto death,
Though owning not as Teacher here
The lowly One of Nazareth;
trive in ardent prayer
Aright, with Him acceptance gain—
May in their humble measure share
His love, nor shall they seek in vain.

"Obey my voice—thy soul shall live;"
Herein true faith—all else obscure—
Our hearts in trust to Him we give,
For "calling and election sure;"

This ministers for good are nigh,
Authents their angel voices bear—
Beyond, the Promised Land may lie,
And Ismael's Shepherd guide us there.

H. J.

For Friends' Intelligencer and Journal.

DUST.

MY broom paused in its task to-day
As a voice from the dust I swept away
Came back to taunt me. "Aye," it said,
"Thou canst trample me now with haughty tread;
Thou canst brush me away, canst loathe, despise,
But the time will come when thy searching eyes
Will fail to discover in all the earth
A mightier monarch. Ere man's birth
I ruled the world." "King Dust," I said,
And low in mockery bowed my head,
"Pray tell me who thy followers are,
And where thy throne." "From near and far
My courtiers gather. All my own
I call this great wide sphere—my throne.
While every man who on it walks,
And every beast that o'er it stalks,
Or worm that creeps, or bird that flies,
Or lower life that dormant lies,
Each growing vine and shrub and tree
Is bound as subject unto me.
Earth's greatest rulers live to learn
That life is short and death is stern.
As, one by one, they cease to be
Both King and palace fall to me.
All things that deck this lovely earth
Return to me who gave them birth;
And, maiden with thy busy broom,
For thee, 'mong other earth, there's room
When dust to dust the living bring.
Say wilt thou own that I am king—
The humble notes just cast aside—
And thou my subject?" "Hush," I cried,
"Is there no thing in life's fair field
That to thy claim disdains to yield?
Lives there not some diviner mold
Thou canst not in oblivion fold?
Surely there's some undying part
Thou wouldest not dare to claim. The heart
With all its yearnings, loves and fears
A brighter hope from chaos rears
Than yielding thee, when life is o'er,
The victory forevermore.
The mocking voice with clearer ring
Replied: "I tell thee Dust is king.
Look down earth's long promiscuous roll
And name one thing I can't control.
Then will I grant my boast was vain—
My kingdom incomplete."—Again
I turned and glancing o'er the scroll,
Whispered triumphantly, "The Soul."
No answer came; no proud reply;
Only I heard the breezes sigh
As gathering up the silent dust,
They passed—and left me with my trust.

LAURA W. WHITE.

Newtown, Pa.

THE facts of morality are stated in the Bible because they are true. They are not true because they are stated in the Bible. They were true before a word of the Bible had been uttered.—W. Gladden.

*This is an evergreen oak (*Quercus Ballota*) with oval-shaped spiny toothed leaves, three to five feet high at the base, branching into three forks six feet from the ground—branches and branchlets extending nearly as far from the tree, and with the thick foliage forming a canopy horizontally more than ninety feet in diameter.

COMMUNICATIONS.

LANDS AND FRIENDS IN INDIANA.

Editors INTELLIGENCER AND JOURNAL:

THINKING there may be many Friends in the more thickly settled parts of our country who may be looking towards some parts of the wide west for a home among Friends in which to settle, I would like such to know of our meeting, our neighborhood, and our lands, and will freely to my best ability give all information asked for. We have cheap, good lands, plenty of the very best of water, a good fruit region, and a climate equal to any for health. Our meeting, (Blue River), is considered to be in a flourishing condition, and there is a large First-day school that has been established twenty years, and the first school of the kind on the continent so far as I have heard that was put under the care and charge of the monthly meeting. In this connection I will say the neighborhood has long been noted for its good citizens, and we encourage none but that class to settle among us.

E. H. TRUEBLOOD, Hitchcocks, Ind.

FAIR IN AID OF THE AIKEN SCHOOL.

Editors INTELLIGENCER AND JOURNAL:

THE Parlor Fair at No. 1717 Vine street, Philadelphia, resulted, (from sales and contributions), in a net profit of three hundred and forty-one dollars and thirty-five cents (\$341.35), which amount will be forwarded to the Schofield School at Aiken, S. C. The Portrait of Lucretia Mott, the eloquent advocate of Freedom, was boxed and sent to Martha Schofield by express as a donative from the fair. Those engaged in this effort desire to express their thanks to all contributors and patrons for their interest and substantial aid. In a letter from Martha Schofield upon receiving the portrait she writes: "You cannot know how I appreciate everything—the thought, the kindness and the picture, and the execution of it. It is indeed inspiring and helpful to have that face looking down upon me, and my thoughts always lifting up to it. It raises one out of the din and battle of life's struggles into the realm where the palm branches wave in the sunlight and the morning stars sing for joy. This was the one year in which I felt the one we had of her was too small, that I needed more of the saintly presence that would be here or felt more with her picture, and I said, "Well, in time—but I fear not till I am gone—in time, there will be a large one hanging on these walls,"—and here it is, so beautiful, so real,—how I shall enjoy it! How came you to think of it? It is the one picture in all history I most wanted, and will train the children to admire, respect and reverence. If each contributor knew what good it may do, what help it will be to me and all our teachers, they would think it a good investment."

SARAH J. ASH.

Philadelphia, First month 10.

SWARTHMORE NOTES.

—Professors Rolfe and Holcomb having been married during the holidays, a reception was given them by their friends at the College, on Seventh-day evening, the 8th inst. All of the managers and offi-

cers of the College, with their families, were invited, and the occasion was a very pleasant one.

—President Magill attended the Conference of the Indian Commissioners at Washington, on Fifth-day, the 6th inst., and addressed a meeting in Friends' Meeting-house there, in the evening, upon the Education of Teachers.

—The current number of the *Phoenix* gives a full account of the memorial exercises on the occasion of the death of Frederic B. Dilworth.

ORTHODOX FRIENDS.

—The changes among the Western Friends of the evangelical body are probably well illustrated by the following marriage notice, which we clip from the *Christian Worker*, of Chicago. In printing it, we desire to say that we mean, of course, no disrespect to the persons named, but simply to show the present usage of their religious body:

MILLS—NICHOLSON.—Married, in Friends' church, in Sandusky City, Ohio, Twelfth month 26th, by William Nicholson, pastor of the church and father of the bride, John C. Mills, of Albany, Ind., and Tacy M. Nicholson, of this city.

The points which would naturally be remarked are that the marriage was in Friends' "church," that it was "by" a minister, and that he was "pastor of the church."

—A writer,—Ellis Lawrence,—in the *Star and Crown*, (a western paper of more conservative views than the *Christian Worker*), argues that the "evangelist" workers and missionaries do not find it needful to approve of "the ordinances," (baptism and the "supper"), in order to secure a hearing among outside people. He quotes the testimony of several, including that of "Rev. Jonas King," who has been a missionary in Greece and Southern Europe since 1830, who warns the American churches against form worship. "I am sorry I am obliged to say I perceive a tendency to that which has been the bane of most of the churches in the eastern world—a tendency to forms and ceremonies in the worship of God. As in society, etiquette and formal visits abound where there is little love or friendship, so in religion, where love to God and true piety decrease there is generally a tendency to forms."

—Haverford College, according to its Catalogue, recently issued, has fourteen Professors and Instructors, and 94 students. The resignation of Thomas Chase, LL.D., President, and Professor of Philology and Literature, on account of his health, has been received and accepted by the Managers. This event, with the loss by death of Professor Pliny E. Chase, creates a serious vacancy in the College Faculty.

A NOTABLE STORM.

AT a recent meeting of the Royal Meteorological Society, a paper was read on the gale of October 15-16, 1886, over the British Islands, by Mr. C. H. Harding. The storm was of very exceptional strength in the west, southwest, and south of the British Islands, but the principal violence of the wind was limited to these parts, although the force of a gale was ex-

perenced generally over the whole kingdom. By the aid of ships' observations, the storm has been tracked a long distance out in the Atlantic. It appears to have formed about 200 miles to the southeast of Newfoundland on the 12th, and was experienced by many ocean steamers on the 13th.

When the first indication of approaching bad weather was shown by the barometer and wind at our western outposts, the storm was about 500 miles to the west-southwest of the Irish coast, and was advancing at the rate of nearly 50 miles an hour. The center of the disturbance struck the coast of Ireland at about 1 A. M. on the 15th, and by 8 A. M. was central over Ireland. The storm traversed the Irish Sea, and turned to the southeast over the western Midlands and the southern counties of England, and its center remained over the British Isles about 34 hours, having traversed about 500 miles. The storm afterward crossed the English Channel into France, and subsequently again took a course to the northeastward, and finally broke up over Holland. In the center of the storm the barometer fell to 28.5 inches; but, as far as the action of the barometer was concerned, the principal feature of importance was the length of time that the readings remained low.

At Geldeston, not far from Lowestoft, the mercury was below 29 inches for 50 hours, and at Greenwich it was similarly low for 40 hours. The highest recorded hourly velocity of the wind was 78 miles, from northwest, at Scilly on the morning of the 16th; but, on due allowance being made for the squally character of the gale, it is estimated that in the squalls the velocity reached for a minute or so the hourly rate of about 120 miles, which is equivalent to a pressure of about 70 pounds on the square foot. On the mainland the wind attained a velocity of about 60 miles an hour for a considerable time; but, without question, this velocity would be greatly exceeded in the squalls. In the eastern parts of England the velocity scarcely amounted to 30 miles in the hour. The force of the gale was very prolonged. At Scilly the velocity was about 30 miles an hour for 61 hours, and it was above 60 miles an hour for 19 hours, while at Falmouth it was above 30 miles an hour for 52 hours.

The erratic course of the storm and its slow rate of travel while over the British Islands were attributed to the presence of a barrier of high barometer readings over Northern Europe, and also to the attraction in a westerly direction, owing to the great condensation and heavy rain in the rear of the storm. The rainfall in Ireland, Wales, and the southwest of England was exceptionally heavy. In the neighborhood of Aberystwith the fall on the 12th was 3.83 inches, and at several stations the amount exceeded two inches. Serious floods occurred in many parts of the country. A most terrific sea was also experienced on the western coasts and in the English Channel, and the large number of vessels to which casualties occurred on the British coasts during the gale tell their own tale of its violence. The total number of casualties to sailing vessels and steamships was 158, and among these were five sailing and one steamship abandoned, five sailing and one steamship

foundered, and forty-two sailing and two steamships stranded. During the gale the life-boats of the Royal National Lifeboat Institution were launched fourteen times, and were instrumental in saving thirty-six lives.

HOW TO RAISE AND KEEP CELERY.¹

PERHAPS no vegetable is more generally appreciated than celery. Like asparagus, it was once, and is still by some, regarded as a luxury requiring too much skill and labor for the ordinary gardener. This is a mistake. Few vegetables in my garden repay so amply the cost of production. One can raise turnips as a fall crop much easier, it is true, but turnips are not celery any more than brass is gold. Think of enjoying this delicious vegetable daily from October till April! When cooked, and served on toast with drawn butter sauce, it is quite ambrosial. In every garden evolved beyond the cabbage and potato phase a goodly space of the best soil should be reserved for celery, since it can be set out from the 1st to the 20th of July in our latitude; it can be grown as the most valuable of the second crops, reoccupying spaces made vacant by early crops. I find it much easier to buy my plants, when ready for them, than to raise them. In every town there are those who grow them in very large quantities, and, if properly packed, quickly transported, and promptly set out in the evening following their reception, and watered abundantly, they rarely fail. . . .

If the bed is made in spring, perform the work as early as possible, making the bed very rich, mellow, and fine. Coarse manures, cold, poor, lumpy soil, leave scarcely a ghost of a chance for success. The plants should be thinned to two inches from one another, and when five inches high, shear them back to three inches. When they have made another good growth, shear them back again. The plants are thus made stocky. In our latitude I try to set out celery, whether raised or bought, between the 25th of June and the 15th of July. This latitude enables us to avoid a spell of hot, dry weather.

There are two distinct classes of celery—the tall-growing sorts and the dwarf varieties. A few years ago the former class was grown generally; trenches were dug, and their bottoms well enriched to receive the plants. Now the dwarf kinds are proving their superiority by yielding a larger amount of crisp, tender heart than is found between long coarse stalks of the tall sorts. Dwarf celery requires less labor also, for it can be set on the surface and much closer together, the rows three feet apart, and the plants six inches in the row. Dig all the ground thoroughly, then, beginning on one side of the plot, stretch a line along it, and fork under a foot-wide strip of three or four inches of compost, not raw manure. By this course the soil where the row is to be made very rich and mellow. Set out the plants at once while the ground is fresh and moist. If the row is ten feet long, you will want twenty plants; if fifteen, thirty plants, or two plants to every foot of row. Having set out one row, move the line forward three feet, and prepare and set out another row in precisely the same

¹E. P. Roe in *Harper's Magazine*.

manner. Continue this process until the plot selected is occupied. If the plants have been grown in your own garden, much is gained by soaking the ground around them in the evening and removing them to the rows in the cool of the morning. This abundant moisture will cause the soil to cling to the roots if handled gently, and the plants will scarcely know that they have been moved. When setting I usually trim off the greater part of the foliage. When all the leaves are left, the roots, not established, cannot keep pace with the evaporation. Always keep the roots moist and unshrivelled, and the heart intact, and the plants are safe. If no rain follows setting immediately, water the plants thoroughly—don't be satisfied with a mere sprinkling of the surface—and shade from the hot sun until the plants start to grow. One of the chief requisites in putting out a celery plant, and indeed almost any plant, is to press the soil firmly around, against, and over the roots. This excludes the air, and the new rootlets form rapidly. Neither bury the heart nor leave any part of the root exposed.

Do not be discouraged at the rather slow growth during the hot days of July and early August. You have only to keep the ground clean and mellow by frequent hoeings until the nights grow cooler and longer, and rains thoroughly moisten the soil. About the middle of August the plants should be thrifty and spreading, and now require the first operation which will make them crisp and white or golden for the table. Gather up the stalks and foliage of each plant closely in the left hand, and with the right draw up the earth around it. Let no soil tumble in on the heart to soil or cause decay. Press the soil firmly so as to keep all the leaves in an upright position. Then with a hoe draw up more soil, until the banking process is begun. During September and October the plants will grow rapidly, and in order to blanch them they must be earthed up from time to time, always keeping the stalks close and compact, with no soil falling in on the developing part. By the end of October the growth is practically made, and only the deep green leaves rest on the high embankments. The celery now should be fit for use and time for winter storing is near. In our region it is not safe to leave celery unprotected after the 10th of November, for although it is a very hardy plant, it will not endure a frost which produces a strong crust of frozen soil. I once lost a fine crop early in November. The frost in one night penetrated the soil deeply, and when it thawed out, the celery never revived. Never handle celery when it is frozen. My method of preserving this vegetable for winter use is simply this. During some mild, clear day in early November I have a trench ten inches wide dug just about as deep as the celery is tall. The trench is dug on a warm dry slope, so that by no possibility can water gather in it. Then the plants are taken up carefully and stored in the trench, the roots on the bottom, the plants upright as they grew, and pressed closely together so as to occupy all the space in the excavation. The foliage rises a little above the surface, and it is earthed up about four inches, so that water will be shed on either side. Still enough of the leaves are

left in the light to permit all the breathing necessary—for plants breathe as truly as we do. As long as the weather keeps mild, this is all that is necessary; but there is no certainty now. A hard black frost may come any night. I advise that an abundance of leaves or straw be gathered near. When a bleak November day promises a black frost at night, scatter the leaves, etc., thickly over the trenched celery, and do not take them off until the mercury rises above freezing-point. If a warm spell sets in, expose the foliage to the air again. But watch your treasure vigilantly. Winter is near, and soon you must have enough covering over your trench to keep out the frost—a foot or more of leaves, straw or some clean litter. There is nothing better than leaves, which cost only the gathering. From now till April, when you want a head or more of celery, open the trench at the lower end, and take out the crisp white or golden heads, and thank the kindly Providence that planted a garden as the best place in which to put man and woman also.

NEWS AND OTHER GLEANINGS.

The crown and flint glasses of the great objective of the Lick Observatory arrived safely at the summit of Mount Hamilton on the 27th of last month.

—A curious instance of death by electricity occurred recently at Moscow. A *fete* was given at a public pleasure resort, enclosed by a wooden palisade, the exterior of which was illuminated by the electric light, when some peasants attempted to gain an entrance by breaking through. The foremost had succeeded in getting his head and arm through the opening in the palisade when he expired without uttering a sound. The unfortunate fellow had grasped one of the electric wires, and death was instantaneous.—*Electrical Review*.

—In order to counteract the growing aridity of the steppe region between the Caspian and Aral Seas, the Russian scientist Venukoff proposes that the waters of the Don be diverted into the Volga, or, better still, that a canal be dug connecting the Black Sea with the Caspian, so as to cause the latter to expand over a larger bed instead of shrinking, as it does now. The progress of irrigation going on in the Russian dominions of Central Asia is contributing to the shrinkage not only of the Caspian, but also of the Sea of Aral and Lake Hamum. The Don was in former ages a tributary of the Volga, and the piercing of the strip of land between Kalatch on the Don and Sarepta on the Volga would offer but slight difficulties, the distance being only sixty kilometres.—*N. Y. Evening Post*.

—The *Railway Age* publishes a table of the extent of railway construction in the several States and Territories during 1886. The total mileage of new main-line track built was over 8,000. This has been exceeded in only two years in the railway history of this country, namely, in 1881, when 9,796 miles of track were constructed, and in 1882, when 11,568 miles were constructed.

—An old merchant said years ago that not more than 1 per cent. of the best class of merchants succeeded without failing in Philadelphia. Not more than 2 per cent. of the merchants of New York ultimately retire on an independence after having submitted to the usual ordeal of failure, and not more than three out of every hundred merchants in Boston, acquire an independence. In Cincinnati, of 400 business men in business 20 years ago, five are now doing business.—*Dry Goods Chronicle*.

California made in 1886, 25,000,000 gallons of wine, against but 7,500,000 gallons in 1885. The San Francisco *Call* says 10,000,000 pounds of grapes have been shipped East as table fruit, 60,000,000 pounds made into raisins, 20,000,000 pounds made into brandy, and over 215,000,000 pounds made into wine. The eastward shipments of lemons, limes and oranges for 1886 will be twice as large as they were the previous year, it is said, owing to a reduction of the freight charges.

CURRENT EVENTS.

IN the Missouri Legislature on the 7th inst., a concurrent resolution was introduced in both branches providing for the submission of the question of the prohibition of the sale of intoxicating beverages to a popular vote.

SOME severely cold weather has been experienced in the West and Northwest. At Chicago, on the 7th inst., at 4 a. m., the mercury marked 14 degrees below zero. At Davenport, Iowa, the temperature was 20 below zero, and at St. Paul, Minnesota, 32 below. At Marshalltown, Iowa, on the night of the 6th, it was 35 below. At Lafayette, Indiana, next morning, 32 below zero was reached.

A FRIGHTFUL railway collision occurred near Tiffin, Ohio, on a connection of the Baltimore and Ohio Railroad, on the 4th inst., by which some ten or twelve persons were killed. There was some evidence at the Coroner's inquest that the engineer of one of the trains had been drinking.

ACCORDING to the returns made to the Board of Health the deaths in Philadelphia from January 2, 1886, to January 1, 1887, numbered 20,005, a decrease of 1001 from 1885. Of the total number 4860 were under 1 year of age, 7 from 100 to 110 years, and 1 from 110 to 120 years.

THE German ship *Elizabeth*, from Hamburg for Baltimore, was wrecked on the Virginia coast, near the Little Island Life-saving Station, fourteen miles south of Cape Henry, before daylight on the morning of the 8th. Two life boats were sent out to the vessel and took the crew on board. On the return to the shore both boats were capsized and all the occupants were drowned, except two of the life savers. The latest estimate of the number of lives lost is 27.

AN extra freight train on the Wilmington and Northern railroad ran into the rear of another freight train near Wawasset Station, Penna., early on the morning of the 9th. Henry Hubert, conductor, and William Martin, a passenger, who are said to have been sleeping in the caboose, were killed and their bodies were badly burned. It is supposed that the conductor was intoxicated, and had not attended to his duty of guarding his train.

CHICAGO, Ill., Jan. 9. The *Farmers' Review* says: Reports from correspondents show that fields of winter wheat in Ohio, Michigan, Indiana, Illinois, Wisconsin and Missouri are very generally well protected with snow. In Atchison, Dickinson, Lincoln, Neosho and Sedgwick counties in Kansas the fields are reported bare and the ground dry, with the crop looking poor. A free movement of corn to market is reported in Illinois and Nebraska. There is very little movement of corn in Iowa, and one-fourth of the counties of the state are importing corn from adjoining states. There are serious reports of cholera among the hogs from fully one-third of the counties in Illinois, with more or less prevalence of the disease in Indiana, Iowa and Missouri. In Adams and Mason counties in Illinois the disease is inflicting serious losses.

MADRAS, India, Jan. 7.—It is officially stated that 405 persons were burned to death in the incendiary fire which

destroyed the reserved enclosure in the People's Park last week.

A DESPATCH from Leavenworth, Kansas, says Attorney General Bradford has compromised the case brought under the Prohibitory law against Jacob Law, a saloon keeper. Law has agreed to close his place and remove his stock. It is said to be the first successful closing of a saloon in that city.

EXTREMELY low temperatures were recorded in the West on the morning of the 8th, from 12 below zero in Kansas, to 39 below in Dakota. On the night of the 7th, the spirit thermometers at Fort Keogh, Montana, registered 50° below.

THERE was a slight earthquake shock at Charleston on the evening of the 10th. At San Francisco on the morning of the 11th, the city was rocked from East to West at eight minutes after 4 o'clock, by a shock of earthquake, which lasted seven seconds. No damage was done.

NOTICES.

*A general meeting of the "Association of Friends for Promoting the Education of the Colored People of the South" will be held at Fifteenth and Race Streets, Philadelphia, at 10 o'clock a. m., on Seventh-day, the 22d of 1st month.

The attendance of all interested in the work of the Association, and their aid in extending it, are earnestly invited.

HOWARD M. JENKINS, Chairman.
SARAH H. PEIRCE, Secretary.

*A Conference under the auspices of Baltimore Yearly Meeting Visiting Committee will be held at Waterford, Va., on Third day. First month 18th, at 10 o'clock A. M., following Fairfax Quarterly Meeting to be held at that place.

"How does the mission of the Society of Friends of today differ from that of the time of Early Friends?" has been suggested for consideration.

By order of the Central Committee.

First month 1st, 1887.

*The Committee on Education of Philadelphia Yearly Meeting of Friends will hold their second Conference with Parents, School Committees, Teachers, and others interested, on Seventh day, First month 22d, 1887, at Fifteenth and Race Sts., Philadelphia, commencing at 1.30 o'clock P. M. The subjects for consideration are:

1. Well equipped schools, their cost and value.
2. Methods of teaching Geography in the Primary Schools.

All interested are invited to attend.

WM. WADE GRISCOM, Clerk.

*A meeting of the Joint Committee of Philadelphia Yearly Meeting on Temperance and Intoxicating Beverages will be held in Philadelphia, in the Race Street Meeting-house, on Seventh day, First month 15th, 1887, at one o'clock P. M.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

*The Literature Committee of the First-day School General Conference have in contemplation the publishing of a new volume of devotional Poems, and invite Friends to furnish them with such selections original or otherwise as they may think suitable for insertion in such a volume.

Jos. A. BOGARDUS, Clerk,
177 West Street, New York City.

*Friends' Library (15th and Race) will be kept open the present year, every week-day afternoon from 2 P. M. to 5 P. M., on Fourth day from 11 A. M. to 12 M., on Seventh day from 10 A. M. to 5 P. M. and from 7 to 9 P. M.

*FRIENDS' MISSION. Fairmount and Beach Sts. Religious Meeting, First day 11 A. M., First-day school, First-day 2 P. M., Temperance Meeting, Fifth-day, 8 P. M., Sewing School, Seventh-day, at 2.15, p. m. All are welcome.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

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"*THY WORK OF FAITH.*"

"I KNOW, I trust, yet oft, so oft I doubt,
I know His strength I can do nought without,
I know His breath must be the quickening power,
I know 'tis His, not mine, the accepted hour.

And yet I wonder as I read 'To-day,'
Why those around for whom so oft I pray
Are not brought in; I know it is God's will
To give His spirit thus, His word fulfil.

My child! and hast thou read 'Thy work of faith,'
Dost thou believe thy Father when He saith
Thy faith is far more valuable than gold,
And therefore must be tried though sevenfold?

The Hand that gives withholds what seemeth loss—
Is but my fan to purge away thy dross,
Thy prayer shall answered be when thou shalt rest,
In knowing that thy Father knoweth best."

—Selected.

JOHN WOOLMAN'S VIEWS ON THE RIGHTS OF PROPERTY.

THE righteous soul of John Woolman perceived that "Wealth, desired for its own sake, obstructs the increase of virtue, and large possessions in the hands of selfish men have a bad tendency; for by their means too small a number of people are employed in useful things, and some are necessitated to labor too hard, while others would want business to earn their bread, were not employments invented which, having no usefulness, serve only to please the vain mind."

He also objects to too high rents on lands, "for industrious tenants are often necessitated to labor harder than was intended by our gracious Creator. The oppression of the patient dumb animals by the undue effort required of them—by want of their needed protection against storms—also grieved the loving and gentle spirit of the man who knew that God's tender mercy is over all his works. He saw how by sickness, loss of cattle, and miscarriage in business, many tenants are so straitened that much of their increase goes to pay rent, and they have not wherewith to buy what they require.

It grieved him to see one poor woman doing as much work as would be suitable employment for two or three; and honest people straitened to give their children suitable learning.¹ He thought that

the money which the wealthy receive from the poor who do more than a proper share of business in raising it is frequently paid other poor people for doing business foreign to the true use of things. He points out how those who have large estates and live in the spirit of charity will carefully inspect the circumstances of those who occupy their estates, and regulate their demands agreeably to universal love, being righteous on principle, doing good to the poor without placing it to an act of bounty. "Their example in avoiding superfluities tends to moderation in others; their uprightness in not exacting what law and custom would support them in, tends to open the channel to moderate labor in useful affairs, and to discourage those branches of business which have not their foundation in true wisdom." He exhorts that mankind be employed in things connected with virtue, rather than in that which is but vanity and serves but to please the insatiable mind. Since the Creator of the Earth is the owner of it, and He has given it to us being thereon, and our nature requires nourishment from the produce of it, if the creatures of God's creation live answerably to the design of their being, we may not justly deprive any of them of convenient subsistence. There are inequalities in possessions, but while those possessions are faithfully improved for the good of the whole, it agrees with equity. But he who, with a view to self-exaltation, causeth some to labor immoderately, and with the profits arising therefrom employs others in the luxuries of life, acts contrary to the gracious designs of Him who is the owner of the earth, nor can any possessions justify such conduct.

Men should live in accordance with pure wisdom, and so require no toil from any inconsistent with pure love, or invade their rights as inhabitants of a world of which a good and gracious God is the proprietor, and under whom we are tenants.

Moderate labor with the blessing of Heaven would answer all good purposes, and leave time to attend to the proper affairs of civil society, were all superfluities and the desire for outward greatness laid aside, and the right use of things universally attended to.

A right portion of action is healthful to the body and agreeable to an honest mind. Those who have great estates stand in a place of trust, and for such to

¹An Essay read at a Conference at 15th and 1 Race Sts., Philadelphia, First month 20th, 1887.

²In the hundred years since this view was presented by J.

Woolman the free public schools have made useful learning free to all children. And this wrong school as well righted as even his just spirit could have desired.—S. R.

confine themselves strictly to the right use of things, that they may more extensively relieve objects of charity, requires close attention to Divine love.

The tender mercies of the Creator are over all his works, and as the human mind comes truly under the influence of true love a desire is felt to increase the happiness of all the creatures of God. There is no selfish interest, and the divine impulse is to turn all we possess into the channel of universal love.

Those of large estates, whose hearts are thus enlarged, are like fathers to the poor; and show by their consideration for them, a conduct so lovely and consistent with brotherhood that it tends to spread a kind and benevolent disposition in the world.

"Whatsoever ye would that men should do to you, do ye even so to them." It is good for those who live in fulness to cultivate tenderness of heart, and to improve every opportunity of being acquainted with the hardship and fatigues of those who labor for a living; and thus to think seriously with themselves, "Am I influenced by true charity in fixing all my demands?" The witness in the conscience of a wealthy person, will prove, if he reflects seriously, whether or not he is keeping the Golden Rule of pure righteousness, and he will find that Divine love graciously points out the spirit of brotherhood and the way to happiness. John Woolman perceived that the excessive labors of men is one of the causes of the use of spirituous liquors, and he strongly condemns the habit of convivial drinking, in the 18th century so unfavorable to health, industry, and good morals.

In the Journal John Woolman mentions how in early life, (about the 23rd year of his age), "at the time called Christmas," he observed many persons, both in town and from the country, resorting to public-houses, and spending their time in drinking and vain sports, tending to corrupt one another; on which account he says, "I was much troubled. At one house in particular there was much disorder; and I believed it was a duty incumbent on me to speak to the master of that house. I considered I was young, and that several elderly friends in town had opportunity to see these things; but though I would gladly have been excused, yet I could not feel my mind clear. The exercise was heavy; and as I was reading what the Almighty said to Ezekiel respecting his duty as a watchman, the matter was set home more clearly. With prayers and tears I besought the Lord for his assistance, and he, in loving-kindness, gave me a resigned heart. At a suitable opportunity I went to the public house; and seeing the man amongst much company, I called him aside, and in the fear and dread of the Almighty expressed to him what rested on my mind. He took it kindly, and afterwards showed more regard to me than before. In a few years afterwards he died middle-aged; and I often thought that had I neglected my duty in that case, it would have given me great trouble, and I was humbly thankful to my gracious Father who had supported me herein." This tender religious exercise in regard to the customs of public houses was in the direction of pure righteousness. Neither liquor-selling nor slave-holding are in accord with

true Christianity, and such were the leadings of truth to the dedicated mind of John Woolman when many older Friends forbore to put themselves on the side of righteousness. He may justly be claimed as one of the first advocates of radical temperance reform. During his last illness in England, he felt his disease (small-pox) so affected his head as to cloud his reason. He desired if his understanding should be more affected, to have nothing given him that those about him knew he had a testimony against. This testimony was against alcoholic stimulants.

John Woolman warned his fellow-men against making undue effort to load their offspring with wealth, thus giving them power to deal hardly with others more virtuous than they. It can give such, after death, no more satisfaction than if by this treasure they had raised others above their own, and had given them power to oppress them.

The rest prepared for the people of God, is of that purity that it is impossible we should take pleasure in anything distinguishable from universal righteousness. The true felicity of man in this life and in that which is to come, is being inwardly united to the Fountain of universal love and bliss. When we provide for posterity, and make settlements which will not take effect until after we are centred in another state of being, if we therein knowingly act contrary to universal love and righteousness, such conduct must arise from a false, selfish pleasure; and if, after such settlements, our wills continue to stand in opposition to the Fountain of universal light and love, will there not be an impassable gulf between the soul and true felicity? But if after such settlement, when too late for an alteration, we attain to that purified state which our Redeemer prayed his Father that his people might attain to, of being united to the Father and to the Son, must not all things done in a will separate from universal love, precede this inward satisfaction? And though in such depth of repentance and reconciliation all sins may be forgiven, can we reasonably suppose that our partial determinations in favor of those whom we selfishly loved will then afford us pleasure?

He conceived it the literal duty of every Christian professor to conform his life to the pattern set by Christ Jesus. Lives of pure beneficence are lives conformed to the holy example. When the Saviour said to the rich young man, "Go sell what thou hast and give to the poor," though undoubtedly it was his duty to have done so, yet to enjoin the selling of all as a duty on every true Christian would be to limit the Holy One. Obedient children, who are intrusted with much outward substance, dispose of it agreeably to His will "in whom the fatherless find mercy."

John Woolman fully believed that "the steps of a good man are ordered of the Lord," and thus concludes his review of this question as to the responsibility of man for the proper use of the good things of this world. Suppose twenty free men, professed followers of Christ, discovered an island, and that they with their wives, independent of all others, took possession of it, and dividing it equally, made improvements and multiplied; suppose these first possessors, being generally influenced by true love, did with paternal

regard look over the increasing condition of the inhabitants, and near the end of their lives gave such directions concerning their respective possessions as best suited the convenience of the whole, and tended to preserve love and harmony; and that their successors in the continued increase of people generally followed their pious example and pursued means the most effectual to keep oppression out of their island, but that one of these first settlers, from a fond attachment to one of his numerous sons, no more deserving than the rest, gives the chief of his lands to him, and by an instrument sufficiently witnessed strongly expressed his mind and will,—suppose this son, being landlord to his brethren and nephews, demands such a portion of the fruits of the earth as may supply himself, his family and some others, and that these others thus supplied out of his store are employed in adorning his buildings with curious engravings and paintings, preparing carriages to ride in, vessels for his house, delicious meats, fine wrought apparel and furniture, all suiting that distinction lately arisen between him and the other inhabitants; and that, having the absolute disposal of these numerous improvements, his power so increaseth, that in all conferences relative to the public affairs of the island, these plain honest men, who are zealous for equitable establishments, find great difficulty in proceeding agreeably to their righteous inclinations; suppose this son, from a fondness to one of his children, joined with a desire to continue this grandeur under his own name, confirms the chief of his possessions to him, and thus for many ages there is one great landlord over near a twentieth part of this island, and the rest are poor oppressed people, to some of whom, from the manner of their education, joined with a notion of the greatness of their predecessors, labor is disagreeable; who therefore, by artful applications to the weakness, unguardedness and corruptions of others in striving to get a living out of them, increase the difficulties among them, while the inhabitants of other parts, who guard against oppression, and with one consent train up their children in frugality and useful labor, live more harmoniously; if we trace the claims of the ninth or tenth of these great landlords down to the first possessor, and find the claim supported throughout by instruments strongly drawn and witnessed, after all we could not admit a belief into our hearts that he had a right to so great a portion of land after such a numerous increase of inhabitants.

The first possessor of that twentieth part held no more, we suppose, than an equitable portion; but when the Lord, who first gave these twenty men possession of this island unknown to all others, gave being to numerous people who inhabited the twentieth part, whose natures required the fruits thereof for their sustenance, this great claimer of the soil could not have a right to the whole to dispose of it in gratifying his irregular desires; but they, as creatures of the Most High God, possessor of heaven and earth, had a right to part of what this great claimer held, though they had no instruments to confirm their right. Thus oppression in the extreme appears terrible; but oppression in more refined appearances remains to be oppression, and when the smallest degree

of it is cherished it grows stronger and more extensive.

To labor for a perfect redemption from this spirit of oppression is the great business of the whole family of Christ Jesus in this world.

These are sentiments of extreme purity, but they would hardly yet answer as a formula of right action, even for the Society of Friends. A life divorced completely from selfishness, and devoted to the general good of mankind rather than to family advantage, would seem to militate rather against the family. An entire avoidance of all use of things which Woolman would pronounce not its true use would make a contrasting radical change in human life.

John Woolman considers labor a curse only when it is excessive and to exhaustion, or when it prevents the laborer having means of right culture for his family and himself. But strictly speaking labor is not an evil in any sense. Even in its most oppressive form it is better than inaction. Every portion of the human body is formed for action—for activity, and so by action the enjoyment of physical pleasure is best promoted. The schoolboy finds more enjoyment in a vigorous athletic game than in any form of repose and luxury. Neither is any living creature exempt from work. And the higher the range of animal life the more intense and complicated the action. But we know very well that over-tasked child labor is most pitiful and that the dumb animal who cannot cry out against oppression has found an advocate and protector in the noblest of men and women. We all know what oppression is. But great labor even to exhaustion from mere weariness is undergone for loving duty or for mere pleasure. The labor undergone by the traveler is excessive, so that often health or even life is endangered. This is because pleasure is taken in the work done, as the mother delights to minister more and more to the little child, or the artist rejoices to build his conception of the excellence of truth into a picture. A recent writer (Chauncey Giles) asks why this principle of rejoicing in labor cannot be made to enter more and more into all the needed activities of man. "For there are real evils connected with labor. It becomes an evil when it hinders the attainment of the purpose for which man was created. It does this when it is too long, protracted and exhausting, and when it absorbs all the time and strength. . . . Any employment which keeps man down to the level of the beast of burden, and which allows no time or means for developing his higher nature, is a curse. This has been and still is, too much the hard condition of the laborer." Labor becomes a most cruel punishment of worldly greed if worldly greed desires always the most labor for the least pay, and the largest results in the least time, and the laborer is held as many hours and to as much work as can be wrung from him.

Human ingenuity has greatly mitigated the burdens of labor by mechanical devices, and in many cases human muscles have been relieved from a strain which is not only oppressive in the extreme, but dangerous to life.

To put a noble purpose into all work will raise it quite above servile drudgery. We wish to do it well

for its own sake, and perhaps we might say, for the honor there is in excellence quite apart from the necessary wage.

Work is noble as it becomes the employment of noble motives and the motive ennobles the deed and the doer. To have its best quality the worker must put love to God and to man into work, and then it has not only its wage but a moral and heavenly reward.

Is there not some such divine barrier as this between the oppressor and the oppressed. Capital is needful to civilized mankind. The brute animals have none, nor has the lowest savage. Civilized man has capital to some extent, and by its means labor becomes diversified. Capital puts power in the hands of those who possess it. Justly and beneficently used, it is the friend to labor, but selfishly employed it is a terrible evil from its power. But in the earth do we not find evermore that "all things work together for good to them that love God?" S. R.

THE ANDOVER CONTROVERSY: EXTRACTS FROM A SERMON BY DR. C. A. BARTOL.

[The following extracts are made from a recent sermon by Dr. C. A. Bartol, of the West church, (Unitarian), Boston. It will probably be interesting to our readers, both for its discussion of the points involved in the Andover controversy, and its suggestion of many thoughts not remote from the conviction of Friends. He expresses sympathy, it will be seen, with Prof. Smyth and the other Andover professors, but he suggests that they are endeavoring to find standing room on a very narrow place, and that in their effort to reconcile new thought with an old creed, they are in danger of compromising their own sincerity. The "text" of the preacher was from Mark, VII., 13: "Making the word of God of none effect through your tradition."—Eds.]

THE particular point of question and quarrel is whether the articles of the institution permit the doctrine these incumbents hold forth of probation after death, or whether at that period doom everlasting is prescribed; and on this issue the indicted tenants under the testament become special pleaders, and are forced to an ingenuity of argument saving little of the simplicity that is in Christ, and scarce consistent with common sense. As Webster said of Calhoun, they are like strong men walking in a morass—honest in purpose, yet technically, on the face of the matter, they are wrong. In their effort to advance, they are right, and should be on all hands cheered. But they will not get on without a firmer footing than the symbolical books at Andover afford. From the intelligence of the age they have in their object the full sympathy which to their method must be denied. Nature and history and the human soul proceed by crisis and cataclysm on paths that are rough as well as railways and macadamized roads; so we must not complain of the catastrophe that with the culture enters into our mortal lot.

But these self-defenders are not aware they have come to a place of parting of the ways like an alpine pass, and that their business as pioneers is, forsaking the old circuit of travel, to bridge the via mala of gulf and precipice and ascend to move forward by a

short and sharp cut. My heart—the remark may be counted as not impertinent—goes with them as they grope. But their attempt at reconciliation with the preposterous past is as much at the cost of courage and improvement as it would have been a military blunder for Hannibal and Bonaparte to march in the beaten ways, instead of contriving new tracks for their conquering hosts. Edmund Burke said, in his haste: "The age of chivalry has gone." But we live, and the soul in us lives, on something rare and romantic in resolve and in enterprise in church or in state. This, I think, in the laborious overstraining to prove the new growth as budding from the old cracked bark, is sacrificed at expense no money can pay. The fossil is a remnant of former life on the globe, yet cannot be the root of the new. Nature starts as well as keeps an even tenor in her track. The little fish that occupies the last chamber of its shell, and refuses the suffocation of crowding back into the first is a teacher. That must be discarded which is outgrown.

But in trying, though in vain, to evolve a progressive orthodoxy out of the Andover creed, do not the professors follow the example of him who came "not to destroy but to fulfil?" In the peaceful part of his procedure they do, but not in that sword of the spirit he also brought and used. Coming in the fulness of days he both continued and broke with the religion and the religious party of his time, not to ruin, yet to abjure. He not only evolved, but revolved, regenerated, reformed, and was the Spirit incarnate that saith: "Behold, I make all things new;" and in this method of alteration and breach, he met in his hour the chronic need. Church continuity must, on particular occasion, be broken. The world is not, like Christ's garment, "woven without seam," but with shreds and patches, too, having rents as in a robe sewed or mended with a thread snapped by the finger or bit off to just measure by the tooth, so that the beauty may come by a pattern, which cannot be made carelessly out of the whole cloth. Jesus broke with the Pharisees and sharply countered the maxims of local law and worship and the revenge of an eye for an eye. Luther, with the same model and motive, broke with the Pope.

Theodore Parker broke with the Unitarians, until, for awhile disinherited, he became by adoption, as he was by birth, their son. Garrison broke with the slavery-protecting constitution of the United States till that had to be mended too. All such breaches conform as much as does gradual betterment to primeval law. Mivart's criticism on Darwin, that the theory of evolution does not account for certain starts in nature applies to human nature; and the notion that a scheme of theology is really preserved when its distinguishing features are, one after another, left out, resembles that of the boy that he has the same knife when he has got for it a new handle and a new blade, or of the knitter that she has the same stocking after it has been successively footed and topped.

Now and here, as so long ago and far away, there is conflict between the tradition of men, and that word of God, as Christ declared, becomes of none

effect; and the trouble arises from human misunderstanding or imperfect comprehension of that word.

Marvelous to see, the confronting antagonists agree that the aged, decrepit Andover creed is the "sincere milk" or condensed cream of the work, although to many outside the trial the accursed birth or hopeless woe affirmed seems but the scum of scripture; and, if all the ideas of the advanced guard of orthodoxy be indeed contained in that almost century old summary, a better illustration was never given of the witty maxim that the purpose of language is to conceal thought.

But there are two kinds of belief, that with the reason and that with the will. So we speak of convictions with which we are seized; and also of tenets, or things held. It must be a mighty muscular grasp that can still hold the five points firmly and let nothing, not a fragment, drop. When Mr. Woods, afterward the famous Dr. Woods, at Andover, was ordained a preacher, he read to the assembled reverend council his profession, or confession, of faith. Said Dr. Osgood, at that time the great gun of theology at Medford, to the candidate: "This," referring to the written document, "is what you believe?" "Yes," answered Woods, "and always shall believe." "Young man," answered Osgood, who was the moderator on that occasion, "I once believed many things that I believe no longer." Would our orthodox professors swear this is not their own exact case?

But, say those who file the preliminary indictment. We are all bound by the written word of God; and I answer, there is no such thing! That word never was nor can be writ. The word unto the prophet spoken was writ on tables yet unbroken, sings our poet of the unseen spiritual inscription. A falsity is no better for being found within the Bible lids—God's word is no fixture. It flows, it flies; or, as David says, it "runs very swiftly." It was with God in the beginning; it was his very self, we read in the poems of the fourth gospel. It cannot be "bound" or bound up, asserts the Apostle Paul, and when Jesus charged the Pharisees with making it "of none effect" he brought no quotation from Moses on the Jewish canon in proof. The word which he had in his mind was the winged word, that can no more be caged in type, stereotyped on paper and with ink than could the eagle be tamed which is represented in picture as inspiring St. John. The Bible, by a license of speech, is called the word of God. Some of its notions verily it were licentious to ascribe the origin of to him. It is itself a tradition of 2,000 and 3,000 years, a handing down of much that is precious in the religious experience of the Hebrew race. It relates or refers to special overflows volcanic of the eternal soul. It shows the highest fortunes of mankind as shaped on the anvil of one almighty in his work. The schemes of theologians are but curious forms into which the cooled lava of the eruption has been wrought, some of them as crude and worthless as the dross from molten metal or slag or offscouring which the craftsman casts out of the windows from his flaming forge, and less to be respected than even those traditions of his day which the Lord rebuked as annulling the truth which their authors and in-

heritors pretended to set forth; for the slaves and servants of tradition in our day enjoin mannerisms more cruel, if not more superstitious, than any of former times.

Infant damnation is a corollary from the premises laid down; and what are the heathens and Hottentots, swept like flies by swarms into the burning lake because unreached by the Board of Missions—what are they but infants with scarce more knowledge or responsibility than the babes asleep in yonder cribs? But, say the stalwarts of divinity who are sound, gather them into the gospel net; or, with no second probation, but reprobation, they are lost; and this is the word of God! No speech of Satan, in the land of Uz, no Judean devil, no German Mephistopheles, no Manichean Double or Persian destroyer, could match this so-called Christian deity. 'Tis only a mistaken text! We speak of "a dead letter" but "the letter killeth" or makes us dead. God does not indite or articulate, yet he speaks to announce truth and summons to duty; and, if there are contrary voices in the breast, so, what confusion in the book!

But the hearer must not be left out. Hearing completes utterance, like the message in an electric circuit, without which the word is not. When the voice came to Jesus from heaven, "some of the people that stood by and heard it said it thundered; others that an angel spake to him." How often, because of a dull or inattentive ear, we miss or shift the word! If the drum is gone, we are deaf! Keep the inner ear open and watchful, and not one of you, as well as Amos or Isaiah, but will hear the word of God. In the passage containing our text, Jesus assures the Scribes and Pharisees that making an offering on the altar of what might support and comfort a father and mother would contradict the word of the very Being to whom the oblation was professedly made, and calling it corban, or a mass, would not hinder its being a curse. Such harsh superstition, let us, reform altogether. Let us say with Paul to the Corinthians; "Be separate, and touch not the unclean thing;" and with the writer to the Hebrews: "Go without the camp." Forms and phrases profane and nauseate, that belittle and belie.

To the liberals who would newvamp orthodoxy, renovate faith and not skip a word or change a syllable, all hail and godspeed, yet with a smile at their artless, innocent fancy of drinking from a burst bottle, making a decent coat out of torn cloth, wearing the small-clothes their ancestors delighted in, or putting on the strait-jacket that suits but the insane. Language is elastic and can do much; but our friends impose on it an impossible task.

Could the ancestral spirits materialize, with what a laugh and frown they would revoke any document so antiquated and obsolete as to be incapable even of going to seed. They have learned—how much better!—than to hold a creed in which complainants and defendants are so absurd as to accord; the former preposterous in their view, the latter erroneous in their cause, without a leg to stand on in the premises, yet withstanding division in the orthodox body at the expense of disintegration, not perceiving that creed and Bible and Sabbath and temple must serve

and not rule the soul; that the human mind, in connection with the divine, is the only authority: that reason and conscience are the eyes by which every instrument must be read and construed; and that it more concerns the church to awaken the sense of God, duty and immortality, the feeling of life and living forever, than to mete out beforehand to individuals the future lot.

Evolution if we can; substitution if we must. Our Master built on the spirit, not on a text. The claims of progressive and of stationary orthodoxy clash and do not chime. At the crucifixion there was an earthquake, and the veil of the temple was not lifted, but rent asunder.

The planets were flung from the sun, and did not grow from a stem. It is lawful to strike, if not for more wages, for free thought. Like the tides, the seasons and the stars, it is not subject to arrest. It is an old citizen and no upstart in the world. Saith God again, as once to Ezekiel: "Remove the diadem of iniquity and take off its crown. I will overturn, overturn, overturn, till he come whose right is to reign."

For Friends' Intelligencer and Journal.

THE NEW BIRTH.

"JESUS said unto Nicodemus 'Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.'"—John, iii., 3.

From the emphatic language in which this was spoken; it is evident that Jesus designed to impress the mind of Nicodemus with the important lesson that he taught him, that of living a new life. Nicodemus was a ruler of the Jews, and well learned in matters pertaining to the Jewish law. But to him this was a new departure; and he said unto Jesus, "How can a man be born when he is old?" And Jesus answered, "Except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God."

There cannot be a doubt but it is the desire of all who have taken thought for their future welfare to know the way to the Kingdom. "We know that here we have no continuing city, but we seek one to come," is perhaps the first thought that would enter the mind of the seeker, when he turns Zionward.

Inasmuch as man is so constituted as to hold communion with the Father, we recognize a birth to the spirit, not necessarily a birth from sin, if no sin has been committed, but a birth to a life in righteousness. "No man knoweth the things of God, but by the spirit of God which is in him." We also read from the Sermon on the Mount, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Here is implied a spiritual travail, a hungering and thirsting after that which will sustain the life that has been brought forth. If there be no life there will be no demand for sustenance. It is through this abiding in the spirit that we realize the Kingdom of Heaven set up agreeably to the saying of Jesus, "The Kingdom of Heaven is within you." And again: "As many as have the spirit of God are called the sons of God." "They shall know of the doctrine."

There is an abundance of scripture testimony to sustain these conclusions; and they were, as I understand it, at the rise of the Society of Friends, the foundation of their faith. It was their unflinching belief in this divine principle, that stimulated those ancient worthies, and impelled them to go forth at great sacrifice in the cause of the divine master. The ministry was replenished from time to time by new lights coming up to bear testimony to the truths of God as revealed unto them. And we are instructed in the saying: "If anything be revealed to another that sitteth by, let the first hold his peace; but all may speak one by one, and all be comforted and all be edified." God chooses whom he will to bear his messages of love to the people, sometimes those that feel weak and fearful; like Saul did when he hid himself, are called upon to bear the word; while those that appear to be first are left to wait. But the comforting assurance is given that all may bear their burdens, as they are qualified and anointed for the work. What a beautiful order is here revealed! God's laws are all laws of order; and as the mind is turned inward to know these things, there may be experienced a walking with God.

From the testimony, it would seem that none need feel themselves excused because of unfitness. We remember the Angel appeared unto the shepherds while in the field watching their flocks by night; and Nicodemus came to Jesus by night, to inquire of him, no doubt under conviction, "And said unto him, 'Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him.' Night to me seems to be an illustration of their condition; while they were yet in darkness in regard to their spiritual needs, God appeared unto them, which led them to make inquiry, and being instructed, as they were obedient thereunto, the light dawned upon them, and the star from the East guided the shepherds, until there was fulfilled what the angel had spoken to them, and there was fullness of joy.

Water represents to me a symbol of cleansing of regeneration, a preparation for the reception of the heavenly guest. And it is undoubtedly as true now, as it was in former times, that Elias must first come, and prepare the way of the Lord,—make his paths straight, bringing all into order and harmony, that his purposes may be fulfilled. Then the voice may be heard, saying: "This is my beloved son, hear him."

JOSEPH M. SPENCER.

First month 7th, 1887.

SEED-TIME AND HARVEST.¹

THE fatal hand of time will soon have dropped its veil upon the scenes of another year of our lives, since we welcomed the glad new year of 1886. The chains of stern cold winter, gave way to the balmy winds of spring, and gentle showers, and soft sunshine called forth the birds, the grass, and the flowers to cheer and comfort us during this laborious season, until the ripening fruits of summer begin to yield a recom-

¹An Essay written by E. Howard Blackburn, and read in Friends' First-day School at Lumming's Creek, Pa., held by adjournment 12th month 25th, 1886.

pense for toil. Harvest-time came and as rapidly passed, when the sheaves were gleaned and garnered, and ere long the naked stubble field was fanned by the winds of autumn; October frosts soon changed the green foliage of the forest to a robe of changeable crimson and gold; seeming intended, as it were, to waken a deeper admiration than ever, on our part, for the sublime beauties of nature as penciled by the finger of God. The leaves of this foliage have fallen, and their decaying elements are furnishing nourishment for a new form of vegetable life. The raked trees stand lifting their heads heavenward in seeming adoration of the God that made them once so beautiful, but has now stripped them of all but life alone; and once again we find hill, valley, dale, and landscape, all covered with nature's shroud of snow. During this beautiful scene, we shall witness the exit of the now old year, and the entrance of a new. How fitting then on this occasion to turn our thoughts to the record we have made since we were gathered here last. We may trace in beautiful outline the regular changes produced by the great natural laws, and we find all harmony, all beautiful, and we note a striking sameness in the order of changes from year to year. But in our personal experience, we find less of such harmony and more variety. Prosperity and adversity, success and reverses, sunshine and shadow, follow each other in much less regular order than is observed in the government of the outward world. But as in the natural world we find a season of seed-time and of harvest, so in our lives do we experience the execution of the same great law.

The cultivation of the soil, the sowing of the seed, cultivation and care of the tender plant, and the golden harvest, find their corresponding seasons exemplified in the life of man. While this is true in all the affairs of life, we find it particularly true in the cause we are here to-day to celebrate. The farmer considers his whole duty done when the soil is properly tilled and fertilized, the seed selected and made clean, and at proper season sown; knowing that in the fulfillment of this his power is exhausted, and that "God alone can give the increase."

With all due deference to the farmer's honorable calling to us as teachers, officers and laborers in the First-day School cause, is consigned an equally important, and more sacred trust. The culture of the youthful mind in the ways of religion and truth is the most important work in the formation of character, which of itself is to each and all of us the whole concern of life. It is only when this is well done that we should sow the seed, and only the purest seed should be sown. The preparation of the mind for instruction is of greater importance than the giving of that instruction; as the cultured mind will of itself imbibe instruction from the great world of knowledge by which it is surrounded. But our duty is not complete until all has been done that we can do to cultivate, feed and train the mind with all its powers to its highest state of development in that which pertains to the moral and spiritual welfare of the individual. And the reward of our labors should be in knowing that as the work leaves our hand it is fitted

for the Divine artist to fashion after the manner in which he shall reveal himself within the soul; thus is brought about the great harvest of a pure life, and the golden sheaves are gleaned from along its pathway, and garnered in the regions above. The uncultured soil of the human mind like that of earth will in time bring forth its harvest of that which is detrimental to the growth of better things; and the fruit of harvest shall inevitably be fashioned after the seed, whether by chance it be weeds and tares, or by culture and attention it be golden grain.

Let us not, fellow laborers, let our energies flag nor our courage cease if we do not witness a sudden change in the pupil's disposition at the close of each First-day lesson; many a new thought may have been awakened that surrounding and ordinary circumstances of life may not call forth, but they shall be reproduced upon that soul in the retired moments of calm reflection, and may be so stamped upon the tablets of the heart as to carry the child through many of the storms and breakers of life.

Who of us can not remember times when a seemingly forgotten lesson of childhood came with irresistible force to our comfort and protection "when the voyage of life was troubled." Though the teacher may have been but the voice of nature warbled from a brook or bird or flower, or though it may have been a kind father or an angel mother, all of whose voices are now hushed forever, yet the lesson itself shall be ever emblazoned upon our shield.

Let us therefore consider that, in this great work, seed-time only is ours to improve, the harvest will come in due season to crown our labors with success. And who that has the interest of humanity at heart can claim exemption from the duties of the First-day school cause. Little children, we need your smiling faces and your ready question to encourage us and incite us to action. Young friends, our duty calls us here, and social joys that would lure us away cannot recompense our loss in being absent; fathers and mothers, consider your whole duties to the lambs of your fold; your presence with your children is their strongest incentive to push forward in the ways of right. Your presence may do good, your counsel will do more, and though the frosts of many winters may now be shown upon your silvery locks, yet your feeble words may cheer the youth of life's morning, and render its evening to yourselves glorious when the setting sun shines back upon your path. Longfellow says in a beautiful poem,

"Ah, nothing is too late,
Until the tired heart shall cease to palpitate."
"Let him not boast who puts the reaper on,
As him who puts it off the battle done;
Study yourselves, and most of all note well,
Wherein kind nature meant you to excel."

It seems but reasonable that those whom God has distinguished from others by His goodness, should distinguish themselves to Him by their gratitude.—
WM. PENN.

STRIVE to know thy duty, and when known, let nothing prevent the performance of it. B. W. S.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, FIRST MONTH 22, 1867.

DIVISION OF LABOR.

IT has been said that "this is an era of problems," and one of the most difficult to solve is that of a wise division of labor. We shall not treat of that labor which has for its object "bread-earning" or the accumulation of wealth, but consider that which involves the religious and moral activities, the object to be gained being advancement towards a higher plane of living, embracing all that "makes for righteousness," and the reward being only the hoped-for plaudits of "well done."

In the line of reform so much work presents, that to one whose interests are thoroughly enlisted in the endeavor to lift a little of the weight of vice, crime or misfortune that presses so heavily on so many of earth's helpless ones, the temptation is to engage in a great variety of "causes," with the thought to lift a little here, and a little there, and thus aid all. A few favored individuals may do this, being so constituted that their strength, under the direction of a trained will and wise judgment, can be equally diffused and be made to tell upon everything on which they lay hold; yet even these often suffer physically, and are a source of anxiety to family and friends, lest by doing too much, their valuable aid will be lost altogether. The average man does wisely when he considers for what "cause" he is best fitted, and how much he can do well, without neglect of his religious, social and business duties. We are created many-sided beings, and the problem is to have each side evenly developed.

It is true that the world needs individuals devoted to one idea, in order to arouse thought, and the history of its advancement confirms this, but progression in any sense is better served, when the intelligent, yet conservative, "many," are led step by step to follow the leadings of the inspired "Jew," rather than for all to attempt to revolutionize and reform by one spasmodic effort. It is the steady stroke of the oar, or as many as can be pulled together as one oar, that propels the boat against the tide and gains the desired port.

Instead therefore of one person attempting all, let there be a wise division of work, choosing even such as have only the "one talent," for that may unfold

and produce more, as only by trial can we know what lies hidden, already to grow if only the soil be stirred and the opportunity given. Mistakes will occur but not greater than in the opposite direction.

One word as to the "unused material" in our own religious Society of Friends. Again and again we hear it said that in the appointment of committees to do the work of the meetings, the same persons are chosen for all the services, to the exclusion of many who are willing to work if the way was open for them. This is a grave charge, and should be weightily considered. While it is unwise to exclude all busy workers from any one committee, these should be distributed and room made for new laborers, who could but be influenced and inspired by the active zeal of such as those whose souls have been earlier aroused to do their master's bidding. In these later days amongst Friends there has been a great advance here, but there is still room for watchful care and a more even division of work, over the length and breadth of our society. Our profession is preëminently one governed by "its people for its people," and should therefore draw everyone to labor in that love that recognizes salvation as the right of all, if only the evil in each can be overcome by the good within aided by helpful spirits from without, till the whole being is perfected after the manner of the counsels of Jesus, and which when achieved will be recognized even here on earth as "life eternal."

We call attention to the two important meetings on Seventh-day of this week, at the meeting-house at Fifteenth and Race streets, in this city—that of the Association for Colored Education in the morning, and of the Educational Conference in the afternoon. Both are weighty subjects, and a general attendance of those interested is desired.

In the poem by H. J., in last week's paper, a defect in the types made one line illegible. The fifth line in the sixth stanza should read:

"Yet they who strove in ardent prayer."

FRIENDS are again notified to send to us for copies of the title-page and index to last year's volume, where they are desired. They may also be had at Friends' Book Store, S. W. corner of Fifteenth and Race streets.

DEATHS.

ABBOTT.—At Roxboro, Phila., First month 3d, Catharine Moyer, wife of Ephraim O. Abbott.

ABBOTT.—After a short illness, at the residence of her uncle, Alfred H. Love, Phila., First month 10th, Mary W., daughter of Wilson and the late Louisa J. Abbott.

BARTRAM.—At Lansdowne, Pa., on the morning of First month 12th, of membranous croup, probably diphtheria.

ritic, Walter M., son of T. Ellwood and Rebecca S. Bartram, aged 12 years, 3 months.

BORTON.—On Seventh day, First month 1st 1887, at the residence of her son-in-law, Jesse Lippincott, near Moorestown, N. J., Anna H. Borton, (formerly Holmes), widow of William Borton, aged 86 years and 16 days, after an illness of about five weeks from an attack of Paralysis, which she bore with christian fortitude, seldom complaining, but ever thoughtful of those attending upon her wants, and thankful to the "Giver of every good and perfect gift" for the many blessings she had enjoyed.

She was a consistent birth-right member of the society of Friends, careful in precept and upright in example, and for many years an elder of Chester Monthly Meeting.

She was kind and true in all her relations in life. Her love and care as a mother, her sympathy as a friend and neighbor, and above all her untiring devotion to her God, bear testimony to the worth of her pure and upright life. "Blessed are the pure in heart for they shall see God."

H.

CARVER.—In Phila., First month 10th, 1887, Martha P., widow of Eli Carver, in her 74th year; a member of the Monthly Meeting of Friends of Philadelphia. Interment at Buckingham.

EASTBURN.—In Morrisville, Bucks county, Pa., on Twelfth month 21st, 1886, Macre Eastburn, in her 81st year.

FOULKE.—First month 3d, 1887, at Richmond, Ind., of diphtheria, Arthur Dudley, and on First month 5th, 1887, Lucy Dudley, children of Wm. Dudley and Mary T. R. Foulke, of Whitewater Monthly Meeting, Ind., and grandchildren of Thomas Foulke of New York.

HEALD.—At the residence of his son, Dr. Pusey Heald, Wilmington, Del., First month 11th, 1887, Jacob Heald, in the 87th year of his age; a member of the Monthly Meeting in that place.

HESTON.—In West Chester, on Fourth day, First month 12th, 1887, of consumption, Lydia S. Heston, in the 38th year of her age; a member of Birmingham Monthly Meeting.

KESTER.—Suddenly, whilst on business in Wilmington, Del., Twelfth month 3d, 1886, William B. Kester, in the 57th year of his age. Interred at Parkerville, Twelfth month 9th; a member of Kennett Monthly Meeting of the other body of Friends.

LEWIS.—In Media, on 27th of Twelfth month, 1886, Edith, widow of the late George Lewis, aged 94 years, 10 months and 13 days.

LEWIS.—Of consumption, at the residence of her uncle and aunt, George W. and Mary J. Scarlett Dixon, M. D., First month 13, 1887, Martha E., daughter of the late Thomas and Ellen B. Lewis; a member of the Monthly Meeting of Friends of Philadelphia. Interment at West Chester, Pa.

LUKENS.—At his late residence, Red Lion Road, 23d Ward, Philadelphia, First month 9th, 1887, William Lukens, in his 83d year.

OGDEN.—At Riverton, N. J., First month 10th, 1887, F. Perot Ogden, only son of Edward H. and Sarah M. Ogden, aged 32 years.

REID.—At his residence in Highland Township, Chester Co., Pa., Eleventh month 26th, 1886, after a short illness, William M. Reid, in the 67th year of his age. His funeral took place from Fallowfield Meeting-house, on the 29th.

The occasion was one of great solemnity. His correct walk in life, his generous thought for those in affliction, the kindness of heart that made him an ever ready helper

to those who were struggling for the necessities of life; caused many hearts to sorrow at the removal of one, who, making little profession, yet seemed to be in possession of the approving language of the Divine Master.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me,"

SMITH.—At her residence, Tioga St., Philadelphia, First month 3d, 1887, Eliza Hulme, widow of George Allen Smith, and daughter of the late James S. Hulme, of Mt. Holly, N. J., aged 59; a member of Green St. Monthly Meeting.

WALKER.—At his residence, New Centreville, Chester Co., Pa., First month 9th, 1887, Isaac Walker, in his 83d year.

WAYNE.—At the residence of his sister, Martha J. Wayne, Philadelphia, Pa., First month 4th, 1887, Henry Wayne, of Newton, Kas., son of the late William Wayne, of Philadelphia.

WRIGHT.—Eleventh month 6th, 1886, Mary A., widow of Elijah Wright, in her 65th year; a member of Monallan Monthly Meeting.

She was, for a number of years, an elder, devoted to a christian life. Society has lost a useful member, causing a void that time only can fill. She has paid the debt we all must pay, and we trust is numbered with the just.

SCRIPTURE LESSON NO. 5.

FIRST MONTH 30TH.

THE CALL OF ABRAHAM.

TOPIC: FAITH.

GOLDEN TEXT.—"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance, and he went out, not knowing whither he went.—Heb. 11: 8.

READ GEN. 12: 1, 9. REVISED VERSION.

THE call of Abram marks the beginning of a new era in the religious history of man, and is one of the most important events which we have on record. From this date the Bible narrative follows the Patriarch and his descendants. Abram, according to accepted chronology, was born two years after the death of Noah, B. C. 1996, in Ur of the Chaldees, a country of which Babylon was the capital city. Rawlinson identifies Ur with the modern "Urfa or Orfa, the Edessa of classical history." Haran to which they came has generally been identified with the Carre of the Greeks and Harran of the Arabs. There seems no reasonable doubt that it is the same. It is on the banks of a small river that flows into the Euphrates.

The Divine call came to Abram while he was still in the land of his birth among the idolatrous descendants of Nimrod, the famous hunter. He was chosen to bear testimony to the Unity of God. And the trust and confidence he exhibited in following the Divine promptings gained for him the title "Friend of God." He left his home to go, he knew not whither, yet he trusted God, and received the promise, "In thee shall all the families of the earth be blessed." The promise has been and still is being fulfilled, in the spread of the same Divine principles of faith and hope in the world.

The oak of Moreh was probably so named from its owner. The oak lives to a great age, and was often chosen in ancient time as a meeting-place for religious worship. Though Abram builded an altar at this

place, there is no evidence that it was more than a memorial of the Divine goodness and mercy that followed him in all his journeyings. He seems rather to have enjoyed communion with God in the quiet of spirit, than in outward rites and demonstrations and blood-sacrifices, so common among the idolatrous people around him.

THIS LESSON TEACHES :

1. That when our Heavenly Father calls us to any service, we should be willing to leave everything that would hinder the work, and go forward with trust and confidence in him.
2. That wherever we are or whatever we do, we should not forget our duty to God. Our religion is of little value if it cannot go with us in all our journeyings.
3. He that is blessed of God, becomes a blessing to all with whom he is associated.

More recent explorations seem to throw doubt upon Edessa as the Ur from which Abram migrated. The ruins of an ancient city, on the west bank of the Euphrates, and at a greater distance from Haran have been explored. The most remarkable of the ruins are those of a vast temple, the inscriptions on which show that it was dedicated to Hurki, the Moon God, and from it the city was named Hur or Ur. The bricks bear the mark of a certain Uruk, who is regarded as the earliest of the Chaldean monumental kings, the date being about 2300 B. C. (Todd.) The cylinders discovered among the ruins are now in the British Museum. They were found in the angles of the temple, and probably served the same purpose as the documents at present deposited beneath the foundation stones of our great buildings.

While the identification of the site of this ancient city is not of great importance to us, whatever light can be thrown upon the Bible narrative must ever be of absorbing interest to the student of those early records of human history, hence explorers are not wanting who spend the best years of their lives in unearthing the imperishable cylinders and tablets that have withstood the ravages of time, and deciphering their records. New light is thus thrown on many parts of the Scripture narrative that makes their contents more intelligible to the modern reader.

It is well for us to study this migration of Abram. The land he was to leave was a very paradise of beauty and fertility, all his friends were about him, it was his home and the home of his family for generations perhaps.

How strong then must have been the convictions by which he was led to give up every worldly advantage and go forth a wanderer. Had he taken counsel of his fears he might have found many reasons why he ought not to heed the voice that spoke to his inner consciousness. Some higher thought of God than could be gained by prostrating himself before the dumb idols that men worshiped, must have come to him in the quiet moments of meditation. Some deeper sense of obligation and some keener desire to know the meaning of the unrest within him that would not be satisfied with the mockery of the service by which the gods were propitiated must have

strengthened him for the great undertaking to which he was called. And he obeyed the call, going forth in the confidence of faith, believing that the voice he heard was the voice of Him who created all things, and who was able to fulfil all the desires of his heart and lead him safely to a place of rest where he would be free to worship the one true and living God. It was a strong and unflinching testimony to the unity of the Divine Being, and to that other eternal truth that this Divine Being holds intercourse with and makes known his will to all those who will listen to, and obey his voice. So Abram "went as the Lord had spoken unto him," seeking a country he knew not of, but believing that the divine promises made to his spiritual perception would be fulfilled. Let us not be afraid to go where the pointings of heavenly wisdom direct. He leadeth us often by paths we have never trodden before, but resting in the same faith that made Abram strong to obey, we too shall come to our Canaan in the fulness of time. Faith in the divine oversight and guidance is as essential now as it was then, and its efficacy depends as much upon our obedience. It was the doing of what he was commanded that evinced his faith in him who gave the command. So it is with us of to-day. We hear the call to this or that duty just as Abram heard it: are we willing to leave our pleasant things and take the path of privation and self-denial that we may find the better things? Are we making a record that will gain us the blessed privilege of being called the Friends of God?

For Friends' Intelligencer and Journal.

THE DIVERSITY OF GIFTS.

A VENERABLE English writer says: "One generation goes, another comes, and this great Inn is by turns evacuated and replenished by troops of succeeding pilgrims. We are sojourners here as all our fathers were." This is the wise, unalterable decree of the great I Am, that placed us here for a season, and assigned to each his or her service in the line of improvement best suited to the capacity given. His demands never go beyond reason, though some in their zeal take a wide range, and think the same course of action might and perhaps ought to be pursued by all, when their calling may be entirely different.

The great apostle Paul saw this, and to set the subject clear, said "There is a diversity of gifts by the same spirit," but all would harmonize if used in the spirit of the giver, with an eye to the highest interest in every way, taking humanity in all its different phases. Christianity in the spirit of its founder will come down to the lowliest, and rightly exercised will rise to the highest standard possible to be attained in this life.

The commandment given by Jesus Christ to the first messengers sent to proclaim the glad tidings of the gospel is still in force: "Go ye unto all the world,"—go to all the different shades of human intelligence, and minister to their needs in humility,—proclaim the joy of God's salvation to all,—the offer of redeeming love goes out to all, and my part now seems to be, "to stir up the pure mind by way of remembrance," to come boldly to the throne of grace,

—to lean upon Christ our rock, that when called to join the innumerable company that are passing on "to the pale realm of shade," there may be no fearful looking for of judgment, but as shocks of corn fully ripe we may be gathered into the garner of eternal repose.

SARAH HUNT.

For Friends' Intelligencer and Journal.

"FRIEND."

I HAVE often been led to think of what a high attainment it is to be called a "Friend." We read that Abraham was called Friend, but, think of the other? he was called the friend of God. As children grow into manhood and womanhood, parents rejoice to call them their friends, and so is it with man and his Heavenly Father. When man first comes to know God, he feels as a child,—knows nothing; then he advances to be a son—glad to do his Heavenly Father's will; and after awhile he will be surprised when God says to him, Thou art my friend. Now just think of this. A friend to our Heavenly Father, a friend to God, a friend to the Almighty, a friend to the grand and glorious creator, a friend to Him who has and will exist from everlasting to everlasting. Oh, what a high attainment. What a holy calling! Think of it—a friend to Him who is holy. He says, "Be ye holy." What a good reason he gives, "for I am holy." Again he says, "Be ye perfect." Why should we not be? He is perfect, and calls us his friend.

W.

First month, 1887.

NEWS OF FRIENDS.

—A Friend of Denton, Md., writes under date of First month 9th: "Six of us gathered about the stove at our little meeting-house this morning, enjoyed the 'Lesson Leaves,' and then the silent meeting, and felt it was good to be there. The grounds about the house were unbroken white except for bird and rabbit tracks, until the path was made to-day."

—The decease of our friend Jacob Heald, of Wilmington, is noted under the head of Deaths. A newspaper of that city has some interesting facts concerning him, from which we extract as follows: "The deceased was born in the last moments of the eighteenth century, his birthday having been the 12th of September, 1800. His place of birth was in Pennsylvania township, Chester county, Pa., and he was a son of Joseph and Hannah Mendenhall Heald. His ancestors were for six generations members of the Society of Friends. The deceased's parents moved to Hockessin, this county, in 1805, since which time he had been a Delawarean. He attended the district schools until he was sixteen, meanwhile being employed at farmwork. In 1819 he made a trip West in company with Henry Heald and Jasher H. Dixon in order to find employment in Ohio as a government surveyor. This was when the prairie States were the frontier. The party traveled in a wagon over the 'National Road' through Maryland and over the Alleghenies. Failing to find the employment which they sought, the party continued on through Indiana and Illinois, and returned through Kentucky, Vir-

ginia and Maryland, thus having traversed the entire West as it was settled at that day. The trip lasted three months.

"After his return from the West, Jacob Heald taught the district school at Hockessin, after which he attended the Friends' Boarding School at West-town as a student for about a year. He then taught the Eden district school in Mill Creek hundred for a year. Another year was passed in the management of his widowed mother's farm, after which he became a teacher in the Westtown Boarding School. He married in 1826 Sarah P. Wilson, daughter of Stephen and Lydia Pusey Wilson of Mill Creek hundred. He became a farmer in Kennett, Pa., but after four years he sold his farm there and purchased another near Hockessin. At the latter place he continued to live and labor until 1856, when he sold his farm and retired from business. His wife died in 1846, and in 1852 he was married to Sarah Ann Tyson, who survives him in her 85th year.

"The deceased has always been a staunch supporter of the public school system. Both he and his wife were active workers in the temperance cause since their marriage. Mr. Heald was one of the first farmers in this region to do away with the custom of providing whisky for the harvest hands in the field. This prohibition was an innovation by no means popular at the time. Mr. Heald was also an earnest abolitionist, and his house was one of the 'stations' of the 'underground railroad' before the war. Deceased was also an advocate of woman suffrage. Throughout his long life his health has been uniformly good. He has lived with his son in this city for a number of years. Of a family of five children three survive him—Lydia H. Price, of Germantown, Dr. Pusey Heald, of this city, and J. Wilson Heald, of Philadelphia."

SWARTHMORE NOTES.

—Minnie Seligman, of Santa Fe, New Mexico, died after a brief illness, at the home of her relatives in Philadelphia, on Fifth-day evening, the 13th inst. This was her second year at Swarthmore, and she was a member of the first class of the Preparatory School. She went to her friends, as usual, on Seventh-day, the 8th inst., in her usual health, but was taken suddenly with cerebro-spinal meningitis, and lived but five days. She was a faithful student and estimable young woman.

—Elizabeth Lloyd, now of Easton, Md., spoke very acceptably in the meeting on Fourth-day morning.

—The 242d student arrived on the 10th inst.

—The general health of the College is excellent.

RELIGION is life inspired by heavenly love, and life is something fresh and cheerful and vigorous. To forget self, to keep the heart buoyant with the thought of God, and to pour forth this continual influx of spiritual health heavenward in praise and earthward in streams of blessing,—this is the essence of human, saintly, and angelic joy, the genuine Christ life, the one life of the saved, on earth or in heaven.—LEO LARCOM.

LIGHT AFTER DARKNESS.

BY ALICE DENISON.

MY little child aroused from sleep last night,
And frightened by the darkness, sobbed, in fear:
"O mamma, make it light! where are you? can you hear?"
"Daughter, be still," I cried: "God gives and takes the light.

Close thy dear eyes till morning, mamma's near."
Her cries still ringing out with piteous tone,
I turned and took her hand within my own.
Soft as the dew-fall silence o'er us crept,
And soon her peaceful breathing told she slept;
And when the morn' long shafts of golden light
Shot o'er the sky to pierce the heart of night,
My little one awakened like the day.
Her fears in night's black casket locked away.

So, when like children in the darkness here
We cry to God for light, his wisdom answers mild,
"Thy morn' shall come; abide the night, dear child:
It has its purpose, rest thee, I am near."
But if, despite his works and seeing nought, we still
Most piteously repine against his will,
Fond as a mother, through the gloom so deep,
He lays his hand upon us, and we sleep.
"God giveth his beloved sleep." Oh, glorious gift!
I think we shall not see the shadows lift,
But we shall read their meaning in God's eyes
When our glad souls awake in paradise.

—*Christian Register.*

MIDWINTER.

THE paths are lost and gone;
The streets have no one on
Their hidden, soundless stone,
Where piles of flakes are blown
From fields of gray, where move the viewless stars,
And smokeless battles leave no telling scars.

Still come the flakes of white,
Like blossoms pure and light,
From heaven's great orchard trees,
Which feed no humming bees,
Borne by the wind which shook them from their hold,
Down on the hills where flocks all seek their fold.

All through the silent woods,
The trees with powdered hoods,
And foreheads calm and fair,
Are bowed like saints at prayer;
While leaning down are faded golden rods,
With weight of spotless ermine from the gods.

—*J. H. Hartzell.*

ORTHODOX FRIENDS.

—*The Friend*, (Philadelphia), remarks: "The *Western Friend* for the Eleventh Month, regards the effort to introduce the use of the outward ordinances into the Society of Friends, as merely 'the last act, the finishing touch, the culmination of the system of doctrine, which has been substituted for the original faith of Friends.' We believe this view is correct; and that there has been a gradual departure by many from the fundamental doctrine of our Society, which was a belief in the inward manifestation of the spirit of Christ, as that which alone reveals to the soul its true condition, raises it into spiritual life, gives power

to forsake evil, and effects its practical redemption from the pollutions of sin."

—The school at Westtown, (which was not ready to open as usual in Eleventh month), resumed its sessions on the 4th inst., with about 225 scholars. The whole expenditure involved in the erection of the new buildings thus far is about \$210,000. It is probable that about \$90,000 more will be required for the completion of the improvements. Towards this there are money and subscriptions of about \$55,000, leaving a balance of \$35,000 yet to be raised. Work will be begun on the remaining wing, (for the use of girls), and will be pushed forward as fast as funds for the purpose are received.

—*Friends' Review* says: "In the religious world, few new occurrences have attracted more attention, during the past year, than what is called 'the Andover controversy.' Mention has been made of this on our pages, more than once, as turning upon the question of 'future probation' for those who, in this life, have had no information of the Gospel narrative or of the teaching of the Bible. From the standpoint of the Society of Friends, the feeling is one of astonishment, that intelligent men who, notwithstanding their engrossment with German and other theological learning, must be supposed to have read the New and Old Testaments through with care, can have any thought of such a necessity."

—*Friends' Review* says: "Our own Society is, perhaps, in a more than usually critical condition. Yet, during the last twenty years, this thought has so often presented itself, that we begin to think of a perpetual crisis as a part of the law of our being. . . . Whether our birthright membership does or does not increase the facility with which differences arise, at least it does not prevent them. Assuredly this is a critical time. Issues have been opened among Friends which concern the identity and the very existence, as a distinct body, of the Society. We do not hesitate to express the feeling that it were better for its organization and name to disappear from the earth, than for both to persist, while its essential truths come to be perverted or ignored, and its vital principles are trodden under foot. Holding such a conviction in no narrow, traditional sense, we feel bound to appeal to all those who think with us to give cordial and effective support to the advocacy, even, when needed, to reiteration, of those vital and essential principles and truths."

ADVANCEMENT OF PEACE PRINCIPLES.

THE *Herald of Peace*, (London), mentioning the visit to that city of John B. Wood, of Philadelphia, Secretary of a newly founded Peace Society, says:

"Mr. Wood has consulted some of the friends of Peace in London in reference to the best mode of service to the cause which his Committee can furnish. It was suggested, in reply, that he and his friends can hardly confer a more useful auxiliary benefit to the great object in view than by perseveringly pursuing the path, for long years followed with advantage by the older Pennsylvania organization, under the energetic leadership of Mr. Alfred H. Love, a

body which has most creditably devoted its strength to the work of influencing the successive Governments at Washington in favor of International Arbitration.

"Any utterances on this question, from the President of the United States are transmitted "*urbi et orbi*,"—they are borne across the Atlantic, and attract attention and consideration in Europe as well as in America. And it is in Europe that the impetus to the Peace cause is chiefly necessary. America need fear no foreign enemy on either side. Her vast national debt is being paid off with a rapidity envied by Europe. Her armies are, happily, a very little burden to her, and of very small numerical proportion. With Europe it is sadly otherwise.

"It was further suggested to Mr. Wood that the American friends of Peace might with great advantage continue to urge their own Government (which is far more easily accessible to such representations than is any British Cabinet) to enter into communications with the English Government for the early adoption of a special Treaty providing for the permanent reference to Arbitration of any and all disputes or differences between the two nations, which may, at any future time, disturb their usually pacific relations. This important object deserves to be steadily kept in view. It can be best initiated from the American side. When once accomplished, it would probably be followed by similar Treaties, in which some of the other Powers might unite. Thus Arbitration would increasingly become a recognized and primary factor in the diplomacy of the world."

MORAL INFLUENCE.

THE great need of the times is *men*; men who possess upright principles, who will stick to them, and act them out.

If there is need of intellectual influence among us, there is incalculably more need of moral influence, strong and decided. Education is not complete until the moral faculties, as well as the intellectual, are brought into habitual activity. Even the best of ships will not go aright if left merely to its own guidance: and the strongest of human minds may expend its force in evil and erroneous ways. The mind without the conscience, like the ship without helm, drifts helplessly and hopelessly.

Moral influence works from within outward. Preaching what one's self does not believe, will not work effectively; the faith is shown by the works, not the intermittent and capricious, but the constant and habitual; the life is the great preacher, and the one to which mankind will and must listen. Truth, sincerity, is the very foundation of good morals; and first the man must be true at heart to himself, to his own best convictions. He must be in earnest; hypocrisy or trifling will end disastrously; the deceiver deceives himself worse than he deceives any other.

Moral integrity, day after day, year in, year out, through life, is what tells as an influence; decision of character, decisiveness of influence, uncharacterized by any unusual or unnecessary display of either; straightforward pursuance of one's own business. The intellect of our country is not strong enough or

wise enough to carry us safely through great emergencies unless it is backed—yes, and fronted and flanked by moral energy and steadfastness throughout, laid on integrity. Home influence excepted, the influence of the teacher we may well believe second to none. During the distinctively formative period, he or she is with the pupils five days of the week, while even the model clergyman is in their company rarely more than one.—*Unity*.

THE TRUE SENSE OF BIBLE PHRASES.

IN a recent number of the English magazine, *The Contemporary Review*, the Bishop of Carlisle, of the Church of England, a noted biblical scholar, expresses his opinions regarding the proper understanding of some of the figurative expressions of the Bible, and the questions which their different acceptations among different bodies have raised. He says:

"The tendency to which the nations almost universally fell victims was to worship the heavenly bodies, but the story of creation, as given to the ancient church, distinctly asserted the creature character of these bodies, and with great and emphatic distinctiveness man's superiority to them all. The first chapter of Genesis was an eloquent protest against the worship of the host of heaven, and so, if there was a tendency to connect the days of the week with this same kind of false worship, by giving one day to the sun, another to the moon and so on, nothing could more effectually cure this error than the appropriation of the days as representative of the stages of operation in the creative work of the one Supreme God. The days did not belong to the planets, owed no allegiance to them, and were not influenced by them, however it might be true that the method of using them was due to the number of these bodies; they were simply the first, second, third . . . days; all were alike, except the seventh, upon which a special character was impressed. And it may be remarked in this connection that the Israelites never adopted the heathen practice almost, if not quite universal, of designating the days of the week by the names of the planets or of deities; to an Israelite Sunday was the first day of the week, and nothing more; the seventh day was the Sabbath and the sixth was the day of preparation, but no taint could be found the whole work through of anything which could be twisted or perverted to idolatrous ends. The Christian Church has not thought it necessary to take so much precaution; bearing in mind that through her Lord the idols have been "utterly abolished," she has not feared to suffer to remain in her nomenclature some of the relics of the heathen past.

When the Society of Friends endeavored to substitute the Jewish system for that which is current in Christendom it was felt that the effort was unnecessary and unprofitable, and it has consequently failed outside their own body. The mongrel method of denoting the days of the week, which prevails throughout Europe, varying from one country to another, but mongrel in all, cannot be defended upon any except antiquarian principles, but may be acknowledged to be free in common use from all taint of superstition

or any danger of bringing in idolatry. I shall be quite prepared to find that the view which has been taken in this essay of the relation of the seven days of Genesis to the seven ancient planets will by some be regarded as objectionable, on the ground that it appears to conflict with what appears to such persons to be the literal interpretation of Holy Scripture. It may be said that the sacred writer plainly informs us that God created the universe, the planets included, in six days, and rested on the seventh, and that the number of these days can, therefore, have no dependence on the heavenly bodies which were created upon one of the days. And I quite admit that this kind of difficulty is *prima facie* very plausible; I have felt it strongly myself; I do not wonder that others should feel it. But it may be observed that when we speak of the "literal interpretation" of this portion of Holy Scripture we are using language which, when examined, has no definite meaning. The whole history of creation is necessarily supraliteral. "The Spirit of God moved upon the face of the waters." What literal meaning is there here? "God said, Let there be light, and there was light." How can this grand description be taken literally? "God said, Let us make man in our image, after our likeness." How can we assign to such transcendental language any sense which can properly be called literal? And so on throughout the whole creative history. Consequently the literal theory must be simply and completely given up as in the very nature of things impossible; and the question arises, What shall we put in its place?

THE INERTIA OF POVERTY.

IN Helen Campbell's story of the woman wage-workers of New York, now being published as a graphic serial in the *New York Tribune*, an answer is suggested to an especially wide and oft-considered question: Why do not the women who barely live on small and uncertain wages seek other fields of labor than the manufacture of clothing? Domestic service, notoriously ill-supplied in efficient laborers, offers comfortable homes, sufficient food and clothing, and a chance to save something for emergencies. If Eastern markets are full, there are opportunities on Western farms, where the wives of well-to-do farmers are suffering in physical and mental strain from the need of woman's assistance. It is difficult to bestow charity and pity upon half-starved sewing women who prefer the bondage of large manufactories to the comfort which may be gained in domestic service. Yet understanding of these workers increases sympathy. Mrs. Campbell pictures families supported by the mother's labor at 85 cents a day. She shows that women work fourteen hours a day at seven cents an hour, and that 25 cents a day for sewing-machine work is given with the assurance that it is a favor to be given any work of the kind.

The chief reasons which are given by the women themselves for submission to this hardship are the inability and timidity which come from not knowing any better conditions. One worker is reported to say: "Leave the city? I don't know how to live anywhere else. I never learned. It's something to

be sure of your work, even if it is starvation wages." Many other causes of this painful diffidence might be added. Women who are obliged to work for the support of their children, and often for their sick or incompetent husbands, have not the opportunity of leaving home for housework. Others are kept by pride from obtaining advice or assistance in seeking new fields of labor. But the most evident reasons are ignorance, a fear of losing certainties for uncertainties of employment, and the timidity and lack of energy and resolution which are certain results of discouragement, poor food and wretched homes.

DRIVER ANTS.

THERE are certain ants that show wonderful intelligence, and the "driver ants" not only build boats, but launch them, too; only these boats are formed of their own bodies. They are called "drivers" because of their ferocity. Nothing can stand before the attacks of these little creatures. Large pythons have been killed by them in a single night, while chickens, lizards, and other animals in Western Africa flee from them in terror. To protect themselves from the heat, they erect arches under which numerous armies of them pass in safety. Sometimes the arch is made of grass and earth gummed together by some secretion, and again it is formed by the bodies of the larger ants, which hold themselves together by their strong nippers, while the workers pass under them.

At certain times of the year, freshets overflow the country inhabited by the "drivers," and it is then that these ants go to sea. The rain comes suddenly, and the walls of their houses are broken in by the flood, but instead of coming to the surface in scattered hundreds and being swept off to destruction, out of the ruins rises a black ball that rides safely on the water and drifts away. At the first warning of danger, the little creatures rush together, and form a solid ball of ants, the weaker in the center; often this ball is larger than a common base-ball, and in this way they float about until they lodge against some tree, upon the branches of which they are soon safe and sound.—*C. F. Holder in St. Nicholas.*

ATHLETICS AND WOMANHOOD.

IT has been suggested to us that the effect of the athletic exercises now common among girls, if these are really beneficial, should have begun to appear in the physique of women of the present day, and to show itself in greater fitness for the duties of maternity. Medical men in practice might, no doubt, throw some light upon this question. To our own mind there seems good reason to believe in the generally beneficial effect of all such means of educating muscular power, if they be used in moderation. Besides their intrinsic property of increasing vigor and agility, they necessitate a greater freedom from the rigid restraints of dress which were usual twenty years ago. They imply, moreover, a liberal allowance of fresh air, and, by encouraging vital changes throughout the body, combat that dislike of food which is so common among young girls of listless habits. Thus in various ways their tendency is to strengthen and stimulate the whole system. There

can, we think, be little doubt that the woman who has grown up under this wholesome training is the fitter in consequence to bear the lot of her sex in married life. Her nerve will be stronger, her muscle power greater, and each natural function proportionately more active.—*London Lancet.*

NEWS AND OTHER GLEANINGS.

—The *Howard University Reporter*, of Washington, D. C., the college for colored young men and women, prints in a recent issue the following paragraph concerning Dillwyn Parrish:—"Since our last issue, this dear friend, who has been known to some of us for more than a quarter of a century, has been called to go up higher. We do not know a single individual in Philadelphia who will be more missed, or more sincerely mourned. He was a friend to our Industrial Department, and one of those givers who always add to their benefactions a word of cheer that is encouraging. He was an old friend of the colored race; his friendship dating from a period when it cost something to be the friend of the colored man. May our Heavenly Father send us more such."

—The following letter has been received from John Bright in acknowledging the receipt of a copy of "India before and after the Mutiny," by "An Indian Student":—"I regret with you and condemn the course of Lord Dufferin in Burmah. It is a renewal of the old system of crime and guilt which we had hoped had been forever abandoned. There is great ignorance on the part of the public in this country, and great selfishness here and in India, as to our true interest in India. Extension of territory, new markets for our manufactures, fresh fields for promotions, with salaries and pensions and honors—all these temptations are held out; and they are powerful, and with many irresistible. The millions of India are not consulted or cared for; they bear the burden. The result is not yet; but these departures from morality and from true statesmanship will bring about calamity, and perhaps ruin; which our children may witness and deplore. You write what is true on the Indian question, so far as I have read what you have written, and I hope your efforts may yield some good fruit."—*Herald of Peace* (London).

—The Supreme Court of Massachusetts recently decided, in a case where the passengers had been robbed in a sleeping car, that "the Sleeping Car Company holds itself out to protect passengers during the night, when they are powerless to protect their property. When property, such as a person may reasonably carry, is stolen, the company is liable for it." In the case of Mrs. Whitney against the Eastern Railroad, the same Court found for defendant. While traveling in a Pullman parlor car, she left the car to get lunch, at Portsmouth. When she returned her satchel, containing \$200, had been stolen. The Court found for the defendant on the ground of contributory negligence on the part of the plaintiff.

—After several days' trial a jury at New Bedford, Massachusetts, on the 8th inst., under the Civil Damage act, gave John O'Connell a verdict of \$6300 for the sale of liquor to his wife. O'Connell's son and daughter testified to the purchase of liquor for their mother from May to November, 1884. A physician testified that during that time Mrs. O'Connell was at the point of death with delirium tremens. Mrs. O'Connell testified that every day she drank from a pint to a quart of whisky, even during her serious illness. The law permits the recovery of \$100 for every sale.

—The *Scientific American* says that Dr. H. H. Rushby, an eminent botanist, who for nearly two years past has

been exploring Peru, Bolivia and Chili, has successfully descended the Amazon river, having floated in a canoe from the mountains of Bolivia to Para, in Brazil, a distance of 3500 miles.

—J. L. Hurlbut, in writing to the *Christian Advocate* of the effects of "prohibition" in Kansas, says: "I was especially impressed with the improved condition of one class, the colored people who were dropped down upon Kansas so suddenly and so strangely in 'the Negro exodus' a few years ago. They came literally in want, without money, without clothing, without shelter, and without food. In nearly all instances the first meals which they ate in Kansas were provided by charity. But for the first time in the life of many of them they found work at fair wages paid every week. Some of them have been idle and improvident, but at least ten thousand of them now own the little houses in which they live. Any one who will ride through the suburb of Topeka, where several thousands of them dwell, and compare their past and present condition, cannot fail to see one benefit of Prohibition."

—About eight million umbrellas, or one to every six persons, are manufactured annually in the United States, the greater portion at Philadelphia.

—The Japanese Government has despatched an official of the Ministry of Commerce to Norway, in order to study the codfisheries, the preparation of oil, etc., in that country, the object being to develop these industries in northern Japan, where large numbers of cod appear at certain seasons.

—There are about forty establishments in Sweden engaged in the manufacture of oil from the stumps and roots that remain in the forests after the timber has been cut. These are subjected to a process of dry distillation; and, besides wood oil, many other products are obtained, among which are turpentine, creosote, acetic acid, wood charcoal, tar oils, etc.

—Mary S. Brennan, matron of the Mount Auburn Young Ladies' Institute, Cincinnati, Ohio, has been examined, and granted a first-class license as steam-engineer. She has taken full charge of the engine connected with the heating apparatus of the Institute. She has a fireman who is under her orders; and all the machinery is daily inspected by her, and all repairs are made according to her plans and directions.

—The Religious Tract Society, London, England, has just received copies of the Japanese "Pilgrim's Progress," produced, at the cost of the society, in the Japanese language. The illustrations are done by a native artist, and are of remarkable interest, as showing how well he has caught the spirit of the various characters and scenes in the allegory. The Japanese makes the eighty-first language into which it is known that Bunyan's immortal work has been translated.

—A dispatch from Berlin, Germany, (12th month 30) says: "The removal of the snow which fell in the late storm has revealed an appalling loss of life. Many travelers were overtaken by the storm. Fifty bodies were found in Saxony, thirty in Thuringia and forty in Southern Germany. It is estimated that the total loss of life will be nearly 200."

—While the question of the advisability of women studying medicine is being discussed, the women are settling it for themselves by entering the foreign medical schools in no inconsiderable number. At Zurich, twenty-nine are now pursuing that study; in London, forty-eight, and at Paris, 103. At the latter eighteen have obtained their diplomas of doctor during the past seven years.

CURRENT EVENTS.

IN the German Parliament, ("Reichstag.") on the 14th inst., a vote was taken on a measure granting for seven years money for the army, and it was defeated by a majority of 39. Prince Bismarck then read a decree of the Emperor, dissolving the body, and new elections will be immediately held. The reason given by Prince Bismarck for wanting the grant for seven years is that war is threatened by other nations, and there is great uneasiness throughout Europe over the likelihood of a general war in the Spring.

VIENNA, Jan. 14.—The Minister of War will call out several classes of the Reserves in February, instead of April, as was intended. Large contracts have been made for military equipments.

NUMEROUS "evictions" of tenants in Ireland continue to be reported. A dispatch from Dublin, on the 14th inst., says: The evictions of tenants on the Winn estates at Glenbeigh, County Kerry, were continued to-day. In some cases the bailiffs were stoutly resisted. The occupants of one house barricaded the doors and windows and refused to allow the officers to enter. The bailiffs made several attempts to force their way into the dwelling, but its defenders received them with boiling water and showers of stones, and forced them to retreat, some of them with severe wounds. This siege lasted some hours. Finally the police loaded their weapons and threatened to fire if an immediate surrender was not made. At this the defenders yielded and submitted to arrest. They were 25 in number and all were taken into custody. The wife of the tenant was carried out of the house by the officers in a fainting condition. She was afterwards left dying in the yard.

THE "World's Women's Christian Temperance Union," in Chicago, issued a petition on the 14th, addressed to their "honored rulers, representatives and brothers," in behalf of prohibition. The petition says: "We come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of those curses of civilization throughout all the territory over which your Government extends." The petition "is to be circulated in all civilized lands, and when two millions of signatures are obtained it will be presented by delegations of women to the several Governments of the world, beginning with the United States Congress.

FRANCES E. WILLARD, President of the National Women's Christian Temperance Union, left Chicago on the 14th for Philadelphia, to consult with Hannah Whitall Smith, American Secretary of the World's W. C. T. U., of which F. E. Willard is Vice President, and Margaret Bright Lucas is President. She is also to conduct meetings in Philadelphia, Washington, and other cities, in the interest of social purity and the White Cross movement.

Two newly-elected governors, James A. Beaver, of Pennsylvania, and Robert S. Green, of New Jersey, were installed on the 18th.

GENERAL W. B. Hazen, Chief Signal Officer, died on the 16th, aged 56 years. He had been suffering for some time from a constitutional disease.

"THE worst snow storm of the season" prevailed in Minnesota and Dakota on the 16th, and that night. All trains in Dakota were abandoned. At Minneapolis, on the 17th, the temperature was 14 degrees below zero.

IN Troy, New York, on the night of the 16th, a policeman was told by a restaurant keeper on River street that

he and his family had been stupefied by gas which had entered their rooms. The gas company's building is near by. The gas was shut off and the houses in the neighborhood were examined. In one room of a tenement three persons—Caroline Bennett, aged 83 years; her daughter, Mrs. William Gilfillan, and Charles Pratt—were found dead "sitting about the room as if they had been conversing when gas overcame them." The other families in the neighborhood were aroused and ordered from their houses. Besides the three who died, about twenty others were affected with drowsiness and sickness at the stomach. It is supposed there was a leak in the pipes running through the district. The gas is odorless, and the company will not supply customers until it can make gas that has an odor.

THE schooner *Parallel*, from San Francisco for Astoria, was driven on the rocks outside the Golden Gate on the night of the 15th, and about an hour afterwards about one hundred thousand pounds of powder, which formed a part of her cargo, blew up, wrecking the Cliff House, the life-saving station, and other buildings in the neighborhood. Three of the life-saving crew who had remained on the beach were severely injured.

NOTICES.

. A stated meeting of the Philadelphia Quarterly Meeting's Committee on Temperance will be held on Second-day, First month 24th, 1887, at 7½ o'clock, P. M., at room No. 1, Fifteenth and Race Streets. A Conference will be held at Friends' Meeting-house, 17th and Girard Avenue, on Third-day, First month 25th, at 8 o'clock, on "Temperance Work among Children." All are invited.

HENRY T. CHILD, Clerk.

. Quarterly Meetings in First month occur as follows:

- 25. Western, Longdove, Pa.
- 27. Caln, East Caln, Pa.
- 29. Westbury, 15th St., New York city.
- 29. Scipio, North St., New York city.

. A general meeting of the "Association of Friends for Promoting the Education of the Colored People of the South" will be held at Fifteenth and Race Streets, Philadelphia, at 10 o'clock a. m., on Seventh-day, the 22d of 1st month.

The attendance of all interested in the work of the Association, and their aid in extending it, are earnestly invited.

HOWARD M. JENKINS, Chairman.
SARAH H. PERCE, Secretary.

. The Committee on Education of Philadelphia Yearly Meeting of Friends will hold their second Conference with Parents, School Committees, Teachers, and others interested, on Seventh day, First month 22d, 1887, at Fifteenth and Race Sts., Philadelphia, commencing at 1.30 o'clock P. M. The subjects for consideration are:

1. Well equipped schools, their cost and value.
2. Methods of teaching Geography in the Primary Schools.

All interested are invited to attend.

WM. WADE GRISCOM, Clerk.

. The Literature Committee of the First-day School General Conference have in contemplation the publishing of a new volume of devotional Poems, and invite Friends to furnish them with such selections original or otherwise as they may think suitable for insertion in such a volume.

JOS. A. BOGARDUS, Clerk,
177 West Street, New York City.

. Friends' Library (15th and Race) will be kept open the present year, every week-day afternoon from 2 P. M. to 5 P. M., on Fourth day from 11 A. M. to 12 M., on Seventh day from 10 A. M. to 5 P. M. and from 7 to 9 P. M.

. FRIENDS' MISSION. Fairmount and Beach Sts. Religious Meeting, First day 11 A. M., First-day school, First-day 2½ P. M., Temperance Meeting, Fifth-day, 8 P. M., Sewing School, Seventh-day, at 2.15, p. m. All are welcome.

FRIENDS' INTELLIGENCER

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TRUE REST.

SWEET is the pleasure itself cannot spoil !
Is not true leisure one with true toil ?

Thou that wouldst taste it, still do thy best ;
Use it, not waste it,—else 'tis no rest.

Wouldst behold beauty near thee ? all around ?
Only hath duty such a sight found.

Rest is not quitting the busy career ;
Rest is the fitting of self to its sphere.

'Tis the brook's motion, clear without strife,
Fleeing to ocean after its life.

Deeper devotion nowhere hath knelt ;
Fuller emotion heart never felt.

'Tis loving and serving the highest and best ;
'Tis onward ! unswerving,—and that is true rest.

JOHN SULLIVAN WRIGHT.

HOW FAR SHOULD FRIENDS TAKE PART IN PUBLIC AFFAIRS?¹

PUBLIC AFFAIRS of course means politics, and however unsavory that term may be for an occasion like this, convenience will justify its occasional use.

Webster defines politics to be:

1. The science of government; that part of ethics which consists in the regulation and government of a nation or state for the preservation of its safety, peace and prosperity.

2. In a looser sense, political affairs, or the contests of parties for power.

According to the first of the definitions, which is the true and proper one, it is not easy to see why any should deem politics unworthy of their attention. In fact none do. But instead of the science of government, for the preservation of the safety, peace and prosperity of the people, Webster's second definition has come to be the appropriate one, and politics may now be termed the contests of parties for power, or, rather, by means of party organizations, the strife of ambitious and unscrupulous men for power, for their own aggrandisement, and at the expense of the people. Hence the disrepute that has come to attach ordinarily to participation in political affairs.

Whatever may be said elsewhere, Friends of Pennsylvania at least ought not to shrink from exercising to the utmost, on all occasions, their powers as citi-

zen voters for the promotion of good and honest government. It was by a member of our Society that this State was founded, and the beneficent principles early introduced into its government were the work of his sagacious and liberal mind. It is well known that William Penn, before acquiring his proprietary interest on this side of the Delaware, was interested in the early settlement and in planning the incipient government of the State of New Jersey. It was in fact that circumstance which directed his thoughts hitherward, and led to the chain of events so important to us all which followed. Full justice has never perhaps been done to the important influence for good exerted by Penn in the formation of the governments of other states and of the nation, by the many excellent features thus early introduced into the fundamental laws of these two commonwealths.

The government of Pennsylvania having been set on foot by William Penn and his followers of the Society of Friends, they continued in the control of it for a period of some seventy years, which has been appropriately termed the "Golden Age of the state." It was a period of ununinterrupted peace and prosperity. Gordon, the historian, says of this period, "Pennsylvania was founded by deeds of peace, and, during many years, was directed by a philanthropic spirit, and sound principles of common sense, which extinguished or controlled those passions which create the subjects of ordinary historic interest. Her annals during that period, contain little else than the successful efforts of a peaceful people to improve their private fortunes and their political happiness." During all that period the troubles experienced by other early settlers with the Indians, the bloodshed and deeds of violence and cruelty that became matters for history, were here unknown. Penn's treaty with the Indians has been said by some person to be the only one ever ratified without an oath, and the only one never broken. It has also been said that no Quaker blood was ever shed by an Indian.

With a record like this of the excellency of their religious ancestors as politicians, and of the value of the services performed by them in their day, Friends of Pennsylvania ought not to be discouraged by the discredit that has come to attach to the word politics, nor to persuade themselves that there is nothing for them to do. The very disgrace and presumed lack of right character inseparable from participation in the ordinary way in political affairs in this State and in this city, is a reason why Friends, as the

¹ An Essay read at the Conference, 13th and Race Sts., Philadelphia, First month 16, 1887, by Thomas H. Speakman.

founders of the commonwealth, should interfere to restore governmental affairs if possible to something like their original purity. Government may be said to be a necessity of civilized social life. In so far as it is so, it is of Divine character, a thing essential to the best interests of mankind, and therefore appealing to the sympathy and the best efforts of everyone in a way not lightly to be disregarded. But it is enough that good citizenship demands that every one should do his part toward the promotion of honest government.

After what has been said, it becomes appropriate to inquire how and in what way politics, so to speak, has so far degenerated, since the time when the great body of politicians in the State was made up of our religious ancestors; and what, in particular, there is for Friends now to do to better the state of things. This is a question seemingly of great magnitude, but it is not difficult to answer. Recurring to the substance of Webster's second definition of politics—"the conflict of parties for power,"—we have, so far as it goes, a good description of the present state of political affairs among us. But, as before intimated, it is not merely a strife of parties for power, but by means of parties, a strife of individual men for power for their own selfish purposes. Instead of individual citizens acting together on the same level, selecting candidates for offices to be filled, and voting only for the most worthy and best qualified, a few party leaders popularly denominated bosses, manage by having a greater or less number of men dependent upon them, either for positions to earn their daily bread, or for chances of political promotion, to control the party machinery, and thus to nominate their own favorites for office. Then, having secured the party nomination they draw the party reins, and the body of the people foolishly submit to vote with the party as it is termed and as they are made to believe, but really to strengthen and perpetuate the power of the unscrupulous leaders. This is the usual routine, though occasionally the people do arise and assert their power.

The evils of this system, which virtually overrides popular government in this city and in the State, are of a magnitude that, from long submission thereto, people generally cannot properly estimate. The leaders themselves are generally men of no high order of talent beyond the crafty and persistent scheming essential to their purposes, and with little regard for the rights of others, else they would not be the means of depriving the mass of the people of their rightful voice in public affairs. They are a bad example in the community. The system tends constantly to ostracize and exclude the best qualified and most worthy men for public places, for the leaders will not tolerate men of higher character and ability than themselves, and who will not bow to them as a power superior to that of the people at large. As a consequence of this state of things government is administered in the interest of these party leaders rather than of the people, who are oppressed with taxation beyond actual needs. Among other things, exorbitant salaries are paid to public officials which are in some instances shared by the leaders for the bestowal of the offices, as things within their gift.

What there is for Friends to do in common with

others is indicated by what has already been said. The party leaders could not act as they do, were it not that the people allow themselves to be duped into permitting it, and thereby practically become parties to the wrong. It is by the cry of party that men allow themselves to be whipped into the support of "machine" nominations for office, and thereby give to the leaders the support without which their power would be gone. Political parties are of use when some important measure of public policy is to be upheld, as, for example, the resistance heretofore made to the aggressions of the slave power, but for all local government they have become, and long have been among us, but an engine of mischief. In his farewell address, George Washington said: "The common and continual mischiefs of the spirit of party are sufficient to make it the interest and the duty of a wise people to discourage and restrain it. . . . It agitates the community with ill-founded jealousies and false alarms. . . . There is an opinion that parties in free countries are useful checks upon the administration of the government, and serve to keep alive the spirit of liberty. This, within certain limits, is probably true, . . . but in governments purely elective it is a spirit not to be encouraged. From their natural tendency it is certain there will always be enough of that spirit for every salutary purpose, and there being constant danger of excess, the effort ought to be by force of public opinion to mitigate and assuage it." Both from the nature of their principles and their relation to the early government of this city and State, there is every reason why Friends should be foremost in throwing off the shackles of party, each one voting and acting rigorously, in public affairs, according to the best light of his own conscience and judgment.

We are justly censurable if we fail to make the best use of our privileges and powers as citizens for the promotion of whatever may be for the common good. Friends have generally come to consider the ballot as a thing proper to be used, and which they ought not to fail to use, toward the suppression of the traffic in intoxicating liquors; and in this connection there is another subject that does not receive the attention that its practical importance demands.

In the new constitution of this State adopted in 1873, the word "male" was for the first time inserted as a voting qualification, making it impossible to extend suffrage to women without a constitutional amendment, a thing tedious and difficult to obtain.

It is not generally known perhaps that this was done at the instance of the liquor dealers of the State, under a threat that they would defeat the new constitution at the polls if their demand was not complied with. The advocates of temperance should not be slow to act upon this significant hint. Though woman suffrage may now be difficult to obtain it is worthy of persevering effort. In accordance with the views they have ever entertained as to the equality of the sexes, Friends should be ever foremost in the effort to secure to women their just and equal rights as citizens. It would be the most important lever that could possibly be employed for the promotion of reform of every kind.

For Friends' Intelligencer and Journal.

CORNELIUS AND MARY RATLIFF.

ON New Year's-day, 1887, I traveled from Waynesville, Ohio, to Richmond, Indiana, for the purpose of visiting my venerable uncle and aunt (whose names head this article). Perhaps there is not a couple who as husband and wife have been longer and more extensively known in the Society of Friends, or have entertained more of the brethren. They have resided at their present home, one mile west of Richmond, for sixty-four years, and during all that time their house has been open to Friends at Yearly, Quarterly and Monthly Meeting time, and those who resided west of Richmond, especially before railroads were patronized, generally made it a point to get to Uncle Neely's, as he was familiarly called, to stay over night on their way to meeting, and it was a good place to start from the next morning, after meeting was over, for Aunt Mary would be up, have breakfast and let them off by the time the first gray streak of dawn appeared in the east. The writer has known them to lodge as many as seventy, and it was no unusual thing for them to have fifty or more at yearly meeting time. I suppose there is not a yearly meeting in the society but has some member who can testify to their generous hospitality.

On my recent visit I found them quite well as to health, and received the same cordial welcome that has greeted me on similar visits for the past fifty years, although Uncle Neely has been blind for two years, and Aunt Mary is unable to walk from the effects of rheumatism. He was eighty-eight on last Christmas day, and she is past eighty-five, their married life extending over a period of nearly sixty-five years. Uncle Neely before he lost his sight was a great reader, and now he enjoys hearing others read, and by that means keeps well posted in current events. Since he lost his sight he has committed to memory poems composed by persons who had lost their sight.

He has a deep interest in the affairs of the society of which he has been a life-long and active member, having served as clerk of the various meetings, overseer, elder, etc. He was born in North Carolina, and he came with his father in 1810 to where he now lives. He has a distinct recollection of their journey from North Carolina to the then Territory of Indiana, which at that time consisted of three counties only. Henry Clay was a great favorite of his, and he had heard so much said about him that he wanted to see him.

As they came through Kentucky they passed by his home, and nearly in front of his residence was a camping-ground for movers. His father went to ask the privilege of camping for the night, but as he approached the place, and before he had asked the privilege of camping, Clay called to one of his men and ordered him to haul a load of wood to the camping-ground, saying, "these people will want a fire;" then he told them if they needed any butter or milk to come and get what they wanted. They did get a bucketful of milk, which he said was a great treat, and the next morning when they were starting, his father asked, "what is my bill?" H. C. said, "Noth-

ing: you are welcome, and I hope you will be prosperous in your anticipated home." Uncle said "I wanted to see Clay, so when father went to the house I followed and heard all their conversation." Their home was located only one and a half miles from the boundaries of Indiana Territory, west of that belonging to the Indians. The three counties of Knox, Clark, and Dearborn were organized and formed the territory of Indiana, of which General Harrison was the Territorial Governor. Uncle C., has witnessed great changes in his time; he picked cotton in North Carolina, and took the seed off before the cotton gin came into use; traveled hundreds of miles either in or following an emigrant wagon, camping at night in the woods, where the wolves howled for a part of his scanty meal;—felled trees, helped to build log cabins when they were the only dwellings occupied, rolled logs, cleared land and then cultivated the soil. He established a nursery of fruit trees which he sold to the early pioneers of the west at five cents each, and has watched with much interest the application of steam as motive power, having a distinct recollection of events before there was a railroad, steamboat, telegraph or steam engine in existence. Reapers and mowers and all the present farm machinery have come into use within his recollection.

All the great cities of the west have grown up during his life-time. Now he is tenderly cared for by his devoted children, and surrounded by modern comforts. Aunt Mary has had almost the same experience. Her parents emigrated from North Carolina in 1801, locating near Waynesville, Ohio, where she was born in 1802 and grew to womanhood; doing her share in reducing the wilderness, and making music with the wheel, helping to prepare material to clothe the family. And here a little romance seems connected with their lives as I have heard (but not from either of them.) Their homes were more than fifty miles apart, and they might never have met but by chance had not a little incident occurred. Uncle had not neglected the opportunity of getting an education such as was to be gained in the log-school-house of that day; he had a neighbor of about his own age, who had not been so fortunate as to learn how to "write letters;" he had relations near Waynesville, and on one of his visits to them he met Mary Kinley, who he thought the handsomest girl he had ever met; on his return to his home he concluded to attempt correspondence with her, but not being able to write went to his friend Cornelius, and after telling him of the beauty of the fair Mary, asked him to write what he dictated to her; this my uncle did, and the young man entrusted its further care to "Uncle Sam," who at that time was rather slower in performing errands. But the description given of the fair one aroused the curiosity of Uncle C., and concluding he had business at Waynesville, he mounted his horse, and one long day's ride gave him the opportunity of judging for himself as to his friend's description. Whether he arrived before the aforesaid letter, I suppose they know, but the sequel was, some months after, they each mounted on horseback and rode three miles to Waynesville, when, dismounting, they entered the meeting-house, and according to the order of Friends

pledged their loves "until death should separate them."

And now after more than threescore years of married life, under the guidance of the same divine spirit in which they had put their trust, they are peacefully and quietly waiting the summons "Come up higher."

DAVIDS FERNAS.

From the British Friend, Glasgow.

FRIENDS IN COURT—THE HAT QUESTION.

IN the early days of the Society of Friends, the appearance of its members in the law-courts of the country as prisoners for conscience' sake was a matter of almost daily occurrence. The general cause of Friends suffering from legal prosecutions was the advantage that was taken of their unflinching adherence to the scriptural injunction, "Swear not at all." This was removed when Friends were allowed to make an affirmation in lieu of an oath, and since that they have enjoyed comparative immunity from legal prosecutions. At no time, however, have the laws of the country been so consistent with Friends' religious views, that Friends have not had conscientious objections to the observance of one or more of them, and cases have ever been occurring, with more or less frequency, in which Friends have had to suffer for a faithful adherence to their religious convictions. During the last half century, in consequence of an Act of Parliament passed in 1833, making the affirmation of Friends equivalent to an oath in every case in which an oath could be required, and thereby removing the disability of Friends to sit on juries or hold civil appointments, the appearance of Friends in court has again become common; but now they generally appear there as officers for the administration of the law and not as its victims. Occasionally, also, it happens that Friends suffer in court, not on account of a conscientious refusal to comply with existing laws, but merely on account of their religious testimonies being repugnant to those who sit in authority. A case of this kind occurred in Glasgow in Tenth month last, when a Friend was deposed from his place as a jurymen, and expelled the court, for declining on conscientious grounds to take off his hat when sitting in the Court-house, the presiding judge taking occasion to remark that he did not consider the Friend a fit person to be a jurymen. The Friend referred to, and others who sympathised with him, felt aggrieved at the conduct of the judge, and caused a memorial to be presented to the Home Secretary, setting forth the facts of the case, explaining the circumstances, and requesting that steps would be taken whereby Friends and others would be protected in the exercise of their conscientious convictions. To this memorial and the letter which accompanied it, the following reply has been received:—

WHITEHALL, 18th December, 1886.

SIR,—Referring to your letter of the 5th ultimo, complaining that Mr. Halliday was removed from a Court of Justice because, being a member of the Society of Friends, he declined to remove his hat when serving on a jury. I am directed by the Secretary of State to acquaint you that he has made inquiry, and finds that Mr. Halliday did not inform the judge presiding in the court of his religious

persuasion, and his lordship, therefore, could see no grounds to justify him in departing from the rule laid down that, with the exception of the policemen on duty, all persons in court should remove their hats.

It is regretted that Mr. Halliday's feelings should have been in any way injured, and the judge has stated that he had no intention or purpose in any way to affront the memorialist, but merely ordered his removal from Court on account of his refusal to obey the ordinary rules.

Had Mr. Halliday mentioned the fact of his being a Quaker the case would have been quite different; but of this, as the Secretary of State is informed, the judge had no cognisance whatever.

I am, Sir,

Your obedient Servant,
(Signed) GODFREY LUSHINGTON.

W. J. BEGG, Esq.

58 West Regent Street, Glasgow.

Friends cannot but be sensible of the deference that has been paid by the Secretary of State to their religious persuasion, though they may not be able to understand why "the fact of his being a Quaker" should have the effect of making a difference between the case of a Friend and that of one not a member of our Society who conscientiously held the same views. It would be well, however, for Friends, when placed in circumstances like those referred to, to state that they are Friends, as their conscientious scruples will be better understood by a reference to the Society than by statement of them. Our peculiar testimonies are generally well known and respected, although much ignorance prevails as to our reasons for them, and as we hold them almost alone among professing Christians, they are invariably associated with our Society and with it alone.

For Friends' Intelligencer and Journal.

AN HOUR IN THE ENOCH PRATT FREE LIBRARY, BALTIMORE.

MY friend suggests to me that perhaps it will be a pleasant rest to drop into the Enoch Pratt Free Library, of which the central building rises resplendent in white marble, just at hand; towering lofty and richly carved, and glowing with painted glass. We drop in accordingly, and are introduced to halls nearly empty and containing a pleasing portrait (life size, of the handsome, alert merchant prince who has given freely a noble fund for the establishment of a thorough-going circulating library for all the people of this city and for their visitors.

One feature that strikes us first, is the remarkable elegance of all the appointments. No expense has been spared anywhere, though it is so free that none are too humble, and many poor persons use the books, and scarcely any books are too learned and too costly to be handed forth from this reservoir of literary wealth.

These are the "persons who may use the library." "Any person of good conduct and over 14 years of age can take books from the library for home use on furnishing a certificate of guaranty against loss, signed by some responsible citizen. He will then register his name and residence, and receive a library card. Blank certificates of guaranty can be obtained at the registry desk."

"Persons not having cards, by depositing two dollars, or the value of the book asked for, if it be of greater value than two dollars, can also obtain books for home use."

As we sit awhile in the halls on the ground floor, we note that cardholders are constantly coming in and presenting numbers on a card which bring forth substantial books without the mention of any name whatever, or any anxious waiting. We soon learn that a book is not to be asked for by its title but by its self-letter and number. They show us a stout pamphlet which does not really pretend to be a catalogue but merely a finding list. The card catalogue is the only one that can be kept up to date, and such a catalogue this library must have after a little while. Now the finding list is a key to the present stores of the library, and it has a supplement already.

We ascend to the Reading Room, and here are books of reference in plenty and a general assortment of periodical literature, and here one may sit and read until weary in a room with the most elegant appointments, undisturbed by any noise or by any want of harmonious adjustment. The number of books now in this Central Building is said to be beyond 20,000, and the collection is rapidly growing. Yet we feel that it is a great additional pleasure to see the actual books around us, showing their genial faces in the utter frankness which befits them.

As I turn over the finding list, noting the choiceness of the yet incomplete collection, we indulge in speculations as to the vast increase here requisite before this great Free Library shall include all that is requisite to make it really a vast repository of what will stand for not only this great city but for our whole country, and even for the world with all its needs and all its learning. There is no practical limit to a public library which is to satisfy every need, every taste, all history, the unlimited waste of prose fiction, the world of poesy and song, the drama, the mighty stores of modern science, the lore of the past, often now so far from expressing our present conceptions of the absolute truth. And yet of making many books there is no end. The human mind is restless and perpetually seeking deeper and higher truth, never recognizing its limitations. And indeed there is no end to human effort, and the stores of literature on earth already baffle and bewilder the most acquisitive minds.

What human life can suffice to exhaust any department of learning. We shall never reach the summit of learning, and must be content to take limited flights and not seek the infinite. Yet if indeed our minds may find communion with the infinite and draw enlightenment from Infinite Wisdom, shall we not have realized the triumphant end of all endeavor?

Shall we not in the mean time rejoice in this noble gift to the fair city of Baltimore from one of its prosperous and honored citizens.

Looking back a little we find it on record that on First month 22d, 1882, Enoch Pratt informed the Mayor and City Council of Baltimore that it was his purpose to establish a free library for the use of its citizens. On the 2d of Seventh month 1883 he sent

to that body a check for \$883,333.33, making his total contribution for this purpose the great sum of \$1,145,883.33; and on 4th of First month, 1886, this grand New Year's gift to Baltimore was opened and dedicated to its uses for future generations.

On this occasion Enoch Pratt simply explained what he meant by a free circulating library. "It is not free for you to take the books as you please, and return them or not; but it is quite free from charges for the use of them."

Now there is a serious question as to the benefit which a universal and omnivorous habit of reading is conferring on this generation or on any young person who has an unrestricted access to books without regard to their character. But there is not the slightest doubt of the help good books may be, used under wise direction.

This we are sure is the desire of the founder of this institution. We see no sign, so far, of an intent to furnish an impure or sensational literature, and if the present lofty aim is adhered to, we are sure it will be one of the noblest offerings of any citizen for the good of his city.

Since the opening of this library in First month 4th, 1883, four branch libraries have been started. Forty persons have been employed attending to the wants of readers,—twenty-eight in the main library and twelve in the branch institutions. More than 25,000 persons have been given cards of membership, and the average weekly circulation has been 6,000 volumes from the main library and half as many from the branches. The libraries contain altogether 40,000 volumes, and in proportion to this number, the business done is remarkable. Enoch Pratt continues to supervise the conduct of the institution, which is thought to be a model for other cities.

Baltimore has just celebrated the first anniversary of its library, and it is believed that the munificent founder has had his brightest anticipations more than realized.

No good example but encourages others to do likewise—and the deep pleasure of doing something to benefit others is so grateful a draught that we hope to hear of the merchant princes of many cities appropriating some portion of that which has been the reward of industry and talent, in diffusing the light of knowledge among the masses of the people. Such an institution as this is a means of the truest Christian civilization. S. R.

SOME people talk as if life on earth had just one purpose,—to get us ready for heaven. But we may ask, When does heaven begin? or, rather, When ought heaven to begin? Once get this fixed in our minds,—heaven is doing the will of God perfectly,—and then we shall see that the way to get ready for heaven is to fill one's place here on earth. If the heart is ruled by love and the will established in obedience, it does not much matter whether the dome over us be the earthly blue or the infinite of the heavens, whether our feet touch this earthly ground or the celestial floor. He is most ready for heaven who is best fitted to stay awhile, and shine forth his light among us here.—*S. S. Chronicle.*

THE LIBRARY.

THE PIONEER QUAKERS. By Richard P. Hallowell, Author of "The Quaker Invasion of Massachusetts." Boston: Houghton, Mifflin & Co. 1887.

The substance of this volume was a lecture prepared for delivery before a Boston club, and some part of it has already been summarized and printed in the *INTELLIGENCER AND JOURNAL* (Issue of Fifth mo. 8, 1886; p. 293). The general theme is that indicated by the title, but, as a matter of fact, the author seeks to explain to an audience to whom most of his data are likely to be new, the character of George Fox and his work, the religious views of the early Friends, and the manner in which they were treated in New England. His previous work, "The Quaker Invasion of Massachusetts," is somewhat drawn upon for the materials of the present, much smaller, volume, but to a considerable degree this is a supplement to the other, and it presents in several directions new matter of interest and value. It is especially serviceable to the cause of historic truth in continuing to point out the errors of indifferent, careless, or unfriendly historians, upon the subject of the persecutions of the Friends in New England, from 1656 to 1680. R. P. Hallowell effectively treats of these in the pages of Dr. Geo. E. Ellis, Dr. Palfrey, Bancroft, C. C. Coffin, H. M. Dexter, and others, and he adverts with regret to the unworthy slur upon the Friends in an essay—"New England Two Centuries Ago,"—by James Russell Lowell. One of the most offensive of these writers was Dr. Dexter, whose treatment of the subject is a disgrace to him, and one of the most self-sufficient was Dr. Ellis, an enthusiast in historical research, but a confirmed opponent of the early Friends. R. P. H. shows, (in addition to instances of a like nature shown in his previous work), the inaccurate manner in which Dr. Ellis cites the authority of old documents, ascribing to one, in an important matter, what is not to be found in it, at all—a feat remindful of that other rampant critic of Quakerism, and vehement purveyor of historic inaccuracies, Macaulay. One history of the United States, our author thinks, does justice to the New England Quakers,—that of Bryant and Gay. He says that "Mr. Gay is not only accurate in statement, but impartial in his judgments."

Upon these points, the little volume is of especial value, and an intelligent comprehension of the matters it treats of is to be commended particularly to those of our young Friends who wish to be well informed concerning the Society's early life. The use of the ordinary histories by our students is almost certain to carry into their minds wrong impressions, unless this is carefully guarded against. Thus, in Francis Parkman's "Conspiracy of Pontiac," one of the able and interesting series of works by that writer, he slurs the Pennsylvania Friends in a manner which is not merely unjust and unkind, but which is contrary to the truth of the case, as an acquaintance with the facts readily discloses. His suggestion is that the peace which the Friends here enjoyed with the Indians was not due to good will and kind treatment at all, but to accidental circumstances, chiefly the fact, (which he with others erroneously alleges), that the Delawares were a peculiarly peaceful tribe,

and he says that if the Friends had settled on the St. Lawrence or in New England "their shaking of hands, and assurances of tender regard would not long have availed to save them from the visitations of the scalping-knife." R. P. Hallowell points out how even the reading of Parkman's own book refutes this; that, if the Delawares were subject to the Iroquois, because of their want of warlike vigor, the fact then became the more prominent that the Friends had practically to maintain their peaceful relations with the Iroquois; and that, as Parkman very fully describes, the Delawares later, when ill-treated and abused, (not by the Friends), showed themselves revengeful and fierce fighters.

It is melancholy to see how intelligent and usually fair-minded men, (Dr. Parkman may well stand as an example), seem incapable of comprehending the true power of the Christian idea, or of sympathizing with a genuine effort to put it into practice. I do not believe that any body of men ever tried more sincerely, under the light and circumstances of their time, to act justly and deal mercifully, than did the Pennsylvania Friends, in William Penn's lifetime, in their intercourse with the Indians; and why it should be that any reasonable historian should fail to catch the inspiration of such a notable episode in a long chapter of hideous wrong it is hard to understand. So, too, in New England; the pure lives, the sincere piety, the unselfish sacrifices, the simplicity and fortitude of the men and women who suffered persecution there for nonconformity to what we now see was a harsh theocracy, ought to enlist the pen of every fair historian, unless he be hopelessly committed by inheritance of family name or other "retainer" to a blind defence of the persecutors. As R. P. Hallowell has pointed out, in both his books, the Friends in Massachusetts who suffered so cruelly at the hands of Endicott and the other authorities,—at the instigation of the ministers,—prove, in every case, upon a careful inquiry into the facts, to have been persons whose virtues deserve the full sympathy of our day, and from whom, indeed, such sympathy cannot be withheld except by the meanest and narrowest prejudice. Lowell calls Quakerism, in the essay referred to, a "gadfly," and a "maggot;" Dr. Ellis says the Quakers were all "of low rank, of mean breeding, and illiterate," and that they were "intrusive, pestering, indecent and railing disturbers;" even Bancroft asserts that the severe laws were due to their "extravagances,"—apparently oblivious to the fact that the harsh treatment and cruel laws were applied to the very first Friends, Ann Austin and Mary Fisher, who landed at Boston, and were increased in severity up to the tragedy of the four hangings on Boston Common; while Dr. Dexter loads the Friends with epithets as coarsely conceived as they are falsely applied. It is against this sort of writing that the volume under review effectively contends, and it may be added that another work just issued, "The Emancipation of Massachusetts," by Brooks Adams, adds a most crushing and conclusive chapter to the case against the persecutors. Thus the wrong balance of history seems likely to be redressed in time.

H. M. J.

MATERIAL THINGS AND SPIRITUAL LIFE.

THE scientific and mechanical progress of our century has been so marvelous and unparalleled as well nigh to turn the heads of our generation.

Must not there come a reaction from this worship of the external? Must not quick transit, electricity, the rapid production of goods, come to have in our eyes less relative importance than we have been giving them in our civilization? We think of our civilization as of an exceptionally high type. Is it so high as we think? For the past ten years we have had no end of talk of the power of circumstances, and the importance of environment; and the great push has been to elevate the degraded by bettering their outward conditions. This is well, if it doesn't blind our eyes to the still deeper significance of *inward* conditions. But woe to us if we forget that beautiful lives may be lived over bare floors, and miserable and despicable ones in palaces. It doesn't necessarily ennoble life to be able to travel sixty miles an hour, or dine at great cost, or indulge one's taste in art. Of course the physical and material must not be neglected, but social science and philanthropy must look deeper than these in their efforts to elevate humanity, or miserably fail. In a word, education and religion,—an education which shall be wise enough to push forward the moral at an even pace with the intellectual, and a religion wise enough to ally itself with light,—these forever must be the great, all-important agencies for the elevation of the race and the ennobling of human life.

Looking at the inequalities of social conditions around us, and the discontent and suffering more or less connected with the same, we would not say, "it is man and not his circumstances that is ailing." But we would say, that any amount of betterment of circumstances that leaves the man unimproved in mind and spirit, can be but a very superficial good. Knowledge, hope, courage, self-respect, self-reliance, the feeling that the world is not a prison but a school, a part of a Father's house, the faith that life is full of possibility and promise not only for to-day but for infinite tomorrows—these are the deep needs of man, these and only these are the things that have power really to lift up and ennoble his life.—*The Unitarian*, (Chicago.)

SCRIPTURE LESSON NO. 6.

SECOND MONTH 6TH.

LOT'S CHOICE.

TOPIC: AVOIDANCE OF STRIFE.

GOLDEN TEXT:—"Let there be no strife between thee and me."—Gen. 13: 8.

READ Gen. 13: 1-13, Revised Version.

THE date of the occurrences here narrated is given at B. C. 1918. The place, "Bethel," was about twelve miles from Jerusalem. It was here that Abram pitched his tent, when he came first into the land of Canaan, and here he was favored to hold communion with God, in recognition of which he built an altar. At this time the place was called Luz.

Contemporary History.—Egypt under the rule of the Shepherd kings was drawing near the summit of

its early greatness. Phœnicia, lying along the Mediterranean Sea, was settled by the descendants of Canaan. Sidon or Zidon, its chief city, was already becoming noted for its textile fabrics, and for its commerce, which was carried on with all the ancient maritime cities, extending as far as Spain and the British isles. Tyre was founded later. Babylonia and Chaldea date back 400 years earlier, and were under the rule of the Elamite dynasty.

Abram continued his journey "going still toward the South." In a time of famine, without any direct intimation of duty, he entered Egypt. He seems now to have lost the Divine favor, and in his fear and doubt falls under temptation. Being reproved by Pharaoh the king, yet forgiven, he is sent away with all his family and his possessions. It is upon his return from Egypt that the incidents of our present lesson take place. They again pitch their tents in the hill country lying between Bethel and Hai. Lot, his nephew, is still with him.

"Abram was very rich." This is the first mention we have of riches. The pictures on the Egyptian temples belonging to this period contain piles of gold and silver rings used for money. Both metals were abundant, and with the herds of cattle formed the chief riches of the times. The right of possession in the land was not then defined or secured by law. The open country was a great common where every herdsman availed himself of the best spots for grazing that he could find unoccupied.

The increase in the flocks and herds of Abram and Lot, made the difficulty of finding pasturage for all very great, as only the natural herbage springing from the soil was depended upon, and water was not abundant. "There was strife." The herdsmen of the one contended with the herdsmen of the other. Abram, cool and clear-headed, again enjoying communion with God, and away from the fascinations and allurements that clouded his spiritual perception while he sojourned amid the splendors of Egypt, was in no spirit for strife or contention. "Let there be no strife" are his magnanimous words. He, the head, the one in authority, waives the right of choice which belongs to himself in favor of his kinsman. What a beautiful example, worthy of the best age of the Christian Church! "The heavenly principle of forbearance evidently holds the supremacy in Abram's breast. He walks in the atmosphere of the Sermon on the Mount." (Murphy.)

THIS LESSON TEACHES.

1. That times of important decision come to us all. Choice both expresses and determines character.
2. That the truly good and great prefer peace to strife, and will rather suffer loss in their own possessions, when no principle of right towards another is at stake, than involve themselves in contention.
3. That because all men are brethren, the children of the one Heavenly Father, anger and strife and hatred should be brought to an end, and men should learn war no more.

A LIFE devoted to the acquirement of a knowledge of Divine things, will lead thee on to life eternal.

B. W. S.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, FIRST MONTH 29, 1887.

THE DOCTRINE OF THE SPIRIT.

THIS doctrine has ever been a vital truth in the Society of Friends. That many who have a membership in the Society have virtually abandoned it is no evidence against the validity of the doctrine, but rather confirmatory thereto, since no birth-right or education however favorable to the development of the individual, can awaken the soul to a saving knowledge of its divine relationship, or bestow the power to become a son of God. There must be a true conviction that stops not short of the surrender implied in the exhortation, "Give me thy heart," and a turning away from every earth-born effort to find acceptance with the Father. The brief but comprehensive teaching of Jesus concerning faith and worship admits of no accessories. It calls for an inward lifting up of the soul in that transparency of thought and feeling that has nothing to conceal, that cries out with the psalmist, Search me O God, and know my heart: Try me and know my thoughts. They that have not, in any measure, come into this condition of true conviction, are not prepared to wait upon the Lord, in the silence of all fleshly desires, seeking to know his will through that introversion, or turning inward, of spirit which opens the channel of communication between the soul of the seeker and the Father of Spirit.

The writer of the Epistle to the Romans puts this very plainly to the understanding when he declares, "They are not all Israel who are of Israel, neither because they are Abraham's seed are they all children." The Society of Friends, following the example of the Hebrews in regard to the rights and privileges of membership, gathered into the fold of the Society all who were born to them, without reference to their desire or their fitness for such membership.

It could hardly be expected that a doctrine so high, and requiring so entire an abandonment of the methods and beliefs current in the world, would be accepted by every one who was a Friend only by inheritance, hence the result has been that only "a remnant" remains faithful to the fundamental doctrine.

Has then the "Doctrine of the Spirit" lost its influence over the human family? Far otherwise, for

the stone rejected of the builders is becoming the head of the corner. This is plainly seen in the tendency of religious thought everywhere, and "the remnant" who maintain their "ancient standard of Quakerism" have every encouragement to hold fast without wavering to this fundamental truth, upon which the only reason for their continuance as a distinctive religious body rests.

It ought not to be a matter of surprise that as early as the first century of the Christian Church, a weakening of the testimony to the sufficiency of spirit was apparent. It was at variance with priestly domination. The equality in the Divine sight of all who came under the influence of this indwelling power might be acknowledged as a spiritual truth, but was not conducive to the development and maintenance of privileged orders. The liberty with which the Christ power sets free,—the acknowledgment that to his own master every believer must stand or fall,—and the clear utterance of Jesus that the human soul is the divine temple, all tended to draw the thoughts of the sincere worshiper away from forms and ceremonials.

But more and more the domination of a priestly class increased, and the simple worship with its simple faith, as taught by Jesus and the Apostles, was superseded, and while the truth concerning the revelation of the divine will through the Holy Spirit was not abandoned, the exercise of its saving power was claimed by the priesthood, through whom only it could be dispensed to the Church.

How large a share the Society of Friends may have had in bringing about a clearer understanding of Divine truth as now witnessed it is not ours to affirm, but the record of its faithfulness in the past ought to inspire those who are the inheritors of its name and its obligations to greater diligence and renewed earnestness for the preservation and presentation of the same vital doctrine that must redeem the world.

DEATHS.

BROTHERTON.—First month 23d, 1887, Jacob Lundy Brotherton, aged 76 years, 5 months, 9 days; a member of the Monthly Meeting of Friends of Philadelphia.

He was a cousin of the late Benjamin Lundy, and for some time connected with the *Genius of Universal Emancipation*, issued by that eminent Abolitionist, whose persevering labors of love on behalf of the bondman have not received the full recognition they deserve, (and in the later years of Jacob's life he has endeavored to bring Benjamin's work into more prominence before the public.) Jacob was a man of intelligence and a good writer, yet retiring and diffident, endeavoring in his daily walk to live close to the Divine life. His remains were interred at Randolph Meeting grounds, N. J., with which meeting his ancestors were identified, and he a long time an interested member.

J. M. T. Jr.

DUBREE.—In Centreville, Bucks Co., Pa., on Sixth day morning, First month 7th, 1887, at the residence of her nephew, Jos. C. Watson, Mary S. Dubree, of cancer, in her 70th year; a member of Wrightstown Monthly Meeting.

GILBERT.—At the residence of his son George, in Chester, Pa., First month 18th, 1887, Charles Gilbert, aged 74 years; a member of the Society of Friends. The funeral took place at Eyberry Meeting-house, on the 20th inst., of which house he had had the care for many years in the earlier part of his life.

HANCOCK.—Near Mount Holly, N. J., First month 13th, 1887, after a short illness, Annie S., widow of the late William C. Hancock, member of Burlington Monthly Meeting and Old Springfield Preparative Meeting.

O'NEALL.—In Padua, Ill., on First month 12th, 1887, Elizabeth H. O'Neill, eldest daughter of Cary and Elvira O'Neill, in the 56th year of her age. For many years she was a suffering, helpless invalid. We have the strongest evidence from her early piety and devotedness that now she has found rest and peace.

TRUMAN.—On Fourth day, First month 19th, 1887, being the sixth anniversary of the death of her sister, Sarah S. Furnas, Mary Shaw Truman, aged 63 years, 15 days, daughter of the late Joseph M. and Sarah S. Truman; a member of the Monthly Meeting of Friends of Philadelphia. For more than two years deprived of sight, and in other ways afflicted, she was preserved in a good degree of patience and cheerfulness. Feeling that life had been pleasant to her, she was brought to experience resignation to the Divine will, and peacefully passed to the Higher Life.

WILSON.—At the residence of her brother-in-law, Henry C. Young, West Philadelphia, on the evening of First month 20th, 1887, Sarah L., daughter of the late David and Edith I. Wilson; a member of the Monthly Meeting of Friends of Philadelphia.

ARTHUR AND LUCY.

In the last number of this paper was observed a notice which probably brought sadness into many a household and moisture into many an eye.

From a flock of five blooming, healthy children, the youngest two have been taken almost without warning. Two little chairs are vacant, and two bright lights have gone out, in a home that so lately was radiant with the smiles of happy faces, and merry with the innocent sports of childhood.

Arthur and Lucy were great favorites, not only with their parents, sisters, and grandparents, but with a large circle of friends who had been privileged to mingle with them, to share their confidence, and to hear their bird-like prattle.

Childish glee is always refreshing; and when, to the spontaneous outbursts of joy which flow from the mere delight of physical existence, are added the intelligent expression of countenance, the occasional sage remark or puzzling question, and a host of winning ways, our hearts go out in affection for the little ones, and our hopes bound high as we cast their future capabilities. In forecasting the manhood and womanhood of these two loved ones, we had reason to set the mark very, very high:—so bright was the prospect.

"But the promise of being, which shone so fair,
Hath passed, like a summer cloud, in air;

The clod lies damp on the fair young brow,
Which was beaming with pleasure and hope but now."

Dear little ones! your lives, which have proved a blessing to those around you, are now returned to Him who

gave them. We shall no more on earth behold your sweet faces, or listen to the music of your voices. The evening caress, and the tender words of nightly parting will be felt and heard no more; for you have gone to the realms where angels shall be your companions, and the Good Shepherd shall enfold you in his arms; where the shadows of evening never fall, but where day and night are one, and that one—perpetual day.

"Gone to your Heavenly Father's rest,
The flowers of Eden round you blooming."

H. *

First month 21, 1887.

EDUCATION OF THE COLORED PEOPLE OF THE SOUTH.

EDITORS INTELLIGENCER AND JOURNAL:

ESTEEMED FRIENDS:—I recently heard a Friend say, "Is no more aid needed for Martha A. Schofield's school? I see no more appeals and acknowledgments in the INTELLIGENCER AND JOURNAL." This remark startled me, and made me feel that we may have been somewhat remiss in not speaking to the public more fully and freely of the work which is going on, and which we hope to accomplish.

The formation of the Association for the promotion of the Education of the Colored People of the South took place soon after our last Yearly Meeting in Philadelphia, at the close of the Committee of the Yearly Meeting upon that subject. An Executive Committee was appointed which has since held several meetings. We decided to confine our attention, at present, to giving aid to the two schools already established, that of Martha Schofield, at Aiken, and that of Abby Monroe, at Mt. Pleasant. Of the former and its important work, especially in preparing teachers for the schools throughout the South, Friends have heard much of latter years, through the untiring labors of Martha Schofield. The latter was established by Friends, and has in Abby Munro a most devoted and unselfish worker, and is and has been accomplishing great good. The Committee decided that they would turn their attention toward raising funds needed to carry these two schools successfully through the present year, and look toward securing, if possible, a permanent endowment for their support. To carry them through the year will require about \$5,000, and we trust that we shall be able to raise this sum. At our last meeting there was about \$550 in the hands of our treasurer after all our subscriptions, to date, were handed in. We directed that \$300 of this should be sent to the Aiken school for present needs, and \$250 to Mt. Pleasant.

A meeting of the Association was called, which met at 15th and Race Sts., on Seventh day, the 22d inst. The attendance at the meeting was small, but great interest was manifested in the work, and all were encouraged to do their part in soliciting subscriptions, even from those who could give but little, for if all who feel deeply upon this subject work together, and collect many small subscriptions, their sum, in the aggregate, will reach the amount required. It will take nearly or quite \$500 a month to meet the needs for the remainder of the school year. The Executive Committee will meet monthly, at 1.30 p. m., on the day of Philadelphia Monthly Meeting,

in the parlor at 15th and Race Streets; and at each meeting reports will be given in of the amount raised during the month. Our Treasurer, Henry M. Loring, 335 N. 11th Street, is always ready to receive subscriptions direct, or they may be sent through any of the members of the Committee, who will work, as way may open, with their subscription books and appeals. It is hoped that all to whom these may come will contribute, even if the amount given must be small, and that they will encourage their friends and neighbors to do the same. In view of the magnitude of the work which needs to be done we are sometimes prone to hang down our hands in despair, and feel that our mite is too small to make any essential difference. But let us not give way to feelings of this nature, for what we do will assuredly be like good seed sown, which seems very small in the beginning, but which will spring up and bring forth fruit, some sixty, and some an hundred fold. And let us never forget that he who gives to the poor, the needy and the outcast lends to the Lord, and that a cup of cold water administered to the thirsty brings ever refreshment and healing to our own souls. Let us all, Friends, rich and poor alike learn the beautiful lesson of giving.

EDWARD H. MAGILL.

EDUCATIONAL.

SECOND CONFERENCE AT 15TH AND RACE STS.

On Seventh-day last, the Committee on Education of Philadelphia Yearly Meeting, held in the afternoon, in the Meeting-house at 15th and Race Streets, the second conference of the season with parents, school committees, teachers, and others interested. It was well attended, and was an interesting occasion. It is gratifying and encouraging to the Committee to see so large a number of thoughtful Friends, old and young, brought together on these occasions to consider the best means of improving our schools and of creating a deeper and more wide-spread interest in the subject of education amongst us.

The subjects for consideration were, "Well-equipped schools, their cost and value," and "Methods of teaching geography in the primary grades." The first had been referred to George L. Maris and Clement M. Biddle. The former confined himself to the first and last parts of the subject, leaving the question of cost to his colleague. We have his (G. L. M.'s) essay, in manuscript, and shall use it next week, in full.

C. M. Biddle said that while there are deficiencies in the equipments of Friends' schools, they are gradually improving. Teachers should have an opportunity to explain every thing from objects. Small contributions from time to time will eventually do a great deal toward supplying what is needed. While good teachers are the first requisites and every school should have at least two, even they get best results from good appliances. For a school of thirty pupils, five hundred to six hundred dollars will be needed to furnish, and two hundred dollars for apparatus. There should be one main room where all the pupils can assemble under the eye of the principal. All rooms should be well lighted with windows at the rear and left side preferably; they should be

comfortably warmed, but not with stoves; and they should be thoroughly ventilated, the low-down grate doing good service here. They should be carpeted and furnished with single desks, and should be made as home-like as possible.

Isaac T. Johnson spoke of the valuable aid rendered him by his school committee in furnishing suitable appliances and accommodations for their school when he had asked for them. Good teachers being the first requisite for the equipment of good schools, the question of compensation becomes an important one, so that such teachers can be got and held with living salaries. The lower schools should be liberally endowed in order that the teachers may be liberally paid: especially as it is from these lower schools that the great mass of the children go out into the world. He spoke of the great value that a good school is to a neighborhood, in helping to form the character of the people.

Edward H. Magill desired to emphasize the remarks of I. T. J. Intermediate schools need endowments more than colleges do. Colleges themselves would be more benefited by the endowment of the intermediate schools than by their own endowments, as those schools would then become better feeders for the colleges. There is more need of the agitation of the subject of such schools for girls, especially in New England, than for the opening of the colleges to them. Let those who have means, in their lifetime see to having them placed so as to endow the intermediate schools rather than the colleges.

The subject of geography was introduced by the reading of four interesting papers. H. R. R.

SWARTHMORE NOTES.

—Samuel Swain spoke acceptably at the meeting on First-day morning, the 23d inst.

—A reception was held by the students of the College on Seventh-day evening, the 22nd inst. The members of the Faculty and their families were invited, and the occasion was a very enjoyable one.

—The new catalogue is now out, and those wishing for a copy should send to the College their names and addresses. It contains various important evidences of progress and improvement, which will be more fully noticed hereafter. Its typographical and mechanical execution also is excellent.

—The "Phoenix Scrap Book" containing notices of that paper since it was founded, early in '85, soon after the fire, was to be seen upon the centre-table during the recent College reception.

—W. H. Payne, Professor of Pedagogics in the University of Michigan, will deliver a lecture on "The Science of Teaching," at the College, on Sixth-day evening, the 11th of Second month. The friends of the College are invited.

—President Magill continues his lectures weekly in the different colleges of the State upon "Teaching as a Profession." He spoke at Ursinus College, (Montgomery Co., Pa.), on the 20th inst.

NOTHING IS SO FEARFUL AS A BAD CONSCIENCE.—TYTHER-GORAN.

For Friends' Intelligencer and Journal.

A WINTER THOUGHT OF SPRING.

THE creamy apple-blossoms
Fell down like fairy rain,
And filled the air with fragrance,
Adown the shady lane:
The buttercups were springing
Thick strown on either side,
And the grass was green as green could be,
With dandelions pied:

Her steps were quick and joyous,
But mine sedate and slow;
Her laughter rang out blithe and free,
My tones were grave and low:
Her thoughts were of the blossoms
And rosy-hued as they;
My memories threw a winter gloom
O'er all that golden day.

My darling watched the petals
Slow fluttering from the tree,
And broke a branch all full of bloom
And brought to show to me;
She picked the loosened petals,
And, with astonished eye,
Low nestling down beneath she saw
A tiny apple lie.

Her blue eyes filled with wonder
And turned for help to me,
"Oh Aunt Margaret" she said,
And pointed to the tree
From which a steady snow of bloom
Fell daintily below,
"Why can't the big red apples come
Before the blossoms go?"

Oh fearless, happy childhood!
Thus eagerly to scan
The inner heart of mysteries
Which God has hid from man;—
The mystery of anguish,—
The blessing of the cross,—
And why the choicest fruits of life
Must come through pain and loss.

My darling's eyes uplifted
Gazed wonderingly at me,
And waited for my answer
In mute expectancy.
She could not know the things I knew,
Nor fathom my unrest,
So I only took her in my arms,
And told her "God knows best."

"He might have made the apples
Both use and beauty suit,
And the spring-time freshness of the bloom
Deck forth the ripened fruit.
But we still can trust his goodness,
And his wisdom guiding all,
When we think the blossom yet will live
In the ruddy fruit of Fall."

But the child's attention wandered,
For the thoughts of Spring are gay,
And why should I cloud her sunshine
With the gloom of my Winter's day.
And her thoughts went back to the breezes,
And the fragrance from the tree,

And she chased the falling blooms again,
And her laugh rang gay and free.

But my graver thoughts still swayed me,
And I turned from the day so fair
To my heart's own sad communings
And the doubts which lingered there:
My early Spring had faded,
And my Summer long grown old,
And my Autumn days were hasting
To the Winter dark and cold.

I had loved my fresh young Spring-time,
And grieved that it must depart,
But turned to the lusty Summer
With a strong, undaunted heart.
I had joyed in my strength and vigor,
And striven through Summer's heat,
And I turned to the rest of Autumn
With slow, reluctant feet.

But I loved my quiet Autumn,
And knew that my silvered head,
Was the price which the years had paid me
For the strength and beauty fled.
I felt my heart was calmer
And my sight more true and clear,
Though my earthly strength was fading,
Like the wane of the dying year.

But as near I drew and nearer
To the Winter cold and still,
What wonder if trust oft failed me
To bow to my Father's will?
Spring's beauty turned to Summer
And the Summer's strength to Fall,
But what would my Father give me
When he took away my all?

Oh! idle, vain endeavor,
To see God's purpose clear;
For the stars and suns do his bidding
As his fingers shape the year:
We cry aloud in our blindness,
But we feel in our hearts he is just,
And we quench our restless longings
In the peace of a child-like trust.

LORETTA MOTT CANBY.

Philadelphia, First month 23, 1887.

From the Atlantic Monthly.

A DAY.

TALK not of sad November, when a day
Of warm, glad sunshine fills the sky of noon,
And a wind, borrowed from some morn of June,
Stirs the brown grasses and the leafless spray.

On the unfrosted pool the pillared pines
Lay their long shafts of shadow: the small rill,
Singing a pleasant song of Summer still,
A line of silver, down the hill-slope shines.

Hushed the bird-voices and the hum of bees,
In the thin grass the crickets pipe no more;
But still the squirrel hoards his Winter store,
And drops his nut-shells from the shag-bark trees.

Softly the dark green hemlocks whisper: high
Above, the spires of yellowing larches show,
Where the woodpecker and home-loving crow
And jay and nut-hatch Winter's threat defy.

O gracious beauty, ever new and old!

O sights and sounds of nature, doubly dear
When the low sunshine warms the closing year
Of snow-blown fields and waves of Arctic cold!

Close to my heart I fold each loving thing

The sweet day yields; and, not disconsolate,
With the calm patience of the woods I wait
For leaf and blossom when God gives us Spring!

JOHN GREENLEAF WHITTIER.

COMMUNICATIONS.

THE USE OF LIQUOR IN GEORGIA.

EDITOR INTELLIGENCER AND JOURNAL.

THE object of the correspondent in making the statements quoted in a recent issue under the heading "The Liquor Question in Georgia," is not evident, whether it was intended to cast a stigma on Prohibition, or merely to relate supposed facts, as they passed under his observation. Whatever may have been the design, or whatever view others may take of it in connection with Prohibition, it only suggests to my mind the weakness of the means employed, and the difficulties to be encountered in pressing onward to the final overthrow of the liquor traffic. Prohibition remains to be the same safe port, and the only sure means of ultimate success in the suppression of the business. The National Government allowing license to retail dealers, and manufacturers being allowed to sell by the gallon, men engaged in the business will strive the more to evade local laws, to dispose of their product that brings them so much gain, and those who have acquired the habit of drinking, while it is by any means obtained, will be ready to indulge their inclinations, however much others may urge them to refrain therefrom. This calls loudly upon the friends of temperance not only to continue their labors, but to redouble their efforts to eradicate this growing evil from our fair land; as far as their influence extends to strengthen the weak and erring to withstand the temptation, and, beyond this, to prepare the people for the enactment of laws that will prohibit the manufacture and sale of intoxicating liquors except to a very limited extent.

May all faithfully labor in their respective places to hasten the day when the National as well as State Constitutions will be amended so as to prohibit the business. For the consummation of this, my energies are enlisted. For this end I earnestly labor.

ENOS HEACOCK.

Alliance, First mo. 16.

HURRY AND DISPATCH.

AMONG the many causes of poor and inefficient work is the habit of hurry, which takes possession of some busy people. Having, or imagining they have, more to do in a given time than can be done properly, they grow confused, agitated and nervous; and, under this pressure, they proceed with the work in hand without requisite deliberation and care, perhaps omitting part of it, sometimes important parts, and producing at last an imperfect and inferior performance which can neither be permanent or satisfactory.

There is hardly any employment, from the simplest manual work to the most complex and difficult

mental labor, that does not suffer from this cause.

The dwelling-house in process of building is to be finished at a certain time. With proper forethought and system it would have been done, but the time approaches and the work is still incomplete. The future occupants are impatient, the contractor is anxious, the workmen are driven, the work is hurried through, and annoyance, discomfort, and sometimes danger, ensue, and repairs are soon found necessary. The business man undertakes more than he can manage, the days are not long enough for his needs, he is agitated by the constant pressure, driven by conflicting claims, his business suffers for the want of a clear and cool head, his health suffers from continual and unrelaxed exertion, his family suffers from his deterioration, and general disaster ensues. The physician, with many other calls to make, hurries through the visit, neglecting some important symptom, and his patient dies; the lawyer hurries through his plea, and loses his case; the preacher hurries through the preparation of his sermon, and fails to make an impression; the artist hurries on his picture to completion, and his best conception is not there; the teacher hurries through a prescribed course of instruction, and the class is left destitute of the more important elements of knowledge. It is not too much to say that a large proportion of the unhappiness, the ignorance, the loss of property, and even the loss of life that is endured in the world is to be directly traced to the hurry and drive which characterizes so much of the labor performed.

The chief motives that lead men to this practice are the ambition to accomplish impossibilities, and the desire to make up for lost time. Industrious people, who lack judgment and forethought, often undertake more than they can do, and in trying to resist the inevitable they come to grief. On the other hand, the idle or self-indulgent, conscious of having wasted or misappropriated hours that should have been consecrated to labor, try to subvert nature's inexorable law by hurried efforts in the remnant of time left to them. Only stern experience can teach them that all such hopes are vain, that each hour has its own mission to fulfil, and that, if once lost, it is lost forever.

Many persons not only drift into these hurried ways, but pride themselves upon them. They boast of their speed and contrast it with the slower measures of their more deliberate neighbors. They flatter themselves upon their despatch and hold themselves for more value on that account. Slowness in work, lingering or loitering over what is to be done, is not to be recommended. On the contrary, energy and vigor will prompt the healthy and industrious man to labor steadily and rapidly, while neglecting nothing that is needed to perfect his work. But this is very different from the agitated and excited hurry which has been mentioned. An old writer says truly: "No two things differ more than hurry and despatch. Hurry is the mark of a weak mind, despatch of a strong one." The man of despatch is cool, calm and collected; he views the task before him with reference to his ability to perform it; he allows sufficient time to do it justice, then he pursues it in

every detail, rapidly and continuously, but without forgetting or omitting anything by which he can perfect it. He is then free to devote himself to the next thing, and in this way he will accomplish far more and far better work than could be done by any excited and hurried performance. Bacon says: "I knew a wise man, who had it for a bye-word, when he saw men hasten to a conclusion, 'Stay a little, that we may make an end the sooner.'"

Besides the superior character of his achievements, the man with calm despatch will, other things being equal, live a longer, a more healthful and a happier life than he who uses precipitous haste. Hurry and worry, which usually go together, ruin more lives and destroy more happiness than any amount of regular, systematic labor. Any one may prove this for himself by noticing his own sensations after a season of hurried and agitated effort. The fatigue and reaction tell forcibly on the strength and vigor, and unfit him for subsequent labor. Certainly a life thus spent must be a short and unsatisfactory one. It would be well for each one to bear in mind that there is always time enough for him to do well all that he is called upon to do at all. If he undertakes more than this he does injustice both to his work and to himself. On the other hand, if he waste the time which is entrusted to him, let him not hope to atone for it by extra haste and hurry. When we have learned to avoid wasting time on the one hand, and crowding it on the other, we shall begin to appreciate its true value.—*Phila. Ledger.*

THE RESISTANCE OF THE ATMOSPHERE.

FROM Professor Langley's illustrated paper on Comets and Meteors in the January *Century* we quote as follows: "Everybody has noticed that if we move a fan gently, the air parts before it with little effort, while, when we try to fan violently, the same air is felt to react; yet if we go on to say that if the motion is still more violent, the atmosphere will resist like a solid, against which the fan, if made of iron, would break in pieces, this may seem to some an unexpected property of the 'nimble' air through which we move daily. Yet this is the case, and if the motion is only so quick that the air cannot get out of the way, a body hurled against it will rise in temperature like a shot striking an armor-plate. It is all a question of speed, and that of the meteorite is known to be immense. One has been seen to fly over this country from the Mississippi to the Atlantic in an inappreciable short time, probably in less than two minutes; and though at a presumable height of over fifty miles, the velocity with which it shot by gave every one the impression that it went just above his head, and some witnesses of the unexpected apparition looked the next day to see if it had struck their chimneys. The heat developed by arrested motion in the case of a mass of iron moving twenty miles a second can be calculated, and is found to be much more than enough, not only to melt it, but to turn it into vapor; though what probably does happen is, according to Professor Newton, that the melted surface-ports are wiped away by the pressure of the air and volatilized to form the luminous train, the interior remaining cold, until

the difference of temperature causes a fracture, when the stone breaks and pieces fall—some of them at red-hot heat, some of them, possibly, at the temperature of outer space, or far below that of freezing mercury.

"Where do these stones come from? What made them? The answer is not yet complete, but if a part of the riddle is already yielding to patience, it is worthy of note, as an instance of the connection of the sciences, that the first help to the solution of this astronomical enigma came from the chemists and the geologists."

VULGAR ANECDOTES.

IF a young man has had his education among low associations, unless he has great care, the things he has heard and learned in such places will cling to him and follow him all his days: he may come to occupy a high position, but unless he is so thoroughly changed that he loathes the things that he once loved, and unless he is watchful against his besetments, he will from time to time find himself indulging in the same evil propensity to which he was formerly addicted. Thus it has sometimes come to pass that persons in very high positions, who ought to be examples to those around them, have forgotten the injunction, "Let no corrupt communication proceed out of your mouth," and have defiled the memories of others with things which could do no good, but which might do much harm.

It is related that General Grant was once sitting in his tent with officers around him, when a general came in in much glee and said.

"I have a good story to tell; there are no ladies present, I believe."

"No," said General Grant, "but there are gentlemen present."

The man's countenance fell; the good story was never told. Some Christians could learn a good lesson from the great commander's remark. They might learn a still better lesson from the great Apostle's words—"Let no rotten communication proceed out of your mouth."—*The Christian.*

OUR WARBLER.

IN writing this article, I do so, not with the intention of giving something strictly scientific, but with the hope of awakening in the mind of the reader an interest in the various forms of bird life that surround him, and which, could he once see clearly, would always hold a prominent place in his memory. To accomplish this, then, I have chosen this family of birds as my subject, and having set forth a few of its handsomer members as an introduction to the whole, leave it with the interested to pursue his investigations, which, if he does, my aim will have been accomplished.

This family of birds, although composed of many of our smaller songsters, unquestionably contains the handsomest specimens of the North American avifauna.

What casual observer of nature, in passing through the woods in spring time, has not noticed numerous brightly-colored little forms flitting about through the bushes and tree-tops, and heard a constant faint

chipping, that evidently came from somewhere, but apparently nowhere; he might have wondered what these were, and from whence these notes proceeded, without once realizing that he was in the presence of some of the most exquisitely colored creatures of the feathered kingdom.

They do not frequent the woods alone, but often stray into the cities and into our yards and parks, where, although they are not seen by the "man of the world," they are at once espied by the passing naturalist, and welcomed by him with gladness.

I remember one spring of passing down a noisy, dusty street of one of our large cities, and on coming to a few sickly-looking elm trees naturally cast my eyes toward their tops and instantly paused, for there in the midst of the noise and turmoil, was a single specimen of the black-throated green warbler (*Dendroica virens*), a bird that I had long sought for in vain. It carried me back to the previous spring, when I had been almost constantly in the field; and as I watched the little bird, I wondered how it was that men could be so wrapped up in this world as to be insensible to the presence of the many beautiful forms in nature that surround them, and are intended to cheer them on their path through life.

To become acquainted with these beautiful little creatures, one should go into the woods about the first of May, and search them diligently—not only the woods, but the swamps and overgrown pasture lands, each of which places will be found to contain its own particular set of birds.

You who have access to the country, arise some morning bright and early, take a small gun with you, and go to some patch of hemlocks that you may have noticed within a short distance, and which looked so dreary and uninviting. Seat yourself on a log, and remain quiet for an hour or two; my word for it, if you have never observed bird life before, you will see more beauty in those two short hours than you ever dreamed could exist in the wild woods; for here you will find the parula warbler (*Compsothlypis americana*)—that matchless combination of blue, yellow, and old gold! flitting about as numerous as the sparrows in the noisy streets, uttering their sweet, quaint little warble, and hard at work catching the insects that are just starting out on their day's journey.

Turn your attention upward now to the tops of the trees, and try to find the source of that silvery little song that now and then breaks in upon your ears. You may search and search, and almost dislocate your neck in the attempt to discover the author of it, and yet not succeed; but have patience. Suddenly what appears to be a small ball of fire darts out from the branches of a tall hemlock, seizes an insect, and is back again in a trice; but you have got trace of him at last, and by moving a little can obtain a good view of him at work, as he moves here and there among the branches, gleaning his morning's meal. He is so high up that you cannot see him clearly, so resort to your gun. At the report he comes down, whirling over and over, and as you pick him up you cannot help exclaiming, "How beautiful! how exquisite!" and beautiful he certainly is, and well worth the trouble you have taken to secure him,

for you have before you a specimen of the Blackburnian warbler (*Dendroica blackburniæ*), one of the handsomest of the family. His back is black, but his throat is the color of flame. One would think that such a one would be named after the gods, but no, he was destined to bear the name of a discoverer—Blackburn; hence the name, and surely with his fiery throat it is an appropriate one.

Turn your attention to another part of the woods now, where the trees are less thick, and where there is considerable underbrush; here, if you are still, you will see the hooded warbler (*Sylvania mitrata*), a bird whose colors are so brilliant as to attract your attention at once. Such a tasty arrangement of black and yellow I have never seen equaled, and as you examine a specimen in your hand the thought comes to you, as it often has to me on similar occasions, Why will men doubt the truth of the existence of an Almighty power, when such evidences as these are continually confirming it.

While lost in such thoughts as these, a sharp chirp is uttered close beside you, and you look up to see a bird about the size of the last named, but of a clear golden yellow, with a bluish ash color on the back and wings; it is the prothonotary or carbonated warbler (*Protonotaria citrea*), a species rare in most localities and unknown to some, and consequently much sought after by collectors, and classed among the golden swamp warblers.

Another busy little songster is the Maryland yellow-throat (*Geothlypis trichas*). You will find him in the bushes and swampy thickets, where his loud song will at once force itself to your notice; but although you may desire a specimen, you will have to search carefully for them, as they are exceedingly shy, and no sooner are they aware that you are desirous of seeing them than they at once become silent and cautious in their movements; and it is only with careful maneuvering that you can obtain a glimpse of him, and then only for a moment, as he peers out at you from some bunch of grass or from behind some stump, and is instantly off to safer quarters. I have had them skulk through the grass a few feet in advance of me for quite a distance without once catching sight of them, following them only as I would hear some slight rustling, and then for a time losing track of them, would suddenly hear them back in the same place they started from. They are a handsome bird, although plainly dressed, the ashy line over the forehead being the most prominent marking.

One of the handsomest birds, and also one of the rarest, is the cerulean or blue warbler (*Dendroica cerulea*), and if you are interested in birds, as I hope you are, go to some woods in which grow either elm, linden, or sugar maple, and there you will find them in considerable numbers. They are a beautiful bird, with their mantle of blue, white breast, and blue ring around the throat; but you will have to search the tops of the taller trees for them, as they seldom come low enough to be closely observed. You will find them fully as interesting as the preceding birds, and that they illustrate a fact in regard to many species known only to a few, and that is the difference in plumage between the males and the females. You

have undoubtedly noticed that all you have seen are alike, but has it ever occurred to you that these were all males, and that the females are an entirely different looking bird, which, on account of their plain colors, were very hard to discover? Yet it is a fact, and a wise provision of the Almighty, that provides for the safety of the nests and eggs, which would be more easily discovered were they of the same color as their mates.

Who, then, can say that nature has no charms, or that he who spends his time in studying her is a fool?

But come with me, you who are not wearied, and take a peep into a Florida swamp at the time when spring migration commences, and see for yourselves a dozen different species in sight at once, and hundreds and hundreds of them within a radius of a quarter of a mile. Look on all these brilliant colors flitting about, and see if you do not agree with me when I say that this is the most beautiful of all the families, and that the study of them is well worth the time and trouble it takes to hunt them out.—E. M. HARBROCK in *Scientific American*.

THE TELESCOPE FOR THE LICK OBSERVATORY.

THE crown and flint glasses of the great objective of the Lick Observatory have arrived safely at the summit of Mount Hamilton. The boxes containing the glasses were taken to the south room of the observatory, where a fire had been started hours before to produce the proper temperature.

When the covers of the boxes were removed, it was found that the glasses had not moved out of place in the slightest degree. The wrappings of cotton flannel, forty yards to each glass, were then carefully cut away, and the glasses brushed and wiped with the utmost delicacy by Mr. Frazer, in accordance with instructions given him by Alvan Clark. This done, the glasses, set on edge on steel rollers, were put in a cast iron cell inlaid with silver, with a space of six and a half inches between them. This space has eight oval houses for cleaning and ventilation.

The next move was to transport the cell, with its valuable attachment, weighing altogether 600 pounds, to the vault in the north room under the pier which supports the twelve inch equatorial. Here every precaution had been taken to prevent moisture, and here the glasses will remain until the time comes for mounting them. Investigation shows that neither the flint nor the crown glass had been injured at all. Each was in as good a condition as when it left the hands of the Clarks. Captain Floyd thinks that the observatory will be ready to be turned over to the trustees of the university by the 1st of September.—*San Francisco Chronicle*.

MEMORIAL AGAINST TOBACCO.

AT a meeting of the Committee on Temperance and Intoxicating Beverages of Philadelphia Quarterly Meeting, the following memorial was approved and directed to be forwarded to the General Committee of the Yearly Meeting for its action:

"To the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:—

"Your Memorialists, the Committee on Temperance and Intoxicating Beverages of Philadelphia Quarterly Meeting of Friends, (which body consists of over three thousand members), respectfully represent that it is the conviction of the most intelligent portion of the community, including a large majority of the medical profession, that the use of tobacco by young persons is always injurious to their physical and mental powers; stunting the growth, by interfering with the function of nutrition; impairing the healthy action of the nervous system; injuring the vision; producing serious and sometimes fatal diseases of the heart; weakening the memory; and diminishing the power of continued physical and mental application; thus affecting the moral condition, and tending to create a desire for intoxicating drinks.

"We therefore, respectfully, but earnestly, ask you to enact a law similar to those laws in existence in Massachusetts, New Jersey, and other States, making it a penal offence to sell tobacco in any form to minors, and that you affix to this sale such penalties as shall secure the end desired."

Read in and approved by the Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, held at Race street, Philadelphia, First month 15th, 1887, and returned to the Philadelphia Branch for further care and action.

JAMES H. ATKINSON, } Clerks.
CAROLINES, WOOD, }

At a meeting of the Committee on Temperance and Intoxicating Beverages of Philadelphia Quarterly Meeting of Friends, held at Race street Meeting-house, First month 24th, 1887, the clerk was directed to send copies of the within Memorial to each of the Quarterly Meetings' Committees in the State.

HENRY T. CHILD, Clerk.

NEWS AND OTHER GLEANINGS.

—In a published letter, John G. Whittier says: "My attention has been called to an article in the June number of *the Century*, in which the writer, referring to the poem on Barbara Frietchie, says, 'The story will perhaps live, as Whittier has boasted.' Those who know me will bear witness that I am not in the habit of boasting of anything whatever, least of all of congratulating myself upon a doubtful statement outliving the possibility of correction. I certainly made no 'boast' of the kind imputed to me. The poem of 'Barbara Frietchie' was written in good faith. The story was no invention of mine. It came to me from sources which I regarded as entirely reliable. It had been published in newspapers, and had gained public credence in Washington and Maryland before my poem was written. I had no reason to doubt its accuracy then, and I am still constrained to believe that it had foundation in fact. If I thought otherwise, I should not hesitate to express it. I have no pride of authorship to interfere with my allegiance to truth."

—Abby Kelly Foster, widow of Stephen S. Foster, the anti-slavery agitator, died in Worcester, Mass., on the 13th inst. She was born at Pelham, Mass., January 15th, 1811. Her parents were descendants of Irish Quakers, and she

was educated at a Friends' school, and became a teacher. At the age of twenty-six she resigned her position as a teacher, and started out as an antislavery lecturer, being among the first women to address mixed audiences in favor of abolition. She spoke several times in Connecticut, where she suffered many indignities. In 1845 she married Stephen S. Foster in Pennsylvania, and was in full accord with his advanced opinions, speaking with him for many years. Mrs. Foster took an active interest in woman suffrage as early as 1850, and also became a pronounced Prohibitionist. Her advocacy of these causes was bold and aggressive. In private life she was amiable and unassuming. Her last work was the preparation of material for a biographical sketch of her husband. She has led a quiet life during recent years.—*N. Y. Evening Post.*

—Prof. Edward Livingston Youmans, the distinguished writer and lecturer on scientific subjects, died at his home in New York on the 14th inst. He established the *Popular Science Monthly* in 1872, and has since been its editor, assisted in recent years by his younger brother, William J. Youmans. He was more instrumental, it is said, than all other men put together in introducing and promoting the circulation in this country of Herbert Spencer's works, which he edited. In this way he was also a powerful agent in bringing Spencer before the British public, that writer's fame having begun in the United States. Prof. Youmans was a personal friend of Mr. Spencer, and was well known to scientific men in all parts of Europe. He projected in 1871 the "International Scientific Series," arranging for the publication of the works in New York, London, Paris, and Leipzig, with a subsequent extension of the system to Milan and St. Petersburg. The authors, by this arrangement, are paid from the sales in all countries. The plan has been very successful, and fifty-seven volumes have now been issued in the series.

Prof. Youmans was a very faithful and conscientious worker, and had a love of science for its own sake which led him to give all possible assistance to any one engaged in scientific research, without claiming any reward or credit for himself. In this respect he was singularly unselfish. He was a man of marked individuality, and was notably animated in conversation upon all subjects that interested him.—*N. Y. Evening Post.*

THE fading, falling leaf reminds us of the mutability of earthly things. It is an admonition to make preparation for that season when, like the leaves, we too may pass away. B. W. S.

CURRENT EVENTS.

ANXIETY over the danger of war has rather increased than diminished in Europe, notwithstanding assurances from some quarters that peace will be maintained. In Germany, Prince Bismarck continues his demand upon the legislative bodies for grants of money for war purposes, covering seven years at a time, and in France, war preparations go on rapidly. Unless these movements are checked in some way a collision must be inevitable.

AN important measure, the "Inter-State Commerce Bill," regulating the freight charges on the principal railroads of the country, passed Congress finally on the 21st inst., and at this writing is in the hands of the President for signature. It is a very important measure and its operation is regarded with much interest and anxiety by the railroads.

In the U. S. Senate, on the 24th, a very important bill was passed almost unanimously, (46 to 1), authorizing the

President of the United States "to protect and defend the rights of American fishing vessels, American fishermen, American trading and other vessels, in certain cases." This was introduced originally by Senator Edmunds, of Vermont, and is intended as retaliation for the alleged harsh treatment of American fishing vessels in Canadian ports. It authorizes the President at his discretion to forbid the importation of any Canadian fish into the markets of this country.

LONDON, Jan. 24. The *Daily News* professes to know that there is extreme danger of war. It says the Government is alarmed on account of its having heard that Germany is likely within a few days to ask France to explain the meaning of the French military movements on the frontier.

IN New York city, during last week, there were reported 18 cases of small-pox, with two deaths, against 6 cases and 1 death last week; 128 cases of diphtheria and 49 deaths, against 111 cases and 41 deaths last week; 651 cases of measles and 63 deaths, against 641 cases and 72 deaths.

The State Department has received despatches from Buenos Ayres saying that the deaths from Asiatic cholera in that city in November last were ninety-three, and that business is virtually suspended there. The death-rate in Rosario has sometimes reached fifty per day.

HENRY M. STANLEY, the African explorer, left London on the 21st inst., for Africa, on an expedition of relief to Emin Bey, a white man who has organized a civilized government on the Upper Nile, but who is threatened with annihilation by the surrounding hostile tribes.

THE Commissioners of the local government of the District of Columbia, (Washington), are charged by the W. C. T. U., in a memorial to Congress, presented on the 21st, with "permitting and protecting gambling halls, pool rooms, and drinking establishments, as well as dens of vice." Numerous details are given in support of the charges.

NOTICES.

* * * First day next, 30th inst., 3 P. M., is "Friends' day" at the Home for Aged Colored Persons, Belmont and Girard Avenues. Friends are particularly invited.

* * * Circular meeting at Concord, Pa., Second month 6th, at 3 P. M.

* * * Blue River First-day School Union at Benjaminville, Ill., Sixth day evening, Second month 26th.

* * * Quarterly Meetings in Second month will occur as follows:

1. Concord, West Chester, Pa.
2. Purchase, Purchase, N. Y.
3. Farmington, Macedon, N. Y.
7. Nine Partners, Nine Partners, N. Y.
8. Philadelphia, Race St., Pa.
10. Abington, Abington, Pa.
11. Stanford, Crum Elbow, N. Y.
12. Miami, Waynesville, O.
12. Salem, Salem, O.
12. Pelham H. Y. M., Lobo, Ont.
16. Easton and Saratoga, Easton, N. Y.
17. Shrewsbury and Railway, Plainfield, N. J.
- Short Creek, Mount Pleasant, O.
21. Centre, Bald Eagle, Pa.
21. Duaneburg, Albany, N. Y.
23. Stillwater, Plainfield, O.
24. Bucks, Wrightstown, Pa.
26. Blue River, Benjaminville, Ill.
26. Warrington, Monellen, Pa.
28. Canada H. Y. M., Bloomfield, Ont.

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A PRAYER.

O Thou, whose smile is love!

Send Thy resplendent blessing from above;
Let the deep radiance on our hearts descend,
Till clustered in its holy light our strong emotions blend.

O Thou, whose voice is Truth?

Speak in Thy mercy to the soul of Youth;
Let the celestial music charm the ear
And bid it still, in danger's hour, thy lightest whisper hear.

Whose breath is Purity!

Breathe on our waiting spirits till they lie
Unshadowed in its calm and holy light,
Then, in their depths one glorious name—Thine own, O
Father! write.

Truth, Purity and Love!

Come to us, emblems of the Heaven-taught Dove!
Work for our spirit's pinious like the bird,
And rise with them till, sweet in heaven, your seraph
song is heard.

—Selected.

ANSWERS TO A CORRESPONDENT'S QUESTIONS, BY S. P. GARDNER.

[The following replies by our friend Sunderland P. Gardner, to queries submitted him by a correspondent in relation to several vital subjects of religious thought, will doubtless be interesting to our readers as expressions of the views of an experienced and venerable laborer in our vineyard.—EDS. INTELLIGENCER AND JOURNAL.]

ESTEEMED FRIEND:—Thy letter of inquiry is at hand, and at my first leisure I endeavor to answer, according to my understanding of the subjects referred to.

First. "Do you think a man can live as perfect a life in this world as Christ did while on earth?"

Answer. "Christ is the power of God and the wisdom of God," says the apostle; but the term Christ being so often used for Jesus, I suppose thou refers to the outward—the instrument Jesus. I believe it is possible for a man to do what is required of him. Matt. 5: 48. And to make my views more clearly understood, I will use the name Jesus—the son of Mary—as distinguished from "Christ the Spirit." We have a history of the beginning of the life of Jesus; we have no knowledge of the beginning or ending of "the power and wisdom of God." Jesus came into the world and subsisted as do other children—and "grew in stature and in favor with God and man," "was made in all things like unto his brethren" and "tempted in all points like unto his

brethren." And where was his power above common humanity? He was humble and obedient. He said: "Of myself I can do nothing." Knowing himself to be in the same condition of dependence upon a higher Power as is man generally, "he learned obedience by the things which he suffered," and "was made perfect through suffering." Thus it was by taking up the cross, (resisting evil), and living a life of righteousness that he gained a victory over the world and became perfect. The same way is open to others, and if they are as faithful as he they will with him become the sons and daughters of God, being led by the Spirit of God, consequently "joint heirs with Jesus Christ."

Jesus said in his teaching, "Be ye therefore perfect even as your Father in Heaven is perfect." If men can become as perfect in their sphere of being as is God in His, I think we may infer that they may live as perfect lives in this world as did Jesus, while on earth.

2d. "What is the meaning of Hebrews, 11:5, where it says 'Enoch was translated that he should not see death?'"

Answer. Let us go back to the original account, Gen., 5: 29. "Enoch walked with God and was not, for God took him."

"Was not" and "is not" are common expressions in Scripture to indicate death; Jacob said "Joseph is not," in speaking of the supposed death of his son. Hence I see nothing in the text to justify the writer in Hebrews, or ourselves, in supposing Enoch passed from this life in any other manner than by death; "as it is appointed unto all men once to die." "Flesh and blood cannot inherit the kingdom of God." There is nothing in the original text about translation, and all I can see is, that he "walked with God," as all good must do, and God took him from this present life in His own good time; when, as to this world, he ceased to be—or "was not."

3rd. "Do you think there was war in heaven, other than what took place in certain conditions in this world?"

Answer. Thou hast almost answered the question. I understand it to mean a conflict between truth and error. Michael represents truth, goodness, love; the dragon represents the opposite—tyranny against freedom—hatred against love—error against truth. These antagonistic principles are ever at war with each other. This war seems to have commenced with human history;—see Cain against Abel;

notice the persecutions of the past; notice today the conflict between truth and error in the various forms of action, in moral, scientific and religious matters. All these struggles have left their mark for evil or for good.

The Jews killed Jesus because he told them truth antagonistic to their own views; Michael Servetus was burned because he differed from Calvin in a matter of opinion; the outward church has cruelly slain its thousands for the same cause. The Calvinists of New England persecuted the Quakers and Baptists at one time, (happily long past), and the agonies that have been borne for conscience' sake or for opinion's sake, the agonies caused by ignorance, resulting in egotism, selfishness, tyranny, could not be borne even in imagination to-day.

This war is also carried on in each individual soul, and where Michael (Truth) prevails, all the cardinal virtues, the fruits of the spirit, take possession of the heart; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law. "And they that are Christ's have crucified the flesh with the affections and lusts." Then "perfect love casteth out all fear," and the power of the dragon is broken.

4th. "The resurrection of (Jesus) Christ, mentioned in John, Chapter 22nd. Do you think his body, flesh and blood, entered the kingdom of Heaven?"

Answer. The outward bodily resurrection of Jesus is a subject to which I have never felt it my duty to refer in the public ministry, nor has it been revealed to me by divine truth or by experience that a belief concerning it, one way or the other, will materially affect mankind. But there is a resurrection of "Christ the Spirit," (which spirit Jesus frequently personified as the power that anointed him for his mission), which I can understand, because it may be realized by experience. Carefully read Romans 6th chapter. Paul also says, "Except Christ be raised, our preaching is vain, and your faith is also vain." Study the 8th chapter of Romans. Paul also taught that "Christ within is the hope of glory." When we choose to be led by the Spirit of Christ, the inward teaching of the Spirit of Truth, Christ, having the dominion, will draw us from a lower to a higher condition; thus every soul that obeys him is raised or drawn unto him.

Again: "Except Christ be raised, ye are yet in your sins." Thou sees that if this referred to the bodily resurrection of Jesus, it indicates that all men are by that circumstance freed from their sins, which I think no man will venture to assert; but if it means the raising into dominion of Christ in the soul of man, the matter is easily understood by those who have experienced the "new birth."

Regarding the second part of the Query—"Do you think his body, flesh and blood, entered into the kingdom of Heaven?" see I. Cor. 15; 50. Now turn to John, 20; 17, and read, "I ascend unto my Father, and your Father; and to my God and your God." Deeply solemn is all the narrative connected with this passage, but to my mind, highly spiritual,—and the circumstances seem to show that not a gross ma-

terial, but a spiritual body was what appeared to the disciples. But let us refer to Jesus' own words in regard to the flesh and blood. See the 6th chapter of John, verses 32 to 66 inclusive, and carefully consider the words which he spake unto the Jews, and also to his disciples. Thou can see how he personified the principles, or "bread of life," and it was clearly this principle to which he always referred, and not to the physical flesh and blood. See verse 63: "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life." And in the 65th verse he utters the important truth: "No man can come unto me except it were given unto him of my Father." Forty-fourth verse: No man can come to me, except the Father which hath sent me, draw him; and I will raise him up at the last day." Forty-fifth: "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Thus the whole work of belief and salvation is made easy to understand. It is only another form of saying, as a pure prophet of God could say: "The principles I teach are the truths of God, they are living and essential truths, necessary for the well-being of mankind. Believing them, and thus from the heart obeying them, will purify your errors and strengthen you in the life of Christ—or anoint you with the power of truth—thus enabling you to go on unto perfection. Come unto me, and I will give you life. I being a pure instrument devoted to and made use of by the Father, receiving the words of life immediately from him, stand before you and deliver them to you for your instruction. If you will humble yourselves before God as must all who would be his children; and will listen to the words given me to say unto you, you will know his will, and he will give you grace by the which ye shall know whether I speak of myself as a man, or speak to you that which the Father commandeth me to say."

By searching the Scriptures we find that God sent His messengers to man, sometimes by means of human instruments and sometimes by means of direct impressions on the soul concerned; but in all cases man has been required to humble himself before God, giving up the command of self into the hand of his Heavenly Father, even as a child must submit himself to the superior wisdom of his parents that he may be led by them and protected by their love. In this condition he will be taught of God; and in the days of Jesus all those who brought themselves into this teachable state, could and did understand him as he was, and thus came out his true followers. The only wall between the Jews and the truth was their want of true humility. They were egotistic and proud, but supposed themselves "wise and prudent;" they did not feel, nor desire to feel like "babes in Christ." This same wall still stands between the sinner and his God. 53d verse: "Except ye eat the flesh of the son of man and drink his blood, ye have no life in you." 54th: "Who eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." This indeed was a hard saying to men who were not in a condition to be taught of God—yet

all was made clear in the four following verses. Not after that animal manner of eating to satisfy the animal spirit,—“not as your fathers ate manna and are dead,”—but in the same manner “as I live by the Father, so he that eateth me shall live by me.” That is, he that partaketh spiritually of the truth and imbibes the life (blood) of the spirit, shall live and not taste death. “This is the bread” (spiritual life and wisdom), “which came down from Heaven.” 63d verse: “It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” (They are from the spirit of truth and in the life.)

At one time Jesus spoke thus to the Father,—and it seemed to be in answer to some revelation to himself: “I thank Thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so Father; for so it seemed good in Thy sight.” See the justice, harmony, and beauty of the law of God in this. Though the rich and mighty ones of the world have often crushed the weak and the poor by their power as tyrants, they cannot take God’s kingdom into their hands. He will rule His own, calling all souls, whether His people or their foes, to an exact and just account, and those who are humble before him, seeing and obeying him as their Father and God, have all things necessary for their good revealed to them,—all necessary consolation and strength given unto them,—and at last receive, as Paul did, the crown of righteousness (Tim., 4; 8.), which good things,—yea incomparably good things,—cannot be wrested from them.

Only in this humble condition could the Jews have seen, and only in this teachable condition can we see, the truth as it was in Jesus. He made it quite plain that he used the terms flesh and blood only as a figure for the substance and life of the Spirit; and thus it seems most reasonable to suppose that only the spiritual body could have entered Heaven.

5th. “Do you think it right to take Sunday as a day to visit?”

Answer. The right or wrong of it, I think, depends upon a conscientious estimate of the day, (Col. 2: 16.) If any believe it to be a divinely appointed day, especially sacred to the Lord, into which no worldly cares are to intrude, such could not conscientiously make social or business visits on that day; but those who consider it simply designed for a day of rest, sacred only for the purpose of physical recuperation, will probably visit; only let such be careful that their visits do not intrude on those who do consider it their duty to honor the Sabbath day as holy unto the Lord.¹ See Neh. 9: 14; Ex. 20; 8. Read the 19th chapter of Leviticus; and though it be contained in the Jewish law, it was the Lord who gave the conditions; and in order to realize the value of them to humanity, whether Jews or others, in the olden time or now, imagine the spirit of them, one and all, to be swept from the world. It is claimed by many that the seventh day of the week, according to

our manner of counting time, is the one designated by the Almighty as holy, but I see no reason to think otherwise than that it was the seventh part of time, taken by days, designed for physical rest and special spiritual improvement, which would be the consequence of laying aside worldly cares, no matter how proper in themselves. Yet Jesus made it clear that a necessary act for the benefit of the suffering is lawful on the Sabbath-day. It seems to me that the Divine authority for a Sabbath is proved by human necessity.

The modern arrangement of taking the first day of the week, according to the convenience and decree of an ancient Emperor who had been converted from sun worship, has no authority in it except it be that the christian world is agreed in it; and one seventh part being as good as another seventh part of the week for the purpose designed, I see no incongruity, but rather a benefit, for all to agree and thus accommodate all.

6th. “Do you believe portions of the Scriptures are inspired?”

I believe that portions of the Bible were written by inspired men. I believe that “there is a spirit in man and the inspiration of the Almighty giveth him understanding.” If the instrument is pure as Jesus was, the inspiration or God will be active in that spirit, and his will and wisdom will be made known to those to whom the instrument or servant is sent, just as clearly as it was in ancient times when the prophets of God spake to the people.

7th. “If Adam had not sinned, would there ever have been any sin in the world?”

Answer. That would have depended upon the choice of Adam’s successors. If they all lived righteous lives as did Abel, there would have been no sin. Adam’s sin entailed no disadvantage upon his posterity other than by the strength of example; each individual being responsible only for what he is entrusted with. Read Ezekiel, 18; 20. Jesus said, “Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.” These Scripture declarations plainly contradict the doctrine that men are affected by Adam’s sin. Sin came only by a wrong use of that which of itself is good; it originates only where such wrong use is made, therefore it is original in every soul that sins.

8th. “Do you think murderers, and those who live a life of sin, and those who live a perfect life will be together after death?”

Answer. The two conditions are incompatible, and can have no more unity with each other than can fire and water. “Righteousness hath no fellowship with unrighteousness, neither hath light any communication with darkness; Christ hath no concord with evil, neither hath the believer any part with the infidel.” These adverse conditions cannot unite and harmonize anywhere.

9th. “Do you think there will be a general judgment day, when all will be judged, or will each one be judged immediately after death?”

Answer. Wherever there is a rational soul, there is set a present seat of judgment; and where the gospel of Christ is preached, (which is in the soul of man, for nothing else can receive it), it is accompanied by

¹Or who may be wearied out with the labors of the week past, and sorely need the rest allotted in wisdom for that amount of time.

a consciousness of right and wrong. I look upon this fact as one of the certain evidences given to man of the presence and Fatherly care of the Supreme Being. If we bring our thoughts and motives to this bar of truth in our own souls, and regulate our lives accordingly, we need have no concern for any other judgment. If we are true to our highest interests we shall most carefully attend to this point, and will thus be enabled to quickly feel the condemnation or approval of the "judge of the quick and dead;" thus being enabled to walk without stumbling in the path appointed for us by his wisdom. See Rev. 14:6-7 verses. There are some passages in the Scriptures that seem to indicate an especial time of "general judgment," but such a matter can neither help nor hinder us, as our probation and our fate seem linked together by Almighty decree; and this is as it should be. The future, together with "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." I have received no impression or word concerning the "great day of judgment" other than I get from the Scriptures. I have views of my own, but as they are only my own, without Divine instruction, I feel no liberty to send them abroad.

I have tried to make plain to thee what I think has been made plain to me. And hoping it may prove some comfort and no hindrance to thee, I remain thy assured friend,

SUNDERLAND P. GARDNER.

THE FUNDAMENTAL PRINCIPLE OF QUAKERISM.

[We make the following extracts from R. P. Hallowsell's new volume, "The Pioneer Quakers," a notice of which was given a week ago.—EDS.]

HE learned that the Divine law is written in the hearts of men, and that to read it aright we must listen to the voice of God in our own souls. This voice of God, or divine revelation, if faithfully heeded, is, he believed, an all-sufficient guide in spiritual matters. He called it the "Inward Light," and, referring to his public mission, says, "I was commissioned to turn people to that 'Inward Light,' even that Divine Spirit which would lead men to all truth." Herein he announces the fundamental principle of Quakerism,—the Inward Light of the Quaker. Do you ask us to explain it? We may do so when we are able to explain the universe, the existence of God. Until then it will remain inexplicable. Do you ask us if we are conscious of its power over our own souls? We affirm it as we affirm our own existence, and you affirm it as often as you affirm a consciousness of that part of your nature which is spiritual. What does prayer—not beggary, but devout, silent prayer to God—import, if not reverential communion? I appeal to each one of you to search your own heart devoutly, and report, if you can, that though in the external world you find constantly renewing manifestations of Divine Intelligence, your own soul has never been penetrated and illumined by it.

The radical difference between Quakers and other Christian sects in regard to inspiration lies in the

fact, that, while others limit Divine revelation to the writers of the Old and New Testaments, the Quakers claim that it is the gift of Jehovah to all men who will accept it; that the soul of man always was, and continues to be, accessible to his Creator. When Friends apply the term Father to the Supreme Intelligence, they do not use it as a mere form of language convenient for the expression of an abstract thought or theological doctrine: with them, Fatherhood implies childhood; and the relation between Father and child is an active, living, loving, intense reality. With this conception of our spiritual relations in our minds, it may be less difficult for us to appreciate the Quaker protest against an ordained ministry composed of hired officials. Professors of science and literature, and doctors of human law, Quakers believe, have their legitimate place in the social compact; but dealers in religion, doctors of the higher law, usurp the prerogatives of the Divine Teacher and Lawgiver. Intellectual training alone cannot fit men to become religious teachers. The Spirit of God must illuminate their souls, and sanctify their lives. Ordination by pope, bishop, or presbyter may make popes, bishops, and clergymen; but only the Great Head of the Church universal can commission men to preach his word.

The principle of the Inward Light is the theological basis of Quakerism; and, in fact, it is the only theological doctrine necessarily involved in Quaker religion. Fox learned the Christian dogmas at his pious mother's knee; and his adherents, who were recruited from the dissenting sects, brought with them the prevailing orthodox belief in the divinity of Jesus and his infallible authority. Though not anchored by a creed, they, unlike some of us who have inherited their love of liberty, accepted the Christian yoke without question; but, with great unanimity, they rejected the church dogmas of original sin, the resurrection of the body, water baptism, and the holy Sabbath day. They believed in the inspiration of the Bible, but held that "the letter killeth; the Spirit giveth life;" and that, to interpret the written word, men must be inspired by the Spirit that guided the hands of those who wrote it. This is an all-important reservation, for it involves the right of private interpretation. Under God, Jesus was their Lord and Master; and, with unparalleled fidelity and superb self-sacrifice, the Quakers regulated their relations to their fellow-men by his precepts and commands.

From The Christian Register.

THE TRIUMPH OF THE SPIRITUAL.

TRUTH is best seen in life. Principles and statements of truth may be misunderstood, but life has too many sides exposed to view for any great mistake to be made in judging of the principles which govern a person's character. The frame adds much to the beauty of the picture, and truth is most beautifully seen in the frame of real life. Christianity itself first lived and moved and had its being in Jesus, and thus was a living personality before it became a system of Christian truths; and religion has its most ennobling powers illustrated in the every-day life of godly men and women; in the light of holy lives. No one can

raise the coarse voice of atheism to assert that anything is more beautiful, refining, and elevating than pure religion.

The study of historical religions teaches us that religion has ever had the same origin, the same processes of growth, and the same beneficent influences on mankind. The origin of religion seems to be man's conscious dependence on God. That conscious dependence is certainly an instinct, if not a faculty, of man's nature,—an instinct which is as natural as it is universal in mankind. There are many instincts within us which are indestructible. An heroic deed calls from us exclamations of admiration, however sunken we may be in a selfishness which would prevent us from doing that deed. . . .

Devotion to God asserts its supremacy over all the low and mercenary views of life which we may have sought to cultivate; for when we see a pure and holy life we instinctively admire it.

As reasonable beings we know that the expression of beauty in picture and statue did not spring from the ground, but from a cultivated taste and a skilled hand. So holiness and purity are not caused by ourselves, but by some great, spiritual cause out of ourselves,—God. The most ignorant heathen knows that truth is more lovely than falsehood, that honesty is nobler than theft, that to worship a holy God is more agreeable than to worship devils. Where did he learn these truths? Some say from nature. But nature is a material thing, and how did the material originate spiritual truths? Materialists, atheists, and infidels can give us no satisfactory answer to this question. There is no sufficient answer but one; and that is, God created man intellectually, spiritually, and morally in his own image. Spiritual forces are within us, making us joyous or sad, causing us to love the good and to hate the evil, cheering us with the hope of immortality or dragging us down to the dark depths of eternal annihilation. The sensual within us often overpowers the spiritual; and frequently we need to be translated from sin to righteousness, from pleasing ourselves to pleasing God, from indifference to the welfare of humanity to love for our fellow-men. . . .

From the descriptions of Enoch's day, contained in the Book of Genesis, we behold a contest between evil and righteousness. The wicked were triumphant, the righteous were few and feeble. But, in the order of development, the evil doers were said to be swept away by the flood. A new and purer race sprang from Noah. But soon a transition period came. The worship of Jehovah, the one true and living God, was corrupted and lost in a universal idolatry; and Abraham was called from his native Chaldaea to found a pure spiritual religion. His family became a nation; and, just as they were about to sink into Egyptian polytheism, they were commanded to journey through the wilderness to the promised land of Canaan, that they might establish the worship of the one holy God amid the rocky cliffs of Palestine. But human nature repeated itself in Samaria and Judea. The Jews again relapsed into idolatry, and were carried into the galling bondage of the seventy years of captivity, that from grievous suffering there

might come forth a pure religion of love to God and love to man. After the captivity and until the coming of Christ there was another transition, the period of cold ritualism.

Enoch lived to please God. One would think that he would have lived to please his neighbors, to be popular, to make money, to be distinguished for some quality of mind or body. In the language of Moses, Enoch walked with God. The word "walk" denotes progress. As long as one walks, he is making progress in some direction. Enoch's walk was a daily advance in spiritual knowledge. Why do men fail to please God? Because they do not seek spiritual knowledge. Men are great admirers of the knowledge of art, which pictures the beauty of life and the loveliness of nature, of the knowledge of how to make money, how to be great and distinguished. Indeed, they seek all kinds of knowledge except the knowledge which teaches them to search their own hearts and to examine their own lives.

Before God and we can walk together, there must be perfect harmony between us. No estrangement should exist between God and a human soul. Our Father in heaven and his children on earth should live in perfect peace with each other. If they do not, the cause must be in themselves, not in God. I am not going to trouble myself with how the human heart came to love self more than holiness. I know it does. So do you know it. The practical question with us is, How can we love and do the right? From within spring the causes of evil and the sources of holiness. A Christian is not a man improved by civilization and refined by culture, but one changed by a spiritual process called a new creation. He is the creation of God, not the production of pope, priest, or minister. God's creations,—how glorious they are! Indeed, there is a spontaneity upward in all nature. Mountain and plain and valley, river and lake and ocean, flower and plant and tree, all turn their faces upward as to the countenance of a loving father. And why should not the soul of man look up as naturally as plant or tree turns toward the sun? The new creature is a natural product of God's love, and the newness of the creation consists in a realizing sense that God and man are one, united to each other by the eternal laws of love and holiness. It is a union of faith, in which our minds, seeing the beauty of truth, the beauty of holiness, and the beauty of virtue, accept the principles of Jesus as the rule of our hearts and lives.

The figurative expression walking with God implies a perpetual sense of God's presence. Our ideas of God shape our lives. If one's idea of God is that he is a dreadful tyrant, there can be nothing in the heart but slavish fear. If our idea of God is that he is an affectionate father, there will be nothing in the heart but a pure desire to do those things which please God. Some think of God as a mere creator of the universe, too far removed from men to be interested in their welfare. Others think of him as a being loading the race with troubles and trials, a deity that must be constantly propitiated with fasts, penances, and confessions of sin. God has ever been our Father. He has never changed. It is only our ideas

of him that fluctuate. If we live under a perpetual sense of God's presence as the presence of one ever ready to help us, every hill-top will become a mount of transfiguration, every valley a mirror of God's goodness, every flower a picture of God's beauty, and our lives will be a daily offering of obedience to God's laws of righteousness. Governed by those laws, a true Christian, who wishes to know whether a certain act is right, does not ask whether it will be profitable and popular, whether it will please this influential man or propitiate that great man, whether it will bring him riches or poverty. Nay! He asks is this right? Does God command that? If so, he bravely does it, fearing no evil. Our Master said long ago, "Ye cannot serve God and Mammon." He who does has not been translated from sense to faith, from the earthly to the heavenly, from the deformity of sin to the beauty of holiness, and has never rested under the shadow of the Almighty, whose banner is love.

GEO. W. GALLAGHER

SCRIPTURE LESSON NO. 7.

SECOND MONTH 13TH.

GOD'S COVENANT WITH ABRAHAM.

TOPIC: COVENANT.

GOLDEN TEXT.—"I am thy shield and thy exceeding great reward." Gen. 15:1.

READ Gen. 15: 5-18, Revised Version.

PLACE.—Hebron, among the oaks of Mamre, where Abram pitched his tent and had his home for many years. RULERS.—Chedor-laomer, who reigned over Elam, Chaldaea and Syria. Melchizedek, king of Salem, afterward Jerusalem. Abimelech, king of the Philistines.

EXPLANATIONS.

AFTER the separation of Abram and Lot which formed our last lesson, Abram moved his tent "and came and dwelt by the oaks of Mamre which are in Hebron, and built there an altar unto the Lord." Gen. 13:18. Lot journeyed towards the fertile plains of Jordan, and moved his tent as far as Sodom, a very wicked city. Subsequently he took up his residence in the city. After an interval of five or six years, war between the confederate kings ensued, and the inhabitants of Sodom with all their property were taken captive; Lot and his family among them. Abram goes to their rescue, and recaptures the prisoners.

It is on the return of Abram that he is met on the way by Melchizedek, "priest of God Most High," and king of Salem, afterwards Jerusalem, who brought Abram "bread and wine," and gave him his blessing. On this occasion the giving of tithes, or a tenth of the substance, is first mentioned in Bible history. Jerusalem is about 20 miles north of Hebron, and it is very probable that Abram acknowledged the king's as well as priestly authority of Melchizedek by this tithe or tribute. This is the only war in which Abram appears to have participated, and the noble manner in which he refused to enrich himself by the spoils of victory, gives evidence of a magnanimity far beyond the age in which he lived.

It is after this occurrence, and when in the increase of years the promise of posterity seems beyond

fulfilment, that in the sadness of his childless condition he is again made sensible of the Divine Presence and hears the "Word of the Lord." This is the first time this phrase is used. (Gen. 15:1.) Abram enters into a covenant with God. Our lesson gives a vivid picture of the manner in which a covenant was ratified by the contracting parties. It was the form used by the Chaldeans and other contemporary people among whom Abram dwelt. The divided parts of animals were laid opposite each other, with space between for the persons making the covenant to walk. Each party started from opposite ends and met in the middle where the oath was taken. It was necessary that the offerings be kept pure and unblemished until the covenant was completed. (Bush). In this instance Abram, after placing the divided animals and the birds in position, having complied with every part of the ritual in the selection of his offerings, sat down to wait the result. It was necessary to watch that the vultures and other birds of prey might be kept from feeding upon the slaughtered animals. It was not until night settled over the earth and a trance-sleep came to Abram, that the smoke and flame representing to him the living presence passed between the pieces, and the covenant of God with Abram was established. Henceforth Abram waited in faith the fulfilment of the Divine Promise: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." This form of covenant was still in use in the time of Jeremiah more than 1300 years afterward. Jer. 34:19.

In Jer. 31:33, 34, the higher and divine meaning of the covenant is portrayed.

THIS LESSON TEACHES:

1. That the time for the exercise of faith is not when outward circumstances are favorable and the way is clear before us, but when we are hedged about with difficulties and the path is dark. God will ever make good the promises by which he encourages us to trust him if we will continue faithful to the light which he gives.

2. True faith makes for righteousness. No man can believe in God without being transformed into a likeness with the Divine character.

CEREMONIES IN COVENANT-MAKING.

. . . . In ancient times there were different ways of ratifying an alliance, but significant ceremonies always accompanied the act. Presents were given and received, or food was shared. The firmest agreement of all was the blood covenant. It consisted in the persons sealing the alliance by piercing some part of the body and drinking each other's blood. Not less binding was the eating of salt together, a custom still preserved among the Bedwy Arabs. Salt, consecrating the table of the common people as well as that of princes, is, in Homer, called "the divine;" and Eustathius says, in his commentary on the Iliad: "Salt is the symbol of friendship, because duration and continuance lie in the idea of friendship, and salt insures these very qualities." And the Arab has the same conception of salty substances, for when be

proves faithless to any one with whom he has shared his bread, he excuses his behavior by saying, "There was no salt in the bread." The custom of ratifying an alliance by the sacrificing of animals is found among all the ancient nations. The ceremony was common among the Israelites, as is shown by the covenant made between God and Abram. The rite observed by the Old Babylonians, Hebrews, Macedonians, and other nations, was as follows: One or more beasts were killed, and cut into two equal parts. These parts were then placed opposite to each other, and the parties to the covenant walked between the pieces. The meaning of this ceremony was, that, as the halves of the beasts belonged to each other, so the two persons who made the alliance must be regarded as one ever after; and as the beasts were cut into halves, so he who breaks the alliance shall likewise be cut into pieces. In the case of Abram it is God alone who binds man by commandment and himself by promise, and therefore God alone who, in the appearance of a flaming torch, passes between the pieces of the animals killed by Abram. Although the patriarch killed a heifer, ram, and she-goat, other nations were accustomed to use other animals. Plutarch says that the Boeotians divided a dog into two pieces when performing the ceremonies referred to.—*Prof. Hermann von Helldorf.*

NEWS OF FRIENDS.

WESTERN QUARTERLY MEETING.

WESTERN Quarterly Meeting was held at London Grove on the 25th ultimo. Owing to the condition of the roads it was not so large as common. As usual of late years the gallery benches were but sparsely filled, as our old Friends, by reason of age or infirmities, cannot come out at this season of the year, and those in the younger walks of life, while they manifest a good degree of interest and zeal in the attendance of our meetings, and in participation in the business, must seem slow in going forward to take their places. There being no strangers in attendance, the time of the first meeting was occupied by Margaretta Walton, Enoch S. Hannum, and Mary T. Heald, all of whom spoke very acceptably and earnestly to those gathered. In the meeting for business all the representatives from the various monthly meetings, on being called, answered, except two, for one of whom sickness was assigned for his absence. The First, Second and Eighth Queries, with answers thereto from the various branches, were read, and deliberately considered, and called forth considerable expression. The answers to the First query reported the meetings on the First-day of the week as generally well attended, but those in the middle of the week continue to be neglected; though one report stated there was some improvement. The answers to the Second query all report that love and unity were maintained amongst Friends generally. One Friend took exception to this and thought there was some contradiction, that if love and unity were maintained as they should be, our meetings would be better attended than they are. The Committee on Circular meetings reported that those held the past three months were well attended, and were favored

seasons. They recommended the holding of the following the ensuing three months, which was united with, and they are to be held as follows:

At West Grove in the Second month; Kennett in the Third month; and Centre in the Fourth month; on the second First-day of the month, at two o'clock. The committee, having served for several years, was released, and a new committee appointed, which, however, contains several of those in the old one.

The Committee on Temperance reported that three Conferences had been held during the past quarter, which were well attended, and much interest in the cause was manifested. They had distributed considerable temperance literature, but could not work as efficiently as they desired for want of funds. On due deliberation, it was concluded to raise fifty dollars for the use of the committee. The representatives were requested to ask their respective monthly meetings to furnish their quotas thereof, women's meeting concurring therein. The following conferences on Temperance were appointed to be held: At Kennett Square in the Second month; Hockessin in the Third month; and Centre in the Fourth month, on the third First-day of the month, at two o'clock.

To bring forward the names of four suitable Friends to serve on the Representative Committee the ensuing year, a joint committee was appointed.

M. P. W.

—We learn that Isaac Hicks, of Westbury, Long Island, expects to be at the Quarterly Meeting at Nine Partners, on the 7th, and at Stanford Quarterly, held at Crum Elbow, on the 11th of Second month; and that Sunderland P. Gardner expects to attend the same quarterly meetings; also Easton and Saratoga Q. M. on the 16th, and Danesburg on the 21st.

A SENTIMENT FROM LAVELEYE.

A FRIEND sends us the following quotation, which is printed upon the title-page of one of Henry George's books, "Social Problems:—"

"There is in human affairs one order which is the best. That order is not always the one which exists; but it is the order which should exist for the greatest good of humanity. God knows it, and wills it: man's duty it is to discover and establish it."—*Emile de Laveleye.*

—Prof. Laveleye, author of the sentiment, is a Belgian writer of high repute upon subjects of political economy and social science, and was born at Bruges, in 1822.

HAPPINESS is not dependent on what one has, but on one's estimate of what he has. "I look at what I have not, and think myself unhappy," says a wise thinker: "others look at what I have, and think me happy." Happiness is more likely to be found in the heart of one whom the world deems sore tried than in the heart of one who seems favored above others. Happiness comes of a grateful trust in God, who has ordered lovingly and wisely all the lot of the trusting one.—*Sunday School Times.*

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SECOND MONTH 5, 1887.

FRIENDS' ABILITY FOR BENEVOLENCE.

WHILE it is not an argument in favor of benevolent giving,—the motive for which should be found in benevolent feeling,—it is still reasonable to remark that the ability of Friends, as a body, to help forward charitable work by contributions of money must be greater than the average of religious people generally. In most other bodies of professors the pay for the pastor is a primary consideration, and forms in a majority of cases, no doubt, a serious burden upon the congregation. But with this we have nothing to compare. The amount of our contributions to the direct support of our meetings is small compared with what is usually given in church bodies,—often so small, indeed, as to seem almost discreditable. As an offset, however, Friends maintain their own poor, and frequently their own schools, and they have habitually been interested in plans of benevolence and philanthropy. How their givings might compare with those of other people we do not know, and do not think it profitable to inquire, but it would be conceded, no doubt, that no class in the community are more usually found giving aid to private and public works of charity.

Let us not lose sight of our measure of ability in this direction. We do not approve of a supported ministry. We do not employ and pay a "pastor" for our congregations. By so much as this burden is not assumed we are stronger to give aid to worthy undertakings. If our flocks do not need pastors, we may help to gather and protect the flocks of our fellow creatures who are in want, or in ignorance, or in bonds. This ought to be one of the evidences to the world of our better way,—a proof that the truest ministry does not rest upon salaried maintenance, and that those who look to higher authority than schools of theology have their strength renewed and their Christian zeal maintained.

THE work of sustaining the two schools among the colored people of the South in which Friends have been interested,—at Aiken and Mt. Pleasant,—was earnestly presented in the communication of Edward H. Magill, in last week's paper. We trust that there will be a very general response to the call of the Association which has been organized to collect

and forward funds. It has no special source of support other than the general coöperation of those interested in the education and training of the colored people, and unless there shall be a cordial willingness to join in the undertaking, it will be certain to fall short.

A private note from Martha Schofield expresses her great sense of relief at having some aid in sustaining the financial burden which for several years she bore herself, and it must be very plain that apart from the injustice of leaving her to do alone what many should help do, she must be much better able to perform her important work when relieved from financial anxiety.

MARRIAGES.

WOOD—BOYD.—First month 11th, 1887, in Philadelphia, Pa., by Friends' ceremony, James, Jr., son of James and Mercy M. Wood, and Philena C., daughter of Adaline C. and the late William C. Boyd, all of Lancaster Co., Pa.

DEATHS.

AMBLER.—Suddenly, of pneumonia, First month 23d, 1887, Beulah L., widow of David Ambler, in her 63d year; a member of Green St. Monthly Meeting, Phila.

BALLINGER.—Suddenly, on the 24th of First month, 1887, at his home in St. Joseph, Missouri, Isaac S. Ballinger, in the 53d year of his age; formerly of Moorestown, N. J.

CARPENTER.—At Purchase, N. Y., First month 15th, 1887, Hannah T., wife of El Nathan Carpenter, in the 81st year of her age.

After a long and painful illness, which was borne with christian patience and fortitude, this dear one passed from works to rewards, giving evidence during her failing health that her trust was in her Heavenly Father's love, and she was longing to be loosed from the pains of the body, and join those who had already crossed the river of death into the "unseen land." She was an example of simplicity, and for many years filled the station of Elder in Purchase Monthly Meeting.

When health permitted she was a steady attender of meetings, and when very near the close of her life, she desired her children to be faithful in the attendance of their religious meetings. She particularly enjoyed socially mingling with her friends and neighbors, and was a sympathizer with the suffering and afflicted, and was ever ready to assist in works of charity. Her funeral on the 19th inst. was large and solemn. Her remains were interred in the burying-ground adjoining the Meeting-house. B.

DEAN.—On First month 21st, 1887, at Amawalk, West Chester Co., N. Y., Elizabeth Ann, widow of Dr. Nathaniel Dean, and daughter of the late Moses Haviland, aged 72 years, 2 months and 1 day.

HOLMES.—At the residence of his son-in-law, Somersfield Bolyon, near Lincoln, Loudoun Co., Va., First month 8th, 1887, in the 94th year of his age, William Holmes, a member and elder of Goose Creek Monthly Meeting.

The deceased was the eldest son of Joseph Holmes, and one of a large family of brothers and sisters all of whom he survived. His father dying while William was a young man, the family looked to him for a father's care, a trust which was discharged wisely and in a spirit of self-renunciation.

Then his older sister Mary Mead, afterwards Hogue,

came to live at the homestead with four boys, and this charge had at the hands of the faithful uncle a kindly oversight till they were ready to go out into the busy world and win their own way. The late Joseph Mead of Belmont Co., Ohio, was one of these boys.

Rather late in life William Holmes married Elizabeth Canby, a half-sister of the late Samuel Canby, of Phila. Three children survive this union. After the death of his wife, a sweet-spirited woman which occurred in 1873, the declining years of the lonely old man were passed in the family of his daughter. Most touching it was to witness the affection between the grandfather and little Mary Boly, the one daughter of the house. The heart of the Patriarch was still warm, and here was a clinging tendril of the fourth generation that he had dandled on his knee and soothed to rest in his arms. But some six years ago little Mary was called away. Thus the attachments of earth were nearly all gone. He still loved his meeting, and until increasing infirmity made it necessary, was seldom absent from his place, which had now come to be at the head of the gallery, where he had for many years sat by the side of Samuel M. Janney. Few men lead so placid and healthful a life. He was gifted with fine intelligence and judgment, and uniting with these rectitude of life, he was a very useful man in general society and in his meeting. He was a frequent companion to Friends traveling in the ministry. Finally passing away without pain, apparently, the affectionate respect of the community in which his life had been spent was attested in the final scene, the committal of his mortal remains to earth. A meeting was held at Friends' Meeting-house, (Goose Creek), Lincoln, which, regardless of the bitter cold of the day—First month 11th—was largely attended, and the character of the departed was borne witness to, and the living exhorted to follow him as he had followed Christ. H.

SHAW.—Near Fairberry, Livingston Co., Ill., First month 20th, 1887, Aaron Shaw, aged 86 years, 3 months and 8 days. For several years a member of Benjaminville Monthly Meeting of Friends, McLean Co., Ill. A meek, quiet, unassuming, consistent Friend. His influence is so interwoven with his children and grandchildren, that they will rise up and call him blessed.

SLACK.—On the 27th inst., at the residence of his brother-in-law, Seth Ely, Trenton, N. J., Samuel Slack, of Phila., Pa., in the 78th year of his age, formerly of Upper Makefield, Bucks Co., Pa. Interred in Friends' burying ground at Makefield.

VICKERS.—In New Sharon, Mahaska Co., Iowa, First month 22d, 1887, Thomas Vichers, in his 96th year.

He was a native of Chester Co., Penna., and lived there till about the year 1820, when he removed with his family to Ohio, near Mt. Pleasant, where he lived until 1840, then moved to Washington Co., Ohio, and being only 1½ miles from the Ohio river he aided many fugitives in getting a start for Canada; was a life-long abolitionist, and his house and heart were always open to the oppressed. In 1866 he moved to Iowa, where he spent the remainder of a long useful life.

WRIGHT.—At her home, Flora Dale, Adams Co., Pa., Eleventh month 10th, 1886, Mary A., wife of the late Elijah Wright, in the 66th year of her age; a member of Monallan Monthly Meeting of Friends.

JOSEPH S. COHU.

On the 11th of this month, at his home No. 6 East 126th street, New York City, Joseph S. Cohu died suddenly, in thirty minutes after his first symptoms of illness. He was born in Rahway, New Jersey, in 1819, where his father, Peter Cohu, established the first cloth manufactory in this

country, so I am informed. His family came from the Isle of Guernsey, in 1789.

Having known the dear departed for over 40 years, I feel it would be unjust to have this estimable citizen's death passed over in silence; but knowing his gentle nature, and how he would shrink from having his name paraded before the public, I feel it must only be with reverent touch that I unfold to others for their encouragement, some of his prominent traits. He was an affectionate father, and noble example to his children, and bore the esteem and regard of all with whom he came in contact, by the suavity of his manners; and in the hearts of all his memory will be cherished with perpetual love.

I not only knew him well, but we lived in close proximity for many years, our families became very intimate, and during all these years our friendship remained unbroken; my opportunity for observing his holy life gives me the assurance that his robes of righteousness were his panoply, his helmet salvation, his march triumphant, and his capture of the citadel of eternal life his crowning victory.

He was for many years agent for the FRIENDS' INTELLIGENCER in New York, and used every endeavor to extend its circulation, and thereby disseminate its principles and enunciate its truths. Being a steadfast Friend from early life, the principles and teachings of the Society were congenial to his nature, and the Quaker faith became identified with his life. He frequently appeared in prayer or exhortation during his latter years; though not gifted with eloquence, his tender appeal to the indifferent and tardy to become more zealous, and his earnest rebuke of every form of sin, gave due solemnity to his words, and his example was potential for good. "Precious in the sight of the Lord is the death of his saints." S. B. C.

Phila., First month 24th, 1887.

WELL-EQUIPPED SCHOOLS; THEIR COST AND VALUE.¹

A COUNTY Superintendent once asked a teacher of a district school what apparatus she had to work with, and received the answer, "a small blackboard and a pointer." Yet this school was a success. I would name as the first requisite and prime necessity of well-equipped schools, properly qualified teachers. Good teachers will triumph over almost any obstacle, while incompetent teachers will succeed but poorly with the best appliances.

The term "well-equipped school," it seems to me, admits of different degrees, varying with the circumstances and objects of the school.

That I might be able to give this paper the greater value, I asked several competent teachers to send me a list of articles deemed by them to be essential to a well equipped school, and herewith present their views, being, from the nature of the case, scarcely more than a catalogue of appliances.

One whose name is known to most educators throughout the land says: "The thesis is so general that I do not know how to answer it."

As his reply was received first it was far from encouraging.

The principal of a primary school whose opinion I solicited presented the following:

¹A paper read by Prof. George L. Maris, of Friends' Central School, Philadelphia, at the Educational Conference, First month 23d, 1887.

REQUESTS FOR A WELL-EQUIPPED PRIMARY SCHOOL.

First. A large, sunny, well-ventilated assembly-room, with well-lighted class rooms; an adequate supply of blackboards in each.

Books and Reading.—Monroe's, Appleton's, Lippincott's, and McGuffin's First and Second Readers; two Reading Charts, and a set of letters and cards.

Aids in Number.—Wooden blocks and tablets, a ball-frame, slats and sticks; colored sticks are good, and can also be used for Inventive Drawing.

Aids in Tables.—Counters strung on a wire across the room; wooden beads of different colors to be strung to form the table. A set of measures—gill, pint, quart, gallon, quarter, half and peck measures, yard stick, foot rules, scales with weights to be used in Avoirdupois, Apothecaries' and Troy Weights.

Aids in Geography.—Globe, Maps, Moulding Board, Bancroft's Pictorial Chart of Geographical Definitions.

Aids in Color.—A color chart, glass prism, colored cards and papers, zephyrs and paints.

Aids in Form.—A box of geometrical forms, specimens of varieties of woods sawed into different shapes; forest leaves, which can be used for decorative purposes, as well as to teach the tree from which gathered. A cabinet containing both natural and artificial curiosities and objects suited to Natural History teaching,—stuffed birds, shells, corals, etc.

Specimens of minerals—lead, iron, tin, copper, lime, coal, crystal, etc.

Slips of cotton plant, sugar-cane and other vegetable products used for food,—rice, barley, coffee, beans, cocoa, etc. Grains—corn, wheat, rye and oats.

A School Microscope.

A clock dial from which time can be taught.

Pictures in abundance, and charts to aid object-teaching.

A collection of seed vessels is important,—as well as growing plants.

The principal of an Intermediate School has kindly sent me the following inventory of apparatus in her department.

A well-furnished Intermediate School contains not only maps for geography, but a globe as well.

In addition to charts for physiology, a manikin is desirable; or, the manikin charts now in use illustrate well the positions of the various organs. Besides this manikin chart, we have models of the eye, heart and lungs, section of the head showing the brain, etc.; and a human skeleton.

In to-day's lesson the heart and lungs of an animal were also used.

Objects used for drawing are bowls, vases showing various curves and lines, purchased for drawing purposes.

Measures.—Pint, quart, etc., both dry and liquid.

A box of forms is a necessary part of the furniture.

Of birds we have a variety of songsters, some birds of the Falconidæ family, a water-hen, a sea-gull, and some common to tropical climes; also the nests of birds from the swallow to the Baltimore oriole.

Sections of wood.—Over one hundred specimens, with home-made charts containing leaves of many of these trees.

Grains common to our own country—specimens shown in globes for that purpose, also wheat, rye, rice, corn, etc., in the ear.

Cotton both in the blossom and in bale. Large papier-maché model of blossom (dissects) showing stamens and pistil—suitable for illustrating in large classes.

Of the mines.—varieties of coal from Pennsylvania, also impressions of ferns and flowers in coal. From the mines of Mexico, gold, silver ore, and copper.

From Yellowstone National Park.—Various deposits from the hot springs; also brick from the Bad Lands of Dakota.

Of the Sea.—Sponges, from the coarse torn off sponge to the finest varieties, all grades and colors; also varieties of coral.

Indian Industries.—Grass-woven baskets, birch-bark work, bows and arrows, etc., beside pictures of varieties of birds we have.

Collections of photographic views of Egypt, also of the Holy Land.

A Case containing a collection of newspaper pictures mounted on paste-board and to be used in composition.

Our walls are decorated with steel engravings; if these cannot be procured, nice wood cuts can frequently be obtained from the illustrated papers: but we would avoid placing chromos about the room, unless in case of a very good subject to which we wish to draw attention.

Stands for the dictionaries are very desirable both in point of convenience and economy.

From a prominent educator, who gave a course of lectures at the Saratoga Summer School last summer, I have received the following ideal. He says:

It is so utterly impossible in my experience to have a perfectly-furnished school that I have not studied the matter enough, I fear, to say anything that could possibly be suggestive on the point. However, I will say what I think in reference to the matter.

Apart from furniture, such as first-class desks, etc., etc., I think a well-equipped Secondary School ought to have

1. For Geography,

1. A good Globe.

2. A full set of political outline maps; a full set of physical outline maps.

3. A good sand-table and moulding tins for pupils.

4. As much supplementary reading matter on the subject as possible.

The supplementary reading matter on Geography ought to include, at least, a set of about twenty copies of Scribner's Geographical Reader, a set of twenty copies of each of Nos. 4, 5, and 6 of "The World at Home," or "The Standard Geographical Reader;" some copies of "Johannot's Geographical Reader;" a set of about half a dozen of each volume of the "Boy Travelers," by Knox; a dozen copies of "Our World No. 2."

5. As many specimens of the products of the various countries as possible.

6. As many pictures illustrative of places as possible.

2. For Reading.

1. Several Third Readers (two sets).

2. Robinson Crusoe, Swiss Family Robinson, Life and her children, Anderson's Fairy Tales, and literature in that line, valuable either for its contents or, its artistic form, or both. I should use *no Fourth and Fifth Readers anywhere*.

3. For the Beginning of History.

"Ten Little Boys."

Church's Stories from Homer, Virgil, Herodotus, etc.

Dodge's Stories of American History, Higginson's Young Folks' History U. S.

4. For Drawing and Painting. All the stuffed birds and animals that can be procured,—plaster of Paris casts of objects,—*no drawing from the flat*.

5. For Natural History. In addition to what has already been named there is needed a set of Prang's Charts, also a cabinet of common minerals, etc.

6. For Form. Facilities for clay modeling. A set of Prang's models, which can be used also for drawing purposes.

7. Four sets of Arithmetics suited to the grade.

The above are among the most essential things in a well-equipped Secondary School,* as the matter stands in my mind. Some philosophical and chemical apparatus could be added for the elements of science, but the most important thing, as I take it, is an abundance of supplementary reading matter of the right kind.

While agreeing in the main with those whose opinions I have quoted, that all the articles suggested are desirable and many of them essential, I fear some of our school committee will despair of having well-equipped schools if they are obliged to furnish all the apparatus named. I shall state what, in my opinion, are the essentials for such schools.

First, when possible, the house should be supplied with single desks, and the floor covered with carpet or matting; at least the aisles should be so covered.

Apparatus. For teaching geography there should be a set of outline maps, a globe, and, where there are small children, a moulding board.

For reading classes, charts, three sets of school readers of each grade, and supplementary readers, such as "Scribner's Geographical Readers," "The Boy Travelers" by Knox, "Autobiography of Benjamin Franklin," and Church's "Stories of the Old World." To a considerable extent these will aid in the teaching of geography also. This list can be greatly enlarged with advantage.

In Arithmetic, there should be, in addition to text books, a set of the principal weights and measures. For the use of drawing classes, geometrical forms and various other objects are essential.

In the reference library should be found a cyclopedia, a Webster's and a Worcester's dictionary, Lippincott's Biographical Dictionary, Lippincott's Pronouncing Gazetteer, and for teaching physiology a set of charts is necessary. "White's Manikin" is the best I have yet found. Apparatus sufficient to illustrate all the principal experiments described in the text books in Physics and Chemistry is indispensable to success in this department.

A small collection of the common plants and minerals, and specimens of birds generally found in the vicinity, are valuable aids in interesting children. A course of instruction in these studies is desirable as affording out-door exercise during school life, and a pleasant recreation in after years.

The value of a first-class well-equipped school to a neighborhood can scarcely be known; at least a long series of years is required to note the impress made upon a locality.

How vividly I remember when quite a lad visiting my sister who was at the time a student at West-town Boarding School! I had imagined that all the people in the vicinity of the school were so highly cultured that they could detect at once the ignorance of one who had not enjoyed such privileges as that great seat of learning afforded, and I was afraid to inquire the road even of the most humble resident of that section, and actually drove a couple of miles out of the way in my endeavor to avoid exposing my lack of learning to those fortunate enough to live within three or four miles of the renowned place. I have since learned by observation that my youthful notion was somewhat overdrawn.

I can best show the impress made by good schools, by using as an illustration the county of Chester, with whose people and history I am most familiar.

The county was originally settled by three distinct classes of people: the Germans in the northern part, the English and Welsh Friends predominating in the central belt, and the Scotch-Irish in the western and south-western part. These lines are quite marked even at this time. In the early history of the county, the Friends as a mass were the most careful to give their children what was then considered a good education; hence the schools under the care of members of our Society were widely known for their excellence and influence.

The people of all classes in the section where Friends predominated were much more intelligent as a body than were those of the other portions, but especially than those of the northern or German townships.

By tracing out the influence of these schools, the problem stated in the latter part of the question before us can in a measure be solved.

At the time the Public School Law went into operation, and for some twenty years afterward, Chester County was dotted over with Academies in which the common branches were taught, and many of those classed as higher branches of education, especially science and mathematics.

While education was not so general as at present, many received an excellent training in these Academies and seminaries; so much is this the case that many thoughtful people believe that higher education has retrograded rather than advanced within the last forty years. And if I mistake not there is some foundation for such a belief, as in many of these schools there were found teachers of considerably more culture and force of character, I am compelled to confess, than can now be found in the public schools that have supplanted them.

While many of these academies had sufficient reputation to draw students from a distance, it is chiefly their influence upon the neighborhoods in which they were located that now claims our attention. Each school of advanced grade creates in its vicinity a desire for higher education, hence the general tone of society is elevated; and the smaller the town or village the greater is the comparative influence of such a school.

As instances of the influence of good schools, I might mention some of the various neighborhoods in which they were located: as Kennett Square, Unionville, Ercildoum, Fairville, Pughtown, West Chester, West Grove and New Garden.

Though many of the schools that gave prominence to these towns and their vicinity have long since passed away, their influence can still be seen in the greater influence of the people.

In a recent report I saw the statement that the influence of even our best colleges does not extend in any great degree beyond fifty miles from the location of the institution. It is likewise true that a school is generally quite local in its influence, hence it seems to me that there is still room for Friends to increase the number of schools with profit to our Society.

FROM MARTHA SCHOFIELD.

AIKEN, S. C., First month 22, 1887.

EDITORS INTELLIGENCER AND JOURNAL:

THROUGH the paper we want to thank the editors for inserting and the Friends for responding to our "Want" advertisement for part-worn clothing. Since the holidays several barrels have come, and have been most comforting to the recipients. Two snow-storms, one lasting a week, caused much suffering. Carpenters, bricklayers and farmers could do little work, and all they had was needed to buy wood. Children came several miles, half-clad, to get in our warm building. They can be seen coming along the roads with a stick on the head, as each class-room has to depend on its scholars for wood. We buy for the assembly and printing room, etc., and such weather greatly increases the bills. Some coal is used, costing nine dollars a ton.

Partitions had to be put in the Boys' Hall and other carpenter work done. This and most improvements are paid for from money gained by selling the contents of the barrels. We always give to the very needy, but are seeing the best results by having others pay a little for what they want. It makes them more industrious; girls will make and sell crocheted edging; boys are anxious to earn a dime to buy something they need. Women who will not tell their poverty are glad to come and offer money for a garment. One said: "You do give; a pair of pants for 50 cents! it would cost that to get them made,—and the material is so much better." Nearly all the warm clothing has gone, and daily I am asked, "when will you have any more?" There is real work in this department, but the lessons learned and habits established will remain long after the text-books are forgotten. True education rounds out the character, as well as it develops brain power. Waste is the child of ignorance. Cultivated intelligence teaches how to

use, and what to do with things at hand. With practicable Elizabeth Coates in charge of girls and sewing, Carrie Hulme, the new teacher, a wise suggester and doer, two lady boarders in my family, showing helpful interest, we welcome all barrels and boxes, and are contemplating a fair later in the season. This will bring out the northern visitors and show that we try to help ourselves.

We have been invited and intend sending some work of the students to the American Exposition, to be held in London. One little shoe made by a boy learning the trade, out of an old boot leg, some printing, etc. Over seven thousand envelopes for the Highland Park Hotel have gone through our press since the 9th inst., and the bills of fare (for the hotel) are done each morning in time for dinner.

With grateful thanks to all the Friends for their interest, sympathy and help,

MARTHA SCHOFIELD.

INDIAN COMMISSIONERS' MEETING.

EDITORS INTELLIGENCER AND JOURNAL:

THE recent annual meeting of the Board of Indian Commissioners, at Washington, was largely attended, and their proceedings and discussions exceedingly interesting.

About 300 delegates, representing the different religious societies who are working in behalf of the Indians, were present. Among these were some fifteen native Indians. Our branch of the Society of Friends was represented by Aaron M. Powell and Phebe C. Wright of New York; President Edward H. Magill, of Swarthmore College; Cyrus Blackburn, Sarah T. Miller and Levi K. Brown, of Baltimore Yearly Meeting.

A brief report of our labors the past year was read by Cyrus Blackburn, they being chiefly confined to a watchful care over the laws enacted by Congress, in order that no injustice might be done to the Indians. Aaron M. Powell in a few remarks clearly set forth the necessity there was for the labor. He said that here at Washington the most important work was to be accomplished,—that of securing the passage of such laws as will not only protect the Indians in their homes and just rights, but also protect them from the avaricious white men by whom they are surrounded.

Captain Pratt, of the Carlisle Indian School, was present, and expressed himself as "a radical on this question." Two hundred and fifty years have passed, he said, and here we are talking about the Indians. "The only way we can successfully end this controversy is to educate the Indians and scatter them through the United States, and declare them citizens of this Government."

The five civilized tribes in the Indian Territory were represented by some of their ablest men. Pleasant Porter, a Creek Indian, spoke in favor of their present government, desiring to be let entirely alone. They were prospering, had excellent schools and colleges, were contented, and entirely satisfied with their present condition. To use his own language, "they would work out their own salvation,"—without government aid or interference. Joshua H. Given, a

Kiowa Indian, now at Lincoln University, Pennsylvania, was then introduced by Captain Pratt, and spoke at some length. Though representing one of the "wild tribes," he is now a bright, well-educated young man, perhaps 22 years of age, and is preparing himself for the ministry, with the intention of returning among his people. His father was killed while on the "war path." Part of his remarks were as follows:

"Never in my life did I expect to stand before the most honorable, learned, and prominent men and women of the country. I am here, ladies and gentlemen, before you on exhibition, as it were, to show you the possibility of making the other wild Indians what you have made of me. I am one of the results of your labor, and of the advantages, opportunities, and fatherly care exercised over me since I left my native home. I owe my sincere thanks to that loyal, uncommon and diligent student of the so-called 'Indian Problem,' Capt. R. H. Pratt. It was through his efforts I became what I am now. In 1879 I came to Carlisle to learn the new ways. Soon after my arrival I was detailed to cook for the other wild Indians, perhaps wilder than myself, because I knew how to cook, etc. I spent two months in this department, after which I was relieved. I came to Carlisle on my own accord, for when I asked my folks to let me go to the East among the white people and learn their ways, they refused me the privilege of coming away from them, consequently I ran away. I am glad I did.

"But we are here to consider thoroughly the affairs of the race I represent, and to endorse the 'Dawes severalty bill.' This question, I mean the Indian question, has been discussed by you from year to year, by your fathers before you, and so through several generations of men. And still the Indians as a race are uncivilized and unchristianized. Two hundred and fifty years, yea, three hundred and ninety-five years have passed away, and the Indian Question is still before you with a persistency 'that will not down.' Living in a Christian land, among Christian people, with courts of justice on every side, still, my friends, my race is not christianized, has no special standing,—no legal status. This is not by sufferance but by right. Words had been spoken to this effect by those who had gone to their graves: and words are to be spoken in regard to this burning question in the future which should have no uncertain ring of your duty to the heathen at your door. Yes, your duty to the creditors of your Government. Land in severalty of itself will not settle the problem we are discussing. It is only one of the steps toward civilization. The only sure way, as has been expressed, to get around this problem is to educate the Indian youths, not only in books, but teach them how to use tools,—teach them the importance of labor, and then, when you have fitted them for the rights of citizenship,—then, and not till then, they will better appreciate the rights, advantages and privileges of citizenship, as well as understand and feel the responsibilities and obligations to the government. I ask you, in conclusion,—you the friends of the Indians,—to deal gently with my race, and educate them and make them men among men."

On assembling in the afternoon a lengthy discussion was had in regard to the Land Severalty Bill now before Congress known as the "Dawes Bill." A committee, consisting of Prof. Painter, of the Indian Rights Association, Washington; Dr. James E. Rhoads, Pres. of Bryn Mawr College; and Gen. Pleasant Porter, of the Creek Nation, Indian Territory, were appointed to draft resolutions expressive of the views of the Convention. They reported a series of resolutions, including the following:

Resolved, That the reports and other evidences laid before the conference indicate progress during the past year in many departments of effort for the improvement of the Indians. This evidence is found in the increased attendance upon schools, the enlarged membership of churches, the awakened interest of the people at large in securing justice to the Indians, in more liberal legislation by Congress touching their interests, and the wholly sympathetic attitude of the Executive in regard to the ends we seek.

Resolved, That the conference has learned with grief that in many individual cases Indians are despoiled of their lands by fraudulent means, and invokes the aid of the government through its legal officers for the protection of Indians in all their civil rights.

Resolved, That the conference regards with great satisfaction the fact that during the past year more than one-third of the Indian children of proper age to attend school have been under school instruction for at least one month. We would press upon the attention of Congress the economy of placing all this class of children under such educational influences as shall prepare them for right living.

Resolved, That the gratification afforded by the liberal appropriations for schools and for farmers to instruct the Indians has been tempered with the regret that the system of appointments to the Indian service for partisan reasons in many instances defeats the good intentions of Congress, and that this conference would respectfully but earnestly ask that the President will extend the rules of civil service to the department of Indian affairs.

Resolved, That as the fruits of the coöperation of the government with the various religious bodies in the work of Indian civilization have been so abundant hitherto we earnestly urge upon the government an increase of this joint labor, so far as it may be compatible with constitutional limitations.

Resolved, That we express our unqualified condemnation of the permission tacitly given by the government authorities to selfish men to employ Indians in exhibitions of customs belonging to their former savage state; we believe such shows mislead the public as to the present character of the Indians, and as to the possibilities of their civilization, thereby frustrating the good effects upon public sentiment of our Indian schools and churches.

Quite an animated discussion followed upon the resolutions, which were finally adopted. The convention then adjourned.

In the evening a large meeting of the delegates and citizens was held at the Riggs House parlors, which was addressed by Senator Dawes and others. Senator Dawes in speaking of the Indian appropriation bill, reported to Congress, said that \$650,000 was appropriated for Indian schools and education, which should be increased to at least double that amount. Instead thereof, it was fifty thousand dollars less than last year, whilst the appropriation for military purposes was seventeen million dollars, and all the active

work the army had to do last year was to fight 300 Apache Indians.

The meeting closed with the expression of many that it was the largest and most encouraging to the laborers in the Indian work held for years.

L. K. BROWN.

Goshen, Lancaster Co., First month 25th.

THE LIBRARY.

SARAH WINNEMUCCA'S PRACTICAL SOLUTION OF THE INDIAN PROBLEM. A Letter to Dr. Lyman Abbot, of the "Christian Union," by Eliz. P. Peabody.

THIS pamphlet, from the University Press of Cambridge, Mass., comes before us asking our attentive consideration. Our sympathy in all efforts to aid the Indian toward self-elevation is we trust sufficiently known as a matter of course. The venerable Elizabeth P. Peabody, still so earnest in the forwarding of every righteous cause, advocates in this letter the promotion of the good work which has been established in Nevada by the Piute woman known as Princess Sarah Winnemucca. The attainments of this Indian woman are remarkable, when we consider that her childhood was long past when she had her first opportunities for education. She has learned to speak five languages, and has other lore which enables her to be a teacher and leader of her people. The Piutes are an exceptionally noble Indian people, and Sarah has undertaken to establish a school for the instruction of such of the youth of her own tribe as she might be able to reach,—on her own and her brother Natches' land. She began her school in a brush arbor, teaching gospel hymns and songs of labor, that she interpreted in English and in Piute. As soon as the children could speak and understand some English she began to teach them to read and write it, and also to cipher. By the contributions of friends a house was built at the opening of the year 1886, and the school had made respectable progress.

There are 25 little Piutes now receiving good instruction at Sarah Winnemucca's school, and Sarah believes it all-important that her little institute of the forest should become a boarding-school, that the fathers of her pupils need not take them with them on their summer hunt. E. P. Peabody has been laboring zealously to sustain this strong-hearted, faithful Indian woman to do what her hands have found to do for the children of her people. This is declared to be the first instance on record of an Indian school taught by a full-blooded Indian who grew up with both races, speaking both languages, and inspired from her infancy with the idea of civilizing her people by making English also their vernacular, and preparing the scholars in their turn to teach English to their companions and their parents, as children can best do.

There has been an effort on the part of noble-minded persons to help this heroic woman in her efforts, but we understand by this pamphlet that government aid has been denied her unless they give up their land and the school to the accredited Indian Agents. This they indignantly refuse to do, being sure that they should thus put themselves beneath the feet of their enemies.

We are in full sympathy with the editor of the *Alta California*, of San Francisco, who pronounces this experiment "worthy of the respectful sympathy of the world,"—but it is vain to suppose that at this distance we can judge with any certainty of the best policy to be pursued in the long run for the benefit of this interesting people—the Piute tribe, of whom this woman, Sarah, has been among us. S. R.

[Referring to the subject treated of above, the following private letters from Elizabeth P. Peabody were read to Friends, in the conference at 15th and Race Sts., Philadelphia, First month 30, 1887, and those present contributed to the fund for the aid of the Piute school about \$45, which has been forwarded through E. P. Peabody. Susan Roberts, 1122 Walnut St., will gladly receive and forward any further contributions.]

JAMAICA PLAINS, Mass., Dec. 30, 1886.

MY DEAR MISS TYSON:—I have been hesitating whether to address this letter to you, or to Mr. Blackburn; but I thought it is all one. You both have doubtless read my report and its postscript, and will not be surprised to learn that as soon as the news came to her of the 200 books, the sale of which at \$1.00 a volume between this and the August of next year would enable her to recall her school, and would redeem from menial drudgery for her own mere subsistence the great powers she has shown herself to have for her God inspired mission, she immediately responded that she took it for the guidance of the spirit Father.

"I told Sarah that the first two purchasers insisted on paying \$5, instead of \$1, each for the books, and if the rest sold for \$1 each, it would meet her necessities. She immediately summoned her day-scholars about her, whose parents could supply them with lunches again, as they did last winter. They returned with joy and enthusiasm and she found they had lost nothing. There were two who had been up to Winnemucca to a school there, but said they could learn nothing. The teachers whipped instead of explaining—and there was no singing to the Spirit Father. She said these two were capable of teaching, and she had taken one for her head assistant. You know the great purpose of her school is to make teachers of English of them. She desires that she may really civilize her people by making heart, head and hands coöperate in their development. Her idea of education is organic and vital,—teaching them to think by giving voice to their perceptions and reasoning thereon, which is first done in Piute, and then turned into English speaking and reading, writing and cyphering, instead of recitation of words that are signs of no thoughts or feelings of their own. The education is solid, and will comprise arithmetic on Colburn's method, mental and written, and geography, which they will begin this year—according to a new book published by Appleton, which comprises a great deal of Natural History; and by means of pictures as well as maps presenting the real things to their imaginations. Miss Chapin said Sarah's scholars were altogether superior to any of the same age and grade in the U. S. east or west. She is herself a trainer of teachers, including Kindergarteners, and a teacher of methods."

Elizabeth Peabody declares that the ideas of the Pute Indians are in a curious correspondence with her own, and with the Quakers of "your sort," as she calls us. And Sarah Winnemucca is instructing and educating her little brethren and sisters in a dependence upon the divine guidance. She objects to appealing for aid to any of the religious bodies of the United States who teach a Trinity of the Godhead—saying it confuses the minds of those who eagerly grasp the faith of the one Spirit Father to learn of another God. She complains that the missionaries of the popular churches do not recognize the Spirit Father of the Putes as the Father of our Lord Jesus Christ.

Elizabeth P. Peabody offers to forward any money she may receive for Sarah and her school, to her by registered letter, as it comes to hand. The poor Indian Princess has to suffer wrong from her white neighbors, who ruthlessly destroy the crops from which she and her brother hoped to gather a subsistence, by turning their hogs in, in the night. So this is a time of trial to the strong-hearted Sarah, and she needs the sympathy of those who like her are seeking to know and to do the will of the Heavenly Father.

We understand that appeals have been made to members of the Society of Friends in New York, Philadelphia and Baltimore in the hope that her school may be preserved and assisted. E. P. Peabody writes: "When I was with her in Philadelphia, she went to the meeting at the corner of 15th and Race one Sunday, and having been told by a member beforehand that if one was moved to speak there was liberty, and one of the brethren having spoken on the text, 'Am I my brother's keeper?' she did rise and beginning, 'Who is thy brother? Is the Indian thy brother?' went on in the most wonderful way to speak of the neglected duty of dealing with the Indians as brethren, without any allusion to the Putes especially. Very soon after she sat down the meeting closed, and simultaneously the people approached her with outstretched hands, expressing unity and sympathy." Now she cries out for the guardian aid of Friends for her school.

E. P. P., also writes: "I was witness to one of her happiest outpourings before the Literary Society of the Friends at Rutherford Place and Fifteenth street, New York, and they seemed to understand and believe from their own knowledge and experience of Indian matters. These people largely signed her petition to Congress, and they were not asked for anything else."

In the present situation of affairs, it is thought to be useless to invoke government aid. The only safety for Sarah is to keep independently on her own land, receiving aid from none but private friends who comprehend her and her plan. Civil service reform is needed, it seems, in the Indian Bureau, and perhaps the influence of those now in power is not very earnest in favor of real action in that direction. Any effort of noble spirits among the Indians coming up to self-management and intelligent self-government is what is most to be sought for and promoted by their real friends. To remand them (the Pute peo-

ple) to the tutelage of the past, is much to be deplored—and the action of Friends may perhaps do something for their protection. S. R.

LIFE IS SO LONG.

"But a week is so long!" he said,

With a toss of his curly head.

"One, two, three, four, five, six, seven!—"

Seven whole days! Why, in six you know

(You know it yourself—you told me so)

The great God up in heaven

Made all the earth and the seas and skies,

The trees and the birds and the butterflies.

How can I wait for my seeds to grow!"

"But a month is so long!" he said,

With a drop of his boyish head.

"Hear me count—one, two, three, four—"

Four whole weeks, and three days more;

Thirty-one days, and each will creep

As the shadow crawls over yonder steep;

Thirty-one nights, and I shall lie

Watching the stars climb up the sky.

How can I wait till a month is o'er!"

"But a year is so long!" he said,

Uplifting his bright young head.

"All the seasons must come and go

Over the hills with footsteps slow—

Autumn and winter, summer and spring;

Oh, for a bridge of gold to fling

Over the chasm deep and wide,

That I might cross to the other side,

Where she is waiting—my love, my bride!"

"Ten years may be long!" he said,

Slowly raising his stately head,

"But there's much to win, there is much to lose;

A man must labor, a man must choose,

And he must be strong to wait!

The years may be long, but who would wear

The crown of honor must do and dare—

No time has he to toy with fate

Who would climb to manhood's high estate."

"Ah! life is not long?" he said,

Bowing his grand white head.

One, two, three, four, five, six, seven—

Seventy years! As swift their flight,

As swallows cleaving the morning light,

Or golden gleams at even.

Life is short as a summer night—

How long, O God, is eternity?"

—Anonyms.

IN WINTER DAYS.

I.

AGAINST the window sifts a whirling snow,

Bare branches quake and shudder in the storm;

But in the fireside's crimson evening glow

A curtained room is beautiful and warm;

An old man listening stands; of fragile form,

The almond blossom's whiteness on his brow,

But on his withered face there shines a light

Which nature's chill nor life's decay can blight.

The door is opened. See! a youthful band

Troops in with word and shout of noisy glee;

Each kisses first the patriarch's trembling hand,

Then gathering close around a magic tree,

Fair as the storied palms of Araby—

In hush of exquisite delight they stand,
Love, Joy and Peace, like angels wing the air,
Tell me, beloved, is it winter there?

11.

Within a garden where the orange shows
Its golden globes in boughs of glossy green,
Where all the winter days the violet blows,
And nature's frowning mood is never seen;
Beauty's own realm, soft, fragrant and serene,
Where fallen rose-leaves are the only snows—
With face of sorrow hidden by his hand,
I see another aged pilgrim stand,
Alone, a stranger on a foreign shore,
Homeless, for all he has is bought with gold;
Unloved, for early love returns no more
When life's best years for selfish greed are sold;
Faithless, and now forgotten—all is told!
No spring, swift-flowering can such loss restore.
Soft is the breeze that stirs his hoary hair,
But, O beloved! it is winter there!

FRANCES L. MACE.

SWARTHMORE NOTES.

—The introduction of the "Seminaries" has given new life and interest to the departments with which they are connected.

—The new Catalogue shows that the department of Manual Training is now fully organized. It extends through the two upper-classes of the Preparatory School, and the Freshman and Sophomore classes in the College. In the latter it is connected with the department of Engineering, for which it is found to be an excellent preparation. It is likely to become more and more popular, and it is hoped that by the introduction of wood-turning, carving, etc., it may also be opened for young women.

—Friends' Select School in Washington, and Sherwood School, in Sandy Spring, Md., have been added to the list of schools authorized to send students to the Freshman Class without an entrance examination. Eleven Friends' Schools are now upon this list, and it is hoped that the list may be increased as good schools are established among Friends throughout the country.

—The falling off of some of the interest in Athletics during the winter months has not yet been found prejudicial to scholarship.

—New entries for next year have already begun. To secure choice of rooms entries should be made early.

—The faculty has voted to join a state organization of Colleges if one be established. Several other Colleges in the state have come to the same decision.

WOMEN AND HOUSE SERVICE.

REFERRING to some remarks by Mayor Hewitt, of New York City, upon the employments of women, George William Curtis thus writes in the "Easy Chair" department of *Harper's Magazine*: Mr. Hewitt not only justly says that there is nothing essentially humiliating in domestic service, but he says that in the home of his youth "the servant girl always sat at the same table with the family," and did not

regard herself in a position of social inferiority. This is still the custom and the feeling in many of the more secluded parts of New England. The word which aptly describes "the hired girl" in the house or "the hired man" in the field is "help." The same sentiment of the relation leads to the use of the word "hands" to describe the workmen in a factory. To hire the labor of others is merely to multiply your own power, your own hands. The sense of equality remains. There is no feeling of abasement or humiliation. Mr. Hewitt proceeds to say that it would be very fortunate and greatly aid the solution of the problem if the old relation between the servant and the family could be restored. It was, in fact, that of the master and the apprentice who lived in the master's family as a member of it.

But Mr. Hewitt says that "of course what is known as fashionable society could not undertake to establish a basis of equality between master and servant, or employer and employed, within the social circle. That is not to be expected where ordinary common-sense prevails." Mr. Hewitt here states one of the reasons why domestic service is peculiarly distasteful to great numbers of women. The main reasons, indeed, are two: one the total surrender of the whole life to the commands of others, and the other is the sense of inferiority which is made to accompany it. These, indeed, are the characteristics of slavery. Many women naturally prefer lower wages for work and obedience to others during a certain number of hours every day, and complete freedom during the remainder, than the unintermitting service of the kitchen all the time. This however might be alleviated by the family fellowship. But since many causes prevent that fellowship, it is idle to wonder that women prefer harder work and smaller wages elsewhere to domestic service.

But the responsibility for the situation lies very largely with the heads of households. The servant is separated from the mistress as by a fiery sword of Hindoo caste. A timely witness to this fact is the passage in Mrs. Kirby's lately published autobiography, describing her experience as a nursery-maid in the refined family of a clergyman. Every close observer sees that in hosts of households not only is the whole body of cardinal virtues expected for thirteen dollars a month, but that the first virtue expected is the most patient and polite endurance of insulting arrogance and ill-breeding from the mistress. It is the employer in this case who is most responsible for the prejudice against the employment.

SORROW fails of its divine mission when it blinds us to everything but itself.—FREDERIC R. MARVIN.

I do not undervalue reason: I esteem it a precious gift of God: but I believe it no more capable of leading us to Heaven. . . than our feet to carry us thither.—JOHN THORP.

In all the relations of life, choose thou between honor and dishonor, and so shape thy course that in after years, honorable mention may be made of thee.

B. W. S.

TEMPERANCE WORK AMONG THE CHILDREN.

A MEETING in the interests of Temperance work among the children was held in Friends' meeting-house, 17th and Girard Avenue, on the evening of the 25th ult., at the call of the quarterly meeting's committee on Intemperance. The meeting was presided over by Samuel C. Carr, who in the opening address gave a wide range for those who followed. While the work among the children formed the chief topic of the evening, our duty as employers, house-keepers, and as citizens, interested in the welfare and perpetuity of our free institutions and the spread of sound and wholesome principles among us, called forth earnest expression. One who conducts a large manufacturing enterprise in our city, gave his experience in the employment of men and the taking of apprentices, in which he said that for several years past he has taken no one into the establishment who would not subscribe to total abstinence from all intoxicating beverages, and in the case of apprentices from tobacco also. This has gathered around the business a class of employees far above the general average, and proved most satisfactory. The attendance was small, but the expression was general, and an unusual degree of interest in the several phases of temperance work was shown throughout. R.

A STUDY OF A BLUE-JAY.

INVESTIGATING everything in the room is one of my bird's greatest pleasures, and most attractive of which he finds the drawer of my desk, on the edge of which he stands delighted and bewildered by the variety before him. Great would be the havoc if I were not there; and the curious thing about it is that he will pull things over carelessly, with one eye on me, to see if I object. If, on touching some particular thing, he sees that I do not approve,—and he recognizes my sentiment as quickly as a bright child would,—that thing, and that only, he will have. At once he snatches it and flies away across the room, and I may chase him in vain. He regards it as a frolic got up for his amusement, and no child ever equalled him in dodging; he cannot be driven, and if cornered he uses his wings. I simply put my wits against his, follow him about till he has to drop his load to breathe, when a sudden start sends him off, and I secure it. If I cover up anything, he knows at once it is some forbidden treasure, and devotes all his energy and cunning, which are great, to uncovering and possessing himself of it. He opens any box by delivering sharp blows under the edge of the cover, and hides my postage-stamps in books and magazines. He hops around the floor in a heavy way, as often sidewise as straight, and holds his toes as close together as though he had worn tight boots all his life. If startled, he bounds up into the air in the oddest way, a foot or two, or even more, generally turning half around, and coming down with his head the other way. If much alarmed, he will bounce up in this way half a dozen times in quick succession, and should he happen to be on a table at the time he usually ends by landing on the floor.

His alighting after any flight is most singular: he comes to the floor in a crouching position, legs sprawled, body horizontal and nearly touching the matting, looking like a bird gone mad; then instantly springs up six or eight inches, half turns, and stands upright, crest erect, and looking excited, almost frightened. If much disturbed, he comes down with wings half open, tail held up, and every feather awry, as if he were out in a gale, uttering at the same time a loud squawk. He is a most expert catcher, not only seizing without fail a canary seed thrown to him, but even fluttering bits of falling paper, the hardest of all things to catch.

The funniest thing this knowing fellow does is to stamp his feet, and it is a genuine expression of impatience or displeasure. When I take something away from him, or he thinks I mean to do so, or refuse him something he wants, he stands still, and jerks his feet in such a way that they stamp with a loud sound, as if they were of iron. It is very dull. In serious anger, he adds to this, bowing and curtsying by bending the legs, snapping the bill, pecking, and jumping up with the body without lifting the feet.—OLIVE THORNE MILLER in *Atlantic Monthly*.

NEWS AND OTHER GLEANINGS.

—On the 12th of last month, over 225,000 cubic yards of limestone and slate rock fell out of the bank of Niagara River, near the Horseshoe Fall, on the Canadian side, leaving a perpendicular wall.

—A meeting of the representatives of all the various temperance organizations in Scotland was held recently. A deputation was appointed to wait upon the Secretary of State with a view of representing through him to the government the urgent necessity of passing in the next session of Parliament a measure dealing with the drink traffic in Scotland.

—Trained mechanics are not often found in penitentiaries. In one State prison but five out of 1,500 convicts were educated mechanics.

—Recent evictions in Ireland lead the *London Standard* to observe: "There are beyond question cases that bring shame and discredit upon the whole body of landlords in Ireland—cases in which owners have not behaved with any show of respect for equity, and have done a gross wrong to those whose happiness and lives depended upon their forbearance. Such landlords have no right to be supplied by the Government with means for enforcing decrees granted them by the strict process of the law. Some of this winter's evictions have been inhuman spectacles, fit only for a barbarous country and a barbarous age. The Government may well consider whether it is not time to dissociate the action of the Irish Executive from the enforcement of such decrees."

CURRENT EVENTS.

A VERY extensive "strike" of coal handlers, "long-shoremen" and other laborers, in New York city, and the cities adjacent, has been in progress for several days, several thousand men being in it. The delivery of coal at the wharves has been substantially stopped, and much delay has been experienced in loading and unloading vessels.

THE Senate of Kansas, by a vote of 25 to 13, passed a bill enfranchising women in cities of the first, second and third class. In the Senate of the United States a resolution proposing an amendment to the Constitution permit-

ting women to vote received the support of 16 Senators out of 40 voting.

At Tremont, North Bend and other points in Nebraska, about one hundred miles west of Omaha, a shock, supposed to be that of an earthquake, was felt at eight o'clock on the evening of the 27th ult. A loud subterranean rumble was heard and buildings were rocked. No damage is reported.

The Senate of Michigan on the 27th ult., by a vote of 22 to 10, concurred in a resolution from the House providing for the submission of a Prohibition amendment to a vote of the people.

It is understood that Secretary Manning will retire from the Treasury Department about the 1st of May, and that he will accept the presidency of the new national bank to be established in New York.

GREAT excitement prevails throughout Chili, South America, at the appearance of cholera on its boundaries coming from the Argentine Republic, where it has prevailed very badly. Strict quarantine was forced against vessels coming from suspected ports, and the passes on the Argentine frontier, were closed, but the disease, it appears, has surmounted all barriers, and reached the Pacific slope.

At the meeting of the Academy of Natural Sciences, (Phila.), last week, it was announced on behalf of the Committee on Instruction that arrangements were being made for a course of fifteen popular lectures, to be delivered on successive Sixth-day evenings in the Academy, beginning about the middle of the present month. The charge for the course will probably be placed at the nominal sum of \$1, or 10 cents for each lecture.

WASHINGTON, Jan. 28th.—There is a prospect of action of some kind by the conferees appointed last session upon

the bill repealing the preemption and timber culture acts and amending the homestead law. The measure is essentially a prohibition of the acquirement of public land by any but actual settlers, and by them not in excess of 160 acres per family. Another meeting of the conferees is promised in a few days.

NOTICES.

* Friends' Charity Fuel Association meets this (Seventh day) evening, 5th inst., at 8 o'clock.

Jos. M. TRUMAN, Jr., Clerk.

* Circular meeting at Concord, Pa., Second month 6th, at 3 P. M.

* Blue River First-day School Union at Benjaminville, Ill., Sixth day evening, Second month 29th.

* Quarterly Meetings in Second month will occur as follows:

7. Nine Partners, Nine Partners, N. Y.
8. Philadelphia, Race St., Pa.
10. Abington, Abington, Pa.
11. Stanford, Crum Elbow, N. Y.
12. Miami, Waynesville, O.
12. Salem, Salem, O.
12. Pelham H. Y. M., Lobo, Ont.
16. Easton and Saragay, Easton, N. Y.
17. Shrewsbury and Rahway, Plainfield, N. J.
19. Short Creek, Mount Pleasant, O.
21. Centre, Bald Eagle, Pa.
21. Duanesburg, Albany, N. Y.
23. Stillwater, Plainfield, O.
24. Bucks, Wrightstown, Pa.
26. Blue River, Benjaminville, Ill.
28. Warrington, Mouallen, Pa.
28. Canada H. Y. M., Bloomfield, Ont.

THE INTELLIGENCER AND JOURNAL FOR 1887.

CLUB RATES WITH OTHER PERIODICALS.

THE INTELLIGENCER AND JOURNAL will be sent one year, with any one of the periodicals named below, for the amount stated.

PERIODICAL.	WEEKLIES.	PRICE FOR BOTH.	PERIODICAL.	PRICE FOR BOTH
PHILADELPHIA PRESS, (\$1.)	3.30		THE CENTURY MAGAZINE, (\$4.)	6.10
THE INDEPENDENT, (\$3.)	5.10		HARPER'S MAGAZINE, (\$4.)	5.60
HARPER'S WEEKLY, (\$4.)	5.80		ATLANTIC MONTHLY, (\$4.)	5.80
HARPER'S YOUNG PEOPLE, (\$2.)	4.10		THE STUDENT, (\$1.)	3.25
LITTLE'S LIVING AGE, (\$8.)	9.60		POPULAR SCIENCE MONTHLY, (\$5.)	6.60
THE AMERICAN, (\$3.)	5.00		NORTH AMERICAN REVIEW, (\$5.)	6.60
COUNTRY GENTLEMAN, (\$2.50.)	4.60		ST. NICHOLAS, (\$3.)	5.10
CHRISTIAN UNION, (\$3.)	5.10		MAGAZINE OF AMERICAN HISTORY, (\$5.)	6.60
JOURNAL OF EDUCATION, (\$2.50.)	4.60		WIDE AWAKE, (\$3.)	4.60
CHICAGO INTER-OCEAN, (\$1.)	3.40		BAByHOOD, (\$1.50)	3.60
SEMI-MONTHLIES.			PHRENOLOGICAL JOURNAL, (\$2.)	4.10
GOOD HOUSEKEEPING, (\$2.50.)	\$4.50		VICK'S MAGAZINE, (\$1.25.)	3.40
MONTHLIES.			AMERICAN AGRICULTURIST, (\$1.50.)	3.60
THE CHILDREN'S FRIEND, (\$1.50.)	\$3.50		GARDENER'S MONTHLY, (\$2.00.)	4.00
SCRIBNER'S MAGAZINE, (\$3.00),	5.00		LIPPINCOTT'S MAGAZINE, (\$3.)	5.00
			THE FARM JOURNAL, (0.50)	2.75

* Persons wishing other periodicals than those named above should write us, and we will name prices.

* Where several periodicals in the list are wanted, find the net price of each, (if ordered through us), by subtracting \$2.50 from the rate given "for both."

* Where our subscribers have already paid up for the INTELLIGENCER AND JOURNAL, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper at their convenience.

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UNITED WITH

The Friends' Journal.

INTELLIGENCER {
Vol. XLIV, No. 7. }

PHILADELPHIA, SECOND MONTH 12, 1887.

{ JOURNAL.
Vol. XV, No. 733 }

THE LAW OF LOVE.

DIG channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if, at any time, thou cease
Such channels to provide,
The very fountains of love to thee
Will soon be parched and dried.

For thou must share if thou wouldst keep
That good thing from above;
Ceasing to share, you cease to have,
Such is the law of love.

ARCHBISHOP TRENCH.

A CLOUD OF WITNESSES.¹

IN the 14th century, Master Echart, of Cologne, relates this story: "There was a learned man who prayed that God would send some one to teach him the truth; and there came one day a voice saying to him, 'Go to the front of the church, and thou wilt find one to show the right way.' So he went and found a wretched beggar, and the learned man said to him, 'Good day!' And he answered, 'I never had a bad day.' Then he said, 'God bless thee;' and the beggar answered, 'I am already blessed.' 'Heaven save thee' said the scholar. 'I am already saved,' said he. 'How is this?' asked the scholar; 'Explain it to me!' 'Willingly,' said the beggar: 'All God's days are good, so I always have a good day; I am always blessed, for God's will is my will; I am safe, for I belong to him, and he does not wish to lose any of his creatures.' 'But how if God should send thee to hell?' asked the scholar. 'He cannot' said the beggar; 'his love restrains him; but if he did, I have still two arms with which to hold him; one is submission, and the other is love; and so if I went to hell I should take God with me and I had rather be in hell and have God, than be in heaven and not have him.'"

In this instructive anecdote,—in which the part borne by the scholar is attributed to John Tauler, is shown the deep religious spirit which existed in the comparative darkness of the Middle Ages, and the assertion of the immanence of a benevolent and just God in all the events and circumstances of life. Such sentiments as these belong to the "Mystics," as

they are denominated. The title of Mystics was from the beginning more or less applied to the Society of Friends, though the origin of the Mystic Philosophy was toward the close of the third century. These views were adopted by Origen and his disciples, who held and taught that the divine nature was diffused through all human souls; that the faculty of reason, from which proceed the health and vigor of the mind, was an emanation from God unto the human soul, and comprehended in it the principles and elements of all truth, human and divine. According to these teachers, the divine influence, the hidden and internal word, was to be sought in silence, tranquility, repose, and solitude, rather than by labor and study. It is recorded that the number of Mystics increased in the 4th century, and in the 12th century they took the lead in their method of expounding the Scriptures. In the 13th century they were the formidable antagonists of the schoolmen. (Buck says of the "Schoolmen" that they were a sect in the 12th, and 13th, and 14th centuries to whom is attributed the formation of Scholastic Theology, founded on the philosophy of Aristotle, by means of which the papal darkness was increased and real Christian truth antagonized.)

In the 14th century many persons of great merit and eminence were to be found among the Mystics; among these were Jacob Behmen, the German shoemaker of Gorlitz, Molinos, the Spanish priest, Archbishop Fenelon, and Madame Guyon. They taught that man can be lost only by turning away persistently from the Savior within him. They also declared that the only religion that can save man must be that which can raise up the light, life and Spirit of God in the soul. No man can enter the Kingdom of Heaven till heavenly life is born in him.

One of the principles affirmed and taught by the Mystics was that of Disinterested Love,—the same which the saints of all ages have proclaimed. It is on record that a woman in Alexandria in the early Christian age, walked through the streets, carrying a torch in one hand and a pitcher of water in the other, saying: "With this torch I will burn the heavens, and with this water quench the fires of hell, that men may love God for himself alone."

Many of the doctrines taught by Emanuel Swedenborg in modern times are in accord with those of the Mystics of the Middle Ages. He seems to have held that in the coming life punishments are neither arbitrary nor capricious, but benignant and accord-

¹ Read at a Conference in Race Street Meeting-house, Philadelphia, First-month 25, 1887.

ing to divine laws; that there is no abrupt change from life to life; that heaven is not outward felicity, but doing good through truth from love; that inward character makes heaven or hell.

The English Friends of the 17th Century formulated their principles with such skill as to commend them to the thoughtful, as early as 1765, A. D., declaring them to Charles II., in the hope that his natural good sense would take note of the reasonableness of their position.

It does not appear that in the beginning of his unfolding of Truth, as it was revealed to his own consciousness, George Fox was aware how great a cloud of witnesses had announced substantially the same conclusions. To him it seemed that an especial and peculiar light had dawned upon mankind in that day to which he warned all men to take heed.

The devout servants of God from the earliest ages had announced the doctrine of the Spirit. Not only the prophets of Israel, those inspired poet souls who laid their tribute on the altars of Jehovah—and not even the devout recipients of the pure light of God during the Christian ages had attained to the same wisdom as he—but many even among the less favored sages of the gentile world had held the foundation principles which he announced with such resolute emphasis to his generation—which came with such force and such refreshment after the long apostasy of the so-called Christian Church.

The noble minded, truth-loving youth, whose training was in the English Church, and whose relations desired should be made a priest of that profession—a shoemaker's apprentice and a shepherd, was early stirred and instructed by this same word of God to which he was later to call all men whom he could reach.

Once convinced and satisfied of the truth, no martyr or saint of mediæval legend was more heroically brave and devoted than he in his warfare for the Light of the Gospel. The spirit of God had illuminated his mind and shown him his duty, and nothing could restrain his zeal and fervor. Truly, George was of the stock of the martyrs. We know how his ministry was like magic in its immediate effect, while its ultimate results were of the the noblest character—not to be measured by sectarian success or growth but by the promotion of every reform in which the present age rejoices. Says James Freeman Clarke: "The early Quakers anticipated, 200 years ago, the reforms which are only being carried out to-day. In an age when all men thought human slavery a reasonable, just and Christian institution the Friends bore their testimony against it. War was then, as now, believed a necessary evil; but the Friends called it a sin in which no Christian man could take part, either by military service or by paying taxes to support war. Quakers were the first to believe in the equal rights of women, allowing them to speak and preach in public; opposed judicial oaths; protested against capital punishments, then infected for the most petty crimes against property; protested against imprisonment for debt which has only been abolished in some of our States within the memory of men now living; protested against extravagance

and waste, vanity and idle luxury, senseless changes of fashion, and all falsehood in act or speech." What was true and vital then is just as true and vital now, and every vital truth is ancient as well as "new every morning."

Neither is there any end to righteous reform. The same cleansing and enlightening spirit yet shines, as in the earlier times. Shall not Friends still be zealous in every good cause, involving justice, mercy and truth? Not by merely shrinking from action and contenting itself with an indolent negative profession of piety can the Church be edified; but by faithful lives of aggressive warfare against the powers of evil wherever these appear, shall proper work of our day really be done.

It will not avail to build the sepulchres of the prophets very broad and very lofty and then take refuge under their shadows. The living belong not among the dead, though it is certainly permitted us to look back for instruction as to the experience of the past.

Perhaps the power of the testimony of Fox was largely due to his lack of human learning. He could announce from his own knowledge that the Light of God's spirit is the boon of every human creature—that it is the means of man's salvation because he had known himself saved—that is, brought from spiritual death to life by this means, and not because he had found it stated by the Apostle John.

"Every man that cometh into the world" is a broad enough statement to exclude forever any limitations to this wondrous grace.

John's is the Quaker's text, and we shall be able to perceive, as a matter of ordinary experience, that when this light "shineth in darkness, the darkness comprehendeth it not."

"Keep the inner ear open attentive" says a gifted modern preacher, not of our profession, "and not one of you, as well as Amos or Isaiah, but will hear the word of God." S. R.

THE CALIFORNIA "MISSION" INDIANS.

[From a circular sent out by Philip C. Garrett, (Logan P. O., Philadelphia), and others, constituting a committee appointed at the Mohonk Conference to help protect the legal rights of the Indians, we make liberal extracts, below.—Eds.]

Mrs. HELEN HUNT JACKSON, before publishing her "Ramona," examined, as special United States Agent jointly with Mr. Abbot Kinney, of California, the condition and needs of the Mission Indians. Four years have elapsed since their report, during which Congress has continued the neglect of the previous twenty years. Last year Prof. C. C. Painter, of the Indian Rights Association, made a tour of inspection, and at Mrs. Jackson's request again visited a portion of the field, accompanied by a member of this Committee, and Mrs. O. J. Hiles, of Milwaukee, Wis., spent several months in a voluntary supplementing of Mrs. Jackson's work. These later investigations confirm and emphasize Mrs. Jackson's report and appeal, and a friend has donated to this committee an abbreviated edition of her report for distribution

herewith; but a statement of a recent case will illustrate the urgent need of public help.

A few years since, E. F. DeCelles, of Los Angeles, sold to the Hon. Chas. Maclay and Judge Widney the San Fernando grant, inherited by him from his father, to whom it was granted by the Mexican Government, which grant contained a clause excepting the land occupied by the Indians. An old Indian named Rogerio occupied ten acres, the bounds of which were clearly defined, and upon which he has for a number of years paid taxes. When the deed was made out, the clause in the old grant excepting this land of the Indian was not incorporated in it. Mr. DeCelles refused to sign it unless that clause was inserted, until assured by his attorney that it was not necessary for the protection of the Indian, inasmuch as the land was not his, and he could convey by deed only what he owned. This, with the assurance of Messrs. Maclay and Widney that the Indians would never be disturbed, induced him to sign the deed without the excepting clause. Notwithstanding this assurance, these gentlemen soon brought an action for the ejectment of Rogerio and his family. Judgment was based wholly on a technical mistake of his attorney, and not on the equitable of legal rights of the plaintiffs, and a writ of ejectment was issued last winter.

The manner of ejectment was as cruel as the fact was outrageous. Rogerio was over eighty years old, and his wife and another woman of nearly equal age, with five or six other persons, constituted his household. The sheriff removed them by force in the midst of the winter, tumbled the two aged women with all their effects, including Rogerio's blacksmith tools, fuel, chickens, etc., into a wagon, and dropped them by the roadside, where they lay without the slightest protection, and without food, excepting parched corn, for eight days, when the rainy season was at its worst, while the old man went to Los Angeles to get permission from the priest to occupy an old dilapidated shed connected with the old mission church. His tools, fuel, baskets and other possessions were pilfered; and it being thought by many that the old man must have money buried under his house, as he had for many years done the blacksmith work for that part of the country, diligent search was made for that. The old wife died of pneumonia, brought on by the exposure, and the old man is a homeless wanderer.

A fine spring of water on this land was one main object of this dispossession; and it may interest some to know that these plaintiffs purpose erecting a *Theological Seminary* on this property.

This sad story is told, not for the sake of Rogerio, for his case is without remedy, but to call attention to the fact that the title by which some five or six hundred other Mission Indians in Southern California, *Christian, civilized, and self-supporting*, hold their homes, is to-day in like jeopardy, and unless steps are taken at once to prevent it, they will soon meet a similar fate.

A suit has been pending in the Court of San Diego County for the ejectment of some two hundred of these same Mission Indians from the San Jacinto

grant,—the Saboba case, the first mentioned by Mrs. Jackson in Exhibit B of her report. Government appointed counsel to defend them, and afterward even refused to allow them their necessary expenses. The case went against the Indians by default, but was restored to the calendar, and counsel again appointed at the earnest request of the Indian Rights Association. But the Government attached to this appointment the condition that this service should be without compensation. This Association, from a special gift of a Boston lady for the purpose, guaranteed compensation, and the Government special counsel then took up the case, which has been decided against the Indians. Appeal has been taken to the Supreme Court of the State, and it is proposed to carry it, if necessary, to the Supreme Court of the United States. To make this appeal it was necessary that an indemnity bond should be given, and the Secretary of the Indian Rights Association is holden to the amount of \$5,300.

The owners of other grants, whose titles to their lands are clouded by the Indians' right to them, are waiting the result of this suit; and if it be gained by the plaintiff, they will proceed at once to eject the Indians from their homes.

The Committee, on legal assistance for these Indians, appointed at the Lake Mohonk Indian Conference has waited for Prof. Painter's new investigations in California in its behalf, and for developments in Washington, before pressing this appeal for funds, but now feels it unsafe to rely on Government action alone. The Committee requests that the funds may be committed to them with a measure of discretion as to their use within the general purpose of defending the rights of the Indians.

A VIEW OF THE UNITED STATES.

OUR friend William Tallack, an active worker in the Peace movement in England, (for which William Pollard, one of the three authors of "A Reasonable Faith," is also a regular or occasional lecturer), contributes to the London *Herald of Peace*, an article on "The Great Peaceful Republic," inspired by the facts given in Andrew Carnegie's recent book, "Triumphant Democracy." (Andrew Carnegie, a Scotchman by birth, is one of the owners of extensive steel and iron works at Pittsburg, and a very wealthy man. His book is an ardent eulogy of the United States, for the advantages it offers in every way, and he gives a vast array of facts to support his praise.)

William Tallack, in his opening paragraph, intimates that "on some points, Mr. Carnegie's pictures are more rosy tinted than the actual aspects of affairs really warrant. For example his optimistic statements respecting crime and pauperism in the United States are certainly open to grave challenge when tested by the official returns and general statements of American authorities themselves. Crime, vagrancy, beggary and imposture are far more rampant in the States than in the mother country; and, further, are rapidly increasing in the former, whilst undergoing a decided check, if not considerable decrease, in the latter. Murders and violence are terribly frequent in many of the States, though Mr. Carnegie overlooks

the fact. Again, every observant traveler finds misery and overcrowding almost as marked features in New York and Philadelphia, as in London or Liverpool." We quote this paragraph, in order to remark that W. T. is plainly under misapprehension as to the facts, especially when he says of crime, vagrancy, beggary, and imposture that they are "far more rampant" in the United States than in Great Britain. Any statistics that appear to show that condition of things are obviously untrustworthy. There is, it is true, too much of all these evil conditions among us, but the general situation of our people is exceptionally good. Moreover, we are obliged to ascribe much of the crime, vagrancy, beggary, and imposture with which we are afflicted,—especially in the cities and towns,—to the presence of great numbers of newly-arrived people. Among these are often persons who have been well known at home as criminals, and are sent or allowed to come by the authorities in Europe. Constant vigilance on the part of our officials in the sea-ports is required to guard against this outrage upon us, and also against the wholesale importation of paupers. Those of our people who are settled in their citizenship,—who have been here one or two or more generations, are peaceful, law-abiding, and industrious, as well as intelligent. Thus Andrew Carnegie, in his book, speaking of the really "American" laborer, says:

"Among his amusements is found scarcely a trace of the ruder practices of British manufacturing districts, such as cock-fighting, badger-baiting, dog-fighting, prize-fighting. Wife-beating is scarcely ever heard of; and drunkenness is quite rare. During all my experience among working men, I have rarely seen a native American workman under the influence of liquor; and I have never known of any serious inconvenience, or loss of time, in any works, resulting from the intemperance of men."

William Tallack, having made the reservation which we have alluded to, praises freely the United States Supreme Court, and the Senate, and finds in the powers and functions assigned to them a clue to the precepts and orderly system of American government. He quotes the Marquis of Salisbury, the present prime-minister of England, as saying that he envies the Americans "their magnificent institution of a Supreme Court," and remarks for himself that it "is, in fact, a working and executive Court of Arbitration for the several States and Territories, which make up the great Union. Whenever a dispute arises between one State and another, or between any State and the central government at Washington, the decision of the Supreme Court of the nation is final and binding upon all. . . . It has, in some respects, more exalted functions than either the President, or the Senate, or the House of Representatives. For it is the sovereign custodian of the integrity of the Constitution of the United States; and, if even the legislative chambers pass any measure inconsistent with the tenor of the Constitution, the Supreme Court has power to veto such legislation. And its decision, on such points, is final."

William Tallack further says: "Another noble institution is the American Senate. It also is one

which Britons may well envy. For it has finally controlling power over even the President and his Cabinet, in respect to all foreign treaties and declarations of war. All ambassadors and foreign agents must be approved by this body. Hence it exercises a powerful check against such disasters as those which 'jingo' partisans, or hasty-tempered ministers, and military or naval officers have so often plunged the English nation into. . . . Would that any similar body could have prevented British Liberal or Conservative Cabinets from the wretched and costly fiascos in Egypt and the bombardment of Alexandria!"

Our friend is quite right, undoubtedly, in calling the United States a "great peaceful republic." The general temper of the people is against warlike enterprises, and his reference to the fact that the regular army only consists of 25,000 men, (it very seldom has that many actually in service), is a citation pertinent to the case. Our great advantages over the nations of Europe are two: (1) The good fortune of our detached situation, which removes us from such international jealousies, intrigues, and aggressions as now threaten Europe with a bloody war, and perpetually menace the maintenance of peace; and (2) the popular system of government, by which each citizen not only feels that he has a voice, but also a responsibility. The burdens laid even upon the comparatively free people of England by the inherited privileges and excessive possessions of the ruling classes are a grievous weight upon the general community. These we escape, and while our prosperous circumstances, exhibited so graphically by Andrew Carnegie, come in part from our country being new, and richly endowed by nature, it is the possession of social and political rights that does most to assure our continued welfare.

H. M. J.

BAYARD TAYLOR ON KINDNESS TO ANIMALS.

IN the first place animals have much more capacity to understand human speech than is generally supposed. Hindoos invariably talk to their elephants, and it is amazing how much the latter comprehend. The Arabs govern their camels with a few cries, and my associates in the African desert were almost amused whenever I addressed a big dromedary who was my property for two months; yet at the end of that time, the beast evidently knew the meaning of a number of simple sentences. Some years ago, seeing the hippopotamus in Barnum's Museum looking very stolid and dejected, I spoke to him in English, but he did not even move his eyes. Then I went to the opposite corner of the cage, and said in Arabic, "I know you, come here to me!" He instantly turned his head towards me; I repeated the words, and thereupon he came to the corner where I was standing, pressed his huge, ungainly head against the bars of the cage, and looked in my face with a touching delight while I stroked his muzzle. I have two or three times found a lion who recognized the same language, and the expression of the eye, for an instant, seemed positively human.

Few persons are aware of the great effect which quiet speech exercises upon the savage dog. A distinguished English poet told me that he was once walking in the country with Canon Kingsley, when they passed a lodge where an immense and fierce mastiff, confined by a long chain, rushed out upon him. They were just beyond his reach, but the chain did not seem secure; the poet would have hurried past, but Kingsley, laying a hand upon his arm, said, "Wait a moment and see me subdue him!" Thereupon he walked up to the dog, who, erect upon his hind feet with open jaws and glaring eyes, was the embodiment of animal fury. Kingsley lifted his hand, and quietly said, "You have made a mistake; you must go back to your kennel!" The dog sank down upon his fore feet, but still growled angrily; the Canon repeated his word in a firm voice, advancing step by step as the dog gave way. He continued speaking grave reproof, as to a human being, until he had forced the mastiff back into his kennel, where the latter silently, and perhaps remorsefully, lay down.

The extent to which a horse also may be taught to understand speech is not generally known. The simple fact that he likes to be talked to makes him attentive to the sounds, and I am convinced that in a great many cases he has an impression of the meaning. I have at present, a horse who had served his country during the war, and came to me only after its close. His experience while on scouting service, made him very suspicious of any grey object, as I soon discovered; he would shy at a fallen log in a thicket, a glimpse of a mossy rock, or a laborer's coat left in a fence corner. By stopping him whenever this happened, and telling him, in an assuring tone, that there was nothing to fear, he was very soon completely cured of the habit. But he still lifts up his head, and would, if he could, cry, "Ha! ha!" when he hears the sound of the trumpet.

The affection and fidelity of the horse have always been admitted. My first acquaintance with these qualities was singular enough to be related. When a boy of fourteen, I was walking along a lonely country road with a companion of the same age, and came upon an old grey horse, standing in the middle of the track, over a man who was lying upon his back. We hastened up to give assistance, but presently saw that the man, instead of being injured, was simply drunk. He had tumbled off, on his way home from the tavern, and a full bottle of whisky, jolted out of his pocket in falling, lay by his side.

The fore feet of the horse were firmly planted on each side of his neck, and the hind feet on each side of his legs. This position seeming to us dangerous for the man, we took the animal by the bridle and attempted to draw him away; but he resisted with all his strength, snorting, laying back his ears, and giving every other sign of anger. It was apparent that he had carefully planted himself so as completely to protect his master against any passing vehicle. We assisted the faithful creature in the only possible way, by pouring the whisky into the dust, and left him until help could be summoned. His act indicated not only affection, involving a sense of duty, but also more than the one process of reasoning

My horse had a playful habit of snapping at my arm when he was harnessed for a drive. I always talk to a horse before starting, as a matter of common politeness. Of course, I never flinched, and his teeth often grazed my sleeve as he struck them together. One day, more than a dozen years ago, he was in rather restless spirits, and snapped a little too vigorously, catching my arm actually in his jaws. I scarcely felt the bite, but was very much surprised. The horse, however, showed such unmistakable signs of regret and distress that I simply said, "Never do that again!" And he never did. From that moment he gave up the habit of years; he laid back his ears, or feigned anger in other ways, but he never again made believe to bite. This, certainly, goes far beyond the temporary sorrow for an unintentional injury which may be referred to an animal's affection. What else is conscience than knowledge of wrong made permanent by a memory which forbids the repetition of the wrong?—*Herald of Peace (London)*.

THE NEW ENGLAND PERSECUTIONS.

[An article in the *Atlantic Monthly* for the present month reviews very favorably the book, by Brooks Adams, just issued by Houghton, Mifflin & Co., Boston, entitled "The Emancipation of Massachusetts,"—the meaning of this title being the change in the colonial system of Massachusetts, (between 1684 and the period of the Revolutionary War), from a "theocracy," in which the ministers were the ruling class, to a freer and more popular government. The book is very severe upon the sacerdotal control; the review in the *Atlantic* speaks of it, however, in the following terms.—*EDS. INTELLIGENCER AND JOURNAL*.]

MR. ADAMS has told the story of this "theocracy" with graphic force and unsparing fidelity: of the means by which it assured and consolidated its power; of the daring obstinacy with which it resisted every attempt to bring it under correction of the English court and the common law; of the wretched system of judicature it established, and its consequent travesties of justice; of its contests with the "Antinomians," the Baptists and the Quakers; of its excesses, cruelties, enormities, in these contests, particularly the last; of the ultimate forfeiture of its patent so dreadfully abused, and its loss of immediate supremacy; of the witchcraft craze as the lurid afterglow of its day; of the liberal revolt within its own ranks, which reduced its influence as it had already been reduced in direct power: of the rise of the legal profession to represent, as against sacerdotal improvisation, the long-grown tradition, the sober spirit, and tried methods of secular justice; and so on to the end, which is reached with the opening of the war for independence. Now, when a New England historian treats of those times, his power to see the facts in a dry light is tested especially by the case of the Quakers; and the test has too generally been ill-sustained. Labored and persistent attempts have been made to excuse the Puritans, while mildly censuring them, and to throw the chief blame of the persecution upon its victims. It has been said that the conduct of the Quakers was so disorderly, anarchical, and indecent as to drive the authorities beyond all bounds of patience, and to force them, in mere de-

fence of civil order, upon a severe line of action. By confounding dates, by putting effect for cause and cause for effect, by reckless exaggeration and still more reckless assertion, without evidence and in contempt of evidence, this style of representation has been plausibly supported, and, seconded by local feeling, has been commonly accepted as true. One can see that it prevails more or less with historical writers whose desire to be simply just is quite apparent. Mr. R. P. Halliwell, in his ironically named *Quaker Invasion of Massachusetts*, has exposed unanswerably the quality of those pretences; but he is of Quaker descent, and wrote quite obviously with the special feeling of a Quaker. In the present work, however, a son of the Puritans tells the sad tale to the like effect. With a strong hand he brushes aside the entire cobweb of apology, and permits the naked facts to appear in their proper ugliness. We are heartily glad of it. The persecution was a shame to the times in which it took place, but the attempt to cloak its nature is a shame to our own. And Mr. Adams has not only made clean work at this point; his book as a whole is instructive, suggestive, and painfully interesting. Every page bears the marks of a penetrating mind, severe intellectual sincerity, assiduous research, and a disposition to see the particular case treated of as representative of processes in world-history.

EDUCATIONAL.

METHODS OF TEACHING GEOGRAPHY IN THE PRIMARY GRADES.

In the report of the last Educational Conference, printed two weeks ago, the question of Geography was merely alluded to, as it was felt that the subject was deserving of a more extended notice than could be given at that time, and it is hoped nothing has been lost by this delay. Four interesting essays were read, prepared for the occasion by Mary J. Elliott, of West Philadelphia, Ella M. Turner of Wilmington, Delaware, Ida R. Bonner, of Moorestown, N. J., and Kathleen R. Carter, of Wallingford, Pa. There was a very general agreement among them as to the manner of presenting the subject, the differences being mainly in details, and a very correct idea of the outline of the methods given may be had from the shortest essay, by M. J. E., which is as follows:

FIVE MONTHS' EXPERIENCE IN TEACHING GEOGRAPHY IN THE LOWEST GRADE.

The teacher enters the class-room for the first lesson and twelve little, inquiring faces, most of which she had seen but once before, are fastened upon her. She announces that they are going to spend the time to-day in getting acquainted and learning where they live, so that if she should want to come to see them, she would know the way. Each one is then asked to tell how he came to school and almost all are able to do so. One, however, came with mamma, and mamma knew the way. Yes; but the teacher suggests, mamma may not always be able to come. So each child is asked to help him think how he came. After numerous suggestions and much questioning he remembers the way, and he goes home and tells mamma she need not take him to school to-

morrow morning. Just before the bell rings some one remarks, "Teacher has not told the way she came, and we do not know how to go to see her." One little boy, however knows. He lives quite near teacher and can tell just the way.

The second lesson was spent upon what was seen on the way to school; and the third, upon what can be seen from the class-room windows. Then they were ready to build the vicinity of the school. In this work the sand table was used, and toy houses, not the best which can be procured but, in order to save expense, some which the teacher played with herself when a child. After the sand work, or play more properly speaking, slates were used and a drawing made from memory of the work done in sand. Directions were next taught, and the little poem, "This is East and this way West," already taught by the teacher of reading, was of much assistance. Many imaginary trips were taken across the river to Wanamaker's, the Public Buildings, Pennsylvania Railroad station, etc. The conversational lessons were followed by the sand work upon the vicinity visited.

The trip to the Public Buildings gave us food for many lessons. The teacher announces that where the Public Buildings now stand was once an open square and it was named after a great, good man. Then followed, in brief, the story of Wm. Penn, without giving the name the children guessing it at the end of the lesson. Several lessons were spent upon Penn, the Society of Friends, the age of the City, meaning of the names Philadelphia and Pennsylvania. The picture of Penn, his little house in Letitia street, the slate-roofed house, etc., were shown. The plan of the city was next explained; squares named, and brief accounts of Franklin, Washington, Rittenhouse, and Logan given. On one occasion we were ready to work with sand and in pouring it out it piled up in such a way that one of the children remarked that it looked like a volcano. Then followed the question from one of the class, "What is a volcano?" But our first speaker was ready with his answer: "A mountain, which throws out fire, smoke, and melted rock, which they call lava." It happened that the teacher wore a pin made of lava, which was shown. Our first speaker continued, "I know the name of a volcano, too. It is Vesuvius." "O, what a hard word!" some one replies, but all try to pronounce it and almost all succeed. Now follows the question, "Where is Vesuvius?" And the answer came, "Way across the ocean in a country shaped like a boot." Then the map was shown, the boot hunted, and the name of the country given. Some one observed, "It looks as if Italy were kicking something into the water." Yes, that is an island, and its name is Sicily." The children were able to discover for themselves the definition of an island and point out other islands.

We have endeavored to keep our work within our own State, but at times we have wandered far away, but never leading, always being led. The teacher is the helmsman; she directs the course, but she must steer to the desired havens or there will be mutiny among her passengers.

Full justice cannot be done the remaining articles

simply by making extracts, but that seems the best that can be done. Ella M. Turner says: "As far as primary work is concerned, the teacher should have individuality and spontaneity enough to discard patterns. Her work, we all know, if well done, is most difficult, yet most pleasing and important. She needs to be a text book on every subject which interests a child, and more, she needs an appreciation of the child's mind and of the fact that she holds a key tounfold it. . . . The study of geography means more than a description of the earth's surface. It includes mineralogy, astronomy, geology, zoölogy, physiology, philosophy and botany. Where does it end? If we appreciate these sciences enough to delve into them ourselves, we ought to be able to lead the child-mind to them. . . . We are told that the imagination, next to the direct action of the senses, is the most important of all mental powers, and that a child's life would indeed be a sad one were it not for its own bright, self-created world. We find so many ways delightful to the children in which to use this faculty! We have had very pleasing lessons about what we have seen along the streams,—rocks, birds, flowers, woods, hills,—how crooked the streams are, and why; how they are narrow at some places and wide at others; where the rain goes when it falls, how far down it goes and what good it does; when it comes out of the ground; where the river gets its water, and its uses. In fact the philosophy of geography may begin as soon as the child can begin to generalize. We have represented our own little State, Delaware, upon the moulding board, its physical features, outlines, boundaries, food, productions, and in connection talked of the history. . . . We have had talks about the globe and its motions, with their effects, and have tried to travel with the children to foreign countries and talk about what we see there; the appearance and customs of the children especially, as this always touches the heart of a child. The story of 'The Seven Little Sisters' and 'Each and All,' published by Lee & Shepard, we have read or have them read it. The text is about equal to a Third Reader. We talk about how people live together in families, towns, cities and states, and why some one should govern them as well as at home and at school. . . . We combine with geography, language, penmanship and reading, and it is our experience that what is taught indirectly often makes the best impression. When we have talked in class of an especially interesting subject, instead of presenting a new topic the next day, we have the class write a pretty story about the last lesson. The children suggest difficult words and we write them on the board, trying to be very careful to have the children write no word which they are not certain they can spell. When we are too busy to answer questions, they leave blank places in their story and when they come to class to read, we see that these spaces are filled. Francis Parker says, 'Compare the teaching of real geography that delights children at every step, that trains class observation, lays the foundation for the development of imagination and forms the elementary steps of all physical sciences, with the rote learning of a mass of dry, disconnected facts found in so-

called primary geography. Which does the most good is a question I leave for you to decide.' "

I da R. Bonner says: "Geography should be taught the child when it first begins school work, but no book should be used until the pupil has had oral instruction at least two years. The pupils having been taught some of the simpler geometrical figures, begin their work in this study by modeling the school-room, using pieces of paper for doors and windows, because they have the objects before them and are familiar with every part of it. Next take the school-yard and then the locality of the school, etc. Descriptive definitions are best taught by the use of sand moulded into the required shape, that the child may learn from observation, rather than from memory alone. Take the hill for the first object lesson, because all are familiar with that, and let each child mould one with the sand, and as all will be different, you will thus illustrate, also, the fact that all natural hills are not of the same size. A large hill forms the mountain, and a few questions will draw out the meaning of the terms summit, base, slope, the teacher giving them their proper names. Arranging the mountains in rows, we have mountain ranges, and these rows constituted the mountain systems. As the ranges are formed of different mountain peaks, we show the pupil the low land between them forming valleys and passes. . . . The teacher should always have new matter, both interesting and instructive, to add to the lesson, and every town or object studied should, when practicable, have a fact connected with it. In this connection Scribner's Geographical Reader will be found to contain much useful information, and is an excellent supplementary work."

From K. R. C.'s essay a few extracts must suffice: "We must teach geography as other sciences are taught. The primary facts on which the conception of the whole is based should be acquired by actual observation. In zoölogy we have the children handle their clams or fish, in botany the flowers and leaves, but how are the mountains and oceans to be grasped? The whole, of course, cannot be handled, but the parts can be observed and the whole formed in miniature. The great biological generalizations are to the facts of zoölogy and botany what the observations of the child are to conceptions of the world. We teach the seen to aid the imagination in picturing the unseen." She laid out a course of work in harmony with these brief extracts which she believed could not be done in less than three years, "and the teacher who has covered the ground in that time, or has led the children to cover it has laid the foundation for a house as large as the universe."

A brief discussion followed the reading of these papers, participated in by Aaron B. Ivins, who would always hang maps on the north side of the room, who would call the attention of teachers to the different places where the sun rises and sets, and the different lengths of the morning and afternoon, and who would insist on having things thoroughly impressed upon the mind; by Belle Shortlidge, who put in a plea for the text-book; by Clayton Lippin-

cott, who would have pupils familiar with home geography; by Joseph Fussell, who united with the views of the essayists; and by Emma Worrell, who would teach up, and not down, and not dwell on things already known.

H. R. R.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SECOND MONTH 12, 1887.

ANTIQUARIAN RESEARCH.

IN this busy, bustling, inventive age, we find ourselves hurried along with the current of activity, and wonder what the outcome of it all will be. We scarcely stop to reflect upon the influence such energy and stimulation of brain-force will have upon the generations of the near future, or to inquire as to the capabilities of the human mind for development to meet the strain and pressure it involves.

Yet the present, with all that it brings to us of investigations in the broad fields of Science, and the application to the comfort and convenience of everyday life, of what these investigations disclose, is not all that occupies the thought and taxes the energies of the best enlightenment of the race. The far distant past is coming in for a larger share in these inquiries, than it has ever claimed in any previous period; backward as well as forward, the centuries are unrolling, and we are made quite familiar with the social and national life of tribes and communities whose very existence is so remote as heretofore to class them with the mythical and legendary peoples of unhistoric antiquity.

The results of this persistent research among the accumulations of the ages are affecting modern thought, even more if possible than all the new discoveries in science and the inventions that have followed in their applications to the needs of the human family. And this because what man has recorded of himself, of his thoughts and his motives, the passions that moved him, and the hopes that were his inspiration, shows a continuity of feeling in the race that links the most distant past with the present in one common relationship.

This is true of all antiquarian researches, whether pursued among the ruins of distant eastern civilizations or the ruder mounds and monuments of our own continent. In all the fields of exploration the results already achieved add to the general desire for further discovery. Ancient languages and dialects without number are studied with an enthusiasm that

to the ordinary mind is simply marvelous. Exploring expeditions undertaken at the expense of several governments, or sustained by individual support, in our own country, are constantly adding to our stock of knowledge in this direction.

But the main interest gathers around the Assyrian and Egyptian discoveries, as these bear upon many points in the Hebrew Scriptures that have to this time been of doubtful interpretation. The identification of the names of rulers and of places prominent in these records with men and cities in secular history, through seals and cylinders, and tablets, that are as perfect as if the products of our own age, is among the most convincing proofs of the general accuracy of the Scriptures, and is clearing away many of the difficulties that have heretofore disturbed translators and Bible students. What an amount of study and deep searching among the musty rolls and archaic inscriptions of antiquity it has required to do all this, and make it possible to translate lines and emblematic devices on seals and cylinders inscribed a thousand years before Babylon became the seat of empire. And this has been accomplished, and more than this, for among the best preserved and most interesting that have yet been exhumed, are seals bearing the name of a king of Ur of the Chaldees, who reigned several centuries before Abram was called to leave that idolatrous people.

There are many amongst us who can see no possible advantage in this expenditure of thought and treasure among the ruins of empires and states that have long ago fulfilled their missions or filled up the measure of their iniquities, but to the student of humanity who recognizes that the present is born of the past, and what we are now is mainly the product of what has gone before, every lesson from the past has its place and its teaching;—and what is of more value to us than all else that these researches reveal to us, is the fact, that voluptuousness and the vices incident thereto brought ruin and overthrow, in the past, as they must continue to do, to every people who give themselves up to sensual gratification.

EDITORIAL NOTES.

THERE is now a considerable amount of literature on the Indian question in its modern aspects, and those who are buying miscellaneous books, not excluding fiction, for libraries, public or private, may find the following list of works on the subject useful. We find it in an exchange paper:

"A Century of Dishonor," by Helen Hunt Jackson; "Ramona," by the same; "Indian Myths," by Ellen R. Emerson; "Se-quo-yah; the American Cadmus," by George E. Foster; "Life among the Piutes,"

by Mrs. Hopkins, the Pinte princess; "The Hidden Power," by Tibbles; "The Massacres of the Mount-ains," by J. P. Dunn; "The Indian Question," by Otis; "The Indian Question," by Walker; for juveniles, "Two Arrows" and "The Talking Leaves," by Stoddard; and "The Story of Chief Joseph," by Martha P. Lowe.

* * *

A FRIEND, in sending us the notice of a marriage which was performed in one of our meeting-houses, adds: "These quiet, simple marriages in public are becoming so rare in the community that the house was filled with spectators anxious to see 'a Quaker wedding.'" While the practice is almost uniform now of having weddings, though under the care of a monthly meeting, in private houses, there are cases where for convenience or by preference they are held as of old in the meeting-houses; and these seem to have rather increased in recent time.

* * *

A FRIEND in a Western State, closing a business letter, adds the following: "I want thee to impress upon the minds of the members of our Society the necessity of using our plain language in all our business transactions. I think the dropping of it one of the greatest causes of our young members being ashamed to say 'thee' in public."

* * *

DURING the canvass preceding the election of last year, a publication called *The Safe Ballot* was issued in Philadelphia, under the direction of a number of those interested in the political prohibitory movement. Exertions are now making to reestablish the paper, in the ownership of a stock company, and Oliver S. Fell is soliciting subscriptions to a special fund of \$5000 for the purpose. At his suggestion we make known these facts for the benefit of any who may be interested.

MARRIAGES.

HAINES—WOOD.—First month 27th, 1887, by Friends' ceremony, in Pipe Creek Meeting-House, Carroll county, Md., Milton T. Haines, and Mary E. Wood.

THORNE—SMITH.—At Unionville, Pa., Second month 2d, 1887, with the approbation of Kennett Monthly Meeting, of which they are members, Ellwood Thorne and Martha Seal Smith.

DEATHS.

COHU.—Suddenly, on First month 11th, 1887, Joseph S. Cohn, in the 68th year of his age; a member of New York Monthly Meeting.

HANSELL.—First month 15th, 1887, Hannah, widow of James S. Hansell, formerly of Philadelphia, daughter of the late Richard and Hannah Buzby Heaton, in her 77th year; a member of Anconas Preparative, and Burlington Monthly Meeting, N. J.

JAMES.—At her residence, Philadelphia, Second month 1st, 1887, Martha, widow of Jesse James, formerly of Byberry, aged 88; a member of the monthly meeting of Friends held at Green street, Philadelphia.

MOORE.—At the residence of his son-in-law, Benjamin McFadden, in Penn township, Chester county, Pa., on the 11th of First month, 1887, Jeremiah Moore, in the 84th year of his age; a member of New Garden Monthly Meeting. He was the oldest son of Jeremiah and Phebe Moore, of Centre county, Pa., where he was born the 12th of Fifth month, 1803. When four years of age his parents removed to Sadsbury township, Chester county, Pa., where he grew to manhood. In 1831 he was married to Elizabeth W. Ely, under the care of Solebury Monthly Meeting, Bucks county, Pa. After the death of his wife in 1874, he sold his farm and retired from business. We may truly say he lived a long and useful life; was a member of Sadsbury Preparative and Monthly Meeting 58 years; an overseer and clerk 12 years. He took great interest in the welfare of the Society, which continued as long as he could talk; when too feeble to attend meeting, was always anxious to hear from his friends.

He entertained a great many traveling ministers and other Friends, with whom a warm and lasting friendship existed.

Being an abolitionist from principle, his home became a station on the underground railroad, and many poor slaves he assisted on their way from bondage. I have heard him relate many interesting incidents in connection with it. During the Christiana riot in 1852, he was actively engaged in giving aid and comfort to those arrested. Twenty-five Southerners and U. S. officers went to his house and demanded the body of a colored man; on refusing to tell where he was, they threatened to shoot him; he stood firm and unflinching, till the officers interfered and forbid them touching him.

He was also a strong and consistent supporter of temperance; and refused to sell cider to any one for drinking purposes. I remember one incident. He had sold a barrel of new cider to a professor at Lincoln University, delivered it, and was rolling it out of the wagon, when the Professor remarked, he would use it to drink until *too hard*, then let it go to vinegar. Our friend said to him: "If thee is going to drink it, I cannot let thee have it," rolled it back into the wagon and took it home.

He was confined to his bed twelve weeks with the exception of being lifted into the chair a few times, and was very patient and considerate of those who waited on him. The last few weeks he was too weak to talk much; but his mind with few exceptions was clear. He had been very dull of hearing for a number of years, but the last two weeks of his life, his hearing returned, so that he could understand the ordinary voice. The day before his death he bidd all his children farewell, recognizing each one. He passed quietly away, like one falling into a sweet sleep; his countenance wearing that heavenly expression so often remarked and spoken of by those who viewed the remains.

His request to be buried very plainly and simply was carried out. His funeral was held at New West Grove meeting-house on Seventh-day, 15th inst., where testimony was borne by several ministering Friends. W. M. S.

Jennersville, First month 31st.

PARRISH.—In Philadelphia, on the evening of First month 21st, 1887, Alfred Hennen, son of Alfred and Kate Broadwood Parrish, aged 1 year and 5 months.

SMITH.—At her residence, near Buckmanville, Bucks county, Pa., Second month 1st, 1887, of paralysis, Elizabeth, widow of Samuel Smith, in the 68th year of her age; an elder of Wrightstown Monthly Meeting.

CORRECTION.—In the notice of the death of Elizabeth H. O'Neill, given in No. 5, the name of her parents should have read Cary and Eloisa, (instead of Elvira.)

SCRIPTURE LESSON NO. 8.

SECOND MONTH 20TH.

ABRAHAM PLEADING FOR SODOM.

TOPIC: INTERCESSION.

GOLDEN TEXT:—"The supplication of a righteous man availeth much, when he is working." James 5: 16.

READ GENESES, 18: 1-33; Revised Version.

TIME, probably 1897 B. C.

PLACES, Helbon, where Abram still dwelt, Sodom, and the cities of the plain in the valley of the Jordan.

Fifteen years have passed since the "Covenant" which formed the subject of our last lesson. In the meantime Ishmael, the son of Abram and Hagar the Egyptian handmaid of Sarah, is born and the name Abram, which means "exalted father," is changed to Abraham—"father of a multitude."

The low state of morality in that far off time allowed of usages that were deviations from the primitive relations of man and woman, especially when the wife was childless; as was the case of Sarah the wife of Abraham. Jesus taught emphatically that in the beginning this was not so,—that the Divine Being when he gave the one woman, Eve, to the one man, Adam, established the true relation. Departure from this divine ordination has led to untold wrong and degradation, in which woman has been the greatest sufferer.

Sorrow came to the household of Abraham, a few years after, and Hagar and her child were sent out into the wilderness, at the instigation of her mistress.

This incident forms a sad background to the sweet domestic picture which follows. Abraham's tent is still in the shade of the oaks of Mamre, and this faithful "friend of God" still waits the fulfillment of the Divine promise "In thee shall all the nations of the earth be blessed."

Three strangers present themselves at the door of the tent. They are courteously received, after the custom of the age. Water is brought to wash the feet, and while Abraham hastens to the herd for "a calf tender and good," which the servant dresses, Sarah makes cakes of fine meal; these with butter and milk, and the calf, are set before the stranger guests, with the true hospitality of domestic life more than 3500 years ago. After the repast is finished and the promise that Sarah shall have a son is renewed, the three men resume their journey, accompanied by Abraham to show them the way. As they go towards Sodom, one whom Abraham addresses as "the Lord," makes known to him the great wickedness of the people of Sodom and their certain and immediate destruction. While this conversation is going on the two men continue their journey, leaving Abraham pleading with the Lord for the people of the doomed city. It is in this memorable interview that Abraham uses those assuring words, that have reconciled multitudes in after times to the dispensations of providence, "Shall not the judge of all the earth do right?"

THIS LESSON TEACHES

1st. The duty of hospitality. "Forget not to show love unto strangers; for thereby some have entertained angels unawares," is an injunction that we do well to remember.

2d. That it is the privilege of the righteous to intercede with God for those who have gone astray and are leading sinful lives.

THE "LAND IN SEVERALTY" BILL.

EDITORS INTELLIGENCER AND JOURNAL:

I WAS sorry to see some time ago in the INTELLIGENCER AND JOURNAL an account of the "Mohonk Conference," and afterwards a communication on the same subject and of the same import, with never a word of comment or condemnation from the editors, which was equivalent to an endorsement of the Mohonk fraud, by your journal. This is certainly to be greatly deprecated by all friends of the Indian, as the INTELLIGENCER is looked upon as a staunch and reliable advocate of Indian rights. Understand me; I do not claim that it intentionally takes the wrong side, but only that this is one more proof of man's fallible judgment and his liability to be deceived, and editors are only men, or women.

The false prophets in this case are professed friends of the Indians, but in reality are wolves in sheep's clothing. Of this class are some of the leaders, the head and front, (in manipulating the wires), of the "Indian Rights Association. That Senator Daves is, (or has been), in collusion with some of the most treacherous and fraudulent Indian agents, is not difficult of proof.

That the "division of lands in severalty" bills before Congress are only miserable subterfuges to rob the Indians of their last lands in North America all well informed people know. It is a scheme of "cow boys and land grabbers." That the Indians are not capable of coping with wily and treacherous white men in way of bargaining, etc., the Indians themselves well know. T. A. Bland, general agent of the "National Indian Defence Association," and editor of *The Council Fire*, spent some time last fall with the Indians, and reports that all the Indians and friends of the Indians, such as teachers, missionaries, agents, etc., with whom he came in contact, are a unit in regard to the "allotment of lands in severalty." All oppose it. The entailment of the land for a term of twenty-five years is looked upon simply as a sham and a fraud to deceive honest people.

The high sounding title and professions of "Indian Rights Association" is sufficient to "deceive the very elect," the honest people who have some regard for the rights of the defenceless.

When a government is so manipulated by cow-boys and land grabbers, aided and abetted by their paid allies, as to totally ignore former treaty stipulations, and proceed to dispose of the last vestige of lands, which have been solemnly pledged to the Indians—as a last home on this continent which was once theirs, and of which they have been robbed by force of superior numbers and the most revolting persecutions,—even the agents who have been appointed by our government to see that our treaty stipulations were carried out have been treacherous, both to the Indians and to our government—and that disposal is contrary to the known wishes of the Indians, some tribes of whom have been driven from one allotment to another for generations, by our Christ-

ian (?) government, and have had their lands "allotted in severalty," only to find that treacherous white men were too unscrupulous and wily for them to deal with, and have lost their all; it is time for the friends of the Indian to wake up, and look around them and determine to not be led by the "false prophets."

The heart of the American people is right, if we could only reach their minds, and convince them of the fact, but there are so many crying "Lo, here!" and "Lo, there!" that it is difficult to reach the people and convince them. Now that slavery is abolished, the liquor question, etc., all have their false prophets; those that cry "Lo, here!" and "Lo, there!" while the people are led astray.

To those who wish more light on the Indian question let me say send \$1. to T. A. Bland, 1121, 10th street, Washington, D. C., for the *Council Fire* for one year, and read the statements of facts, presented by those who are making this question a study, and are devoting their time to it.

PAUL TOMLINSON.

Cedarville, Ohio.

[The communication above is in no particular united with by the editors of the *INTELLIGENCER* and *JOURNAL*, except its wish to preserve the rights, and promote the welfare of the Indians. The "land in severalty" bill, (which has now become a law, having been signed by the President), we regard as a forward step, and it has the general approval, so far as we know, of those who have been most unselfishly devoting themselves to the Indian cause. Similar measures were urged upon Congress, by Samuel M. Janney and other Friends associated with him, at least ten years ago. The course of the *Council Fire* and its editor is regarded as mischievous and unwise by many of our most earnest and trustworthy Indian workers, and so far as the Mohonk Conference is concerned, we need hardly say that we know of no other gathering or tribunal likely to be either better informed or better intentioned on the Indian question. We have chosen to let our correspondent relieve his mind, but only because we wish to give as little room as possible to pretences that we are unwilling to allow free discussion, on proper subjects.

That the "land in severalty" bill will always work well, or be in every case a complete success, is too much to hope; but that it will serve better than to persist in trying to maintain the reservation system, with all its serious faults, in the face of increasing white population, we have no doubt,—always presuming that those who are real friends of the Indians will earnestly help in the maintenance of their rights under it. Senator Dawes's faithful and earnest labor to procure its passage does him great credit, and largely promoted his recent reelection as Senator

from Massachusetts.—Eds. *INTELLIGENCER* AND *JOURNAL*.]

PETITIONS CONCERNING LIQUOR AND TOBACCO.

EDITH'S INTELLIGENCER AND JOURNAL.

The following petitions have been sent to our Legislature. Copies have also been forwarded to the legislatures of New Jersey and Delaware. We feel it to be our duty to turn the attention of our legislators toward the restriction, by all possible means, of the traffic in intoxicating drinks.

EDWARD H. MAGILL.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF PENNSYLVANIA:

ESTEEMED FRIENDS:

Whereas—The License System has been tried for 200 years, and each year calls more and more loudly for Alms Houses, Houses of Correction, Lunatic Asylums, etc., costing the country a much larger sum than the entire revenue received from the License System:—and

Whereas—The only enduring instrument, unchangeable with the change of politics in our Legislature, is a Constitutional Amendment:—

Therefore, we do earnestly ask of your Legislative Body to submit to the voters of this Commonwealth, in accordance with Article 18, Sec. 1, of the Constitution, an amendment prohibiting the manufacture and sale of alcoholic liquors to be used as a beverage within this Commonwealth.

Signed in, and on behalf of the Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends,

JAMES H. ATKINSON,
CAROLINE S. WOOD,
Clerks.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF PENNSYLVANIA:

ESTEEMED FRIENDS:

Whereas—We are satisfied that the screens before the saloons open wide a field for the violation of law, and we are confident that many of our youth, and those who are older, who would not otherwise enter these saloons, do so when thus protected:—and

Whereas—We believe that happiness in the home may be secured to many, who are now suffering from the deadly influence of the Liquor Traffic, by removing these screens: and

Whereas—No business which is legalized should need the cover of darkness to the satisfactory pursuit of it:

Therefore, we respectfully ask you to pass a law prohibiting all such screens and requiring all business transacted in the saloons to be done openly—with a penalty attached, forfeiting the license for the violation of the law.

Signed in, and on behalf of the Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends,

JAMES H. ATKINSON,
CAROLINE S. WOOD,
Clerks.

EDITORS INTELLIGENCER AND JOURNAL:

THE memorial against the sale of tobacco, etc., to minors, prepared by Philadelphia Quarterly Meeting's Committee, and endorsed by the Committee of the Yearly Meeting, has awakened an interest in the subject. A copy was requested for the Women's Christian Temperance Union. I sent a copy, as directed, to Dr. J. B. Showalter, member of the Pennsylvania House of Representatives from Butler county, who wrote me that he had presented it in the House, and that Senator Meredith, of Armstrong county, would present it in the Senate. Copies of the memorial have been sent to the quarterly meetings' committees, and I would suggest that those interested attend to forwarding them to Dr. Showalter, or Senator Meredith.

H. T. CHILD.

634 Race street, Philadelphia.

SUPPLIES FOR MT. PLEASANT SCHOOL.

EDITORS INTELLIGENCER AND JOURNAL:

YOU will doubtless insert the following copy of a private letter from Abby D. Munroe, principal of the school for colored children at Mt. Pleasant, S. C., addressed to a Philadelphia Friend, who having solicited contributions from various families, and packed their substantial donations in a large dry-goods box, forwarded it by the steamer *Equator* to Charleston; the steamship company generously transported the same to their dock in that port, from which the box was taken by the proper authorities to the school and is acknowledged in the letter following:

MT. PLEASANT, S. C., First mo. 31, 1887.

My dear Friend:

The box came to hand, has been opened, the articles duly examined, and a number of them already put to use. I cannot tell how much I thank you for thus interesting yourself in this work, which is so dear to my own heart. A number of causes, beyond human control, have combined, within the past two years, to make this poor people still more poor and needy. The increased severity of the winters, the failure of the cotton-crop, upon the sale of which they depend for money they need for clothing; the destruction of their property by cyclone and earthquake—all these have combined to make this poor people unusually poor and needy, especially for comfortable clothing. Many of the pupils could not attend school this winter without help; so the shoes, and coats and other garments will soon be seen in our school-room. We have an interesting school, which comprises all ages between six to eighteen years, so nothing could come amiss in the size and shape of clothing. The winters are so much colder they need more clothing and thicker garments than the first years I was among them. I can assure you that you have done a kindly deed; thanking you again I am, most sincerely, your friend,

ABBY D. MUNROE.

Let all who participated in the "kindly deed" appropriate their just share of its recompense and be stimulated, with others yet to respond to this earnest call for assistance, to come forward again, with "things new and old from this treasury" of drawers

and closets, sparing whatever can be spared, to forward at once to those needy and poverty-stricken people.

F.

COMMUNICATIONS.

EARLY LICENSE LAWS IN PENNSYLVANIA.

EDITORS INTELLIGENCER AND JOURNAL:

AT a recent conference at Race Street, Philadelphia, a question was asked, and remained unanswered, in regard to the licensing of public houses in the colonial days of Pennsylvania. From a reference to the colonial records it appears that licenses were early granted in Pennsylvania, as they had previously been in England; but at first they seem to have been merely restrictive and to prevent disorder, and not for the purpose of raising a revenue. In 1685 there were six licensed houses in Philadelphia, each of which gave bonds for the keeping of good order. An act of the Colonial Assembly, passed in 1710 and sanctioned by Queen Anne, imposed a license fee of from thirty shillings to three pounds upon all public houses in the colony. This appears to be the first instance of license in Pennsylvania as we now understand the term.

Previous to this, and as early as 1684, duties were levied upon wines and liquors imported into the colony. Among the laws transmitted to England in 1713 for ratification, was one imposing a duty upon all negroes, wines, rum, vessels, etc., brought into the colony; but this was vetoed by Queen Anne because of the "restriction of English trade."

In these early efforts to control the traffic in intoxicants we may recognize the first endeavor to restrict the sale and use of alcoholic liquors, rather than a desire to derive a revenue from them. While it would have been gratifying to us if the founders of our Society and State had upheld a higher standard in this respect, we nevertheless have the pleasing assurance of Christian advancement and the progress of the age. All truth is not revealed at once, but as we are prepared to receive it.

R. S.

Philadelphia, Second mo. 1.

FROM DANIEL GRIEST, KANSAS.

EDITORS INTELLIGENCER AND JOURNAL:

SEVERAL Friends asked me, while in the East a few weeks ago, to write to them through the columns of the INTELLIGENCER AND JOURNAL, which I will comply with as concisely as possible.

The town of Ellis is situated on the old Kansas Pacific Railroad, 302 miles by rail, and 270 miles geographically, west of Kansas City, and in a very good agricultural country. We have good running streams, also good water in wells at reasonable depths. Our soil is limestone. We want Friends to come and settle near us, but come in companies so that we can form meetings at once. Movers are coming in every day, and now two loads of movers just passed my window on their way West in their wagons. On this 27th of the First month, the weather and roads are both good for traveling and work. We have been having beautiful weather,—clear, cool, and frosty. My advice is come and see us, and if the

country is not satisfactory we do not want the people to stay.

DANIEL GRIEST.

Ellis, Kansas, First month, 27.

PROHIBITION IN ATLANTA.

EDITORS INTELLIGENCER AND JOURNAL:

THE article in your issue of First month 15, entitled "The Liquor Question in Georgia," quoting statements from other newspapers, was a very unexpected testimony to find in the INTELLIGENCER AND JOURNAL. Having reason to believe that the statements copied from the New York Times and the Courier-Journal misrepresent the facts, and are prejudicial to the cause of temperance, I deem some correction in place. From the most reliable personal testimony, received from Atlanta this week, I am justified in asserting that the Prohibition sentiment never was stronger there than it is now. It is generally understood that the "Liquor Association" has abundant means at its disposal, and its agents are hired to write down Prohibition and every other efficient means of suppressing the iniquitous and abominable liquor traffic. I have the best authority for saying that these paid agents do not hesitate to write outrageous falsehoods in the supposed interest of their masters.

The friends of temperance are aware that the opponents of Prohibition are resorting to every trick that a wicked ingenuity can devise to make the law a failure in Atlanta, for they seem to regard it as a test case, but their devices are defeating themselves, and already many who opposed the passage of the law are becoming its warm supporters. I desire not to say harsh things, but if there is any defence for the liquor traffic, so far as selling it as a beverage goes, other than misrepresentation and bribery, will some one state that defence?

It is admitted that there is a "jug trade" between Atlanta and the adjacent towns, but it is also claimed, by those who are in a position to know, that this jug trade does not equal in amount the trade of one of the 150 bar-rooms that were closed by the operation of the law. The wine rooms, which have crept in through a loophole in the law, are at present the greatest nuisance, but they are acting in such palpable violation both of the spirit and letter of the law, that they are likely to be suppressed soon.

No sensible temperance man expects Prohibition to prevent all intemperance, any more than he expects penal laws to prevent all murder, but he does not for that reason relinquish his efforts in behalf of such legislation. He expects and sees the happiest effects of Prohibition as a preventive measure. The young men are saved, and hence the great army of drunkards is not recruited, and it runs out in a few years, as it has now almost done in the State of Maine. Yet these same inevitable agents represent Neal Dow as saying that Prohibition in Maine is a failure. Those who read his late letter will see how much truth there is in the statement. Temperance men know that old sots can get rum and will get it in spite of legislation, but if the jug in the closet buries them out of the way it also serves to show the stern necessity of preventing, by all possible means, the formation of the drink habit.

J. S. WILSON.

Macon, Ga., First mo. 28.

SWARTHMORE NOTES.

—The members of the Junior Class received the Freshmen on Seventh-day evening, the 5th inst. The parlors were decorated by the students with pictures, busts, etc., brought from their rooms, and the occasion was much enjoyed by all.

—The new *Phoenix* is out, and it is an excellent number. Among other very readable matter it contains an interesting article on "Reminiscences of Harvard," by Prof. Appleton.

—The public debate by the three literary societies, in joint session, will be both interesting and profitable. The *Phoenix* very justly says: "We are confident that nothing can better help to give the Swarthmore graduate the place he deserves in the outside world than the training, which comes from this kind of public speaking."

—The new meteorological department will be placed in charge of Prof. Cunningham. The amount needed to procure the necessary instruments has been kindly contributed by a friend of the college. When the arrangements are completed weather signals will be regularly displayed from the top of the college for the benefit of the surrounding country. Swarthmore will be one of the regular Signal Service stations of the State.

—Several neighbors and friends attended the meeting on First-day morning. The address of the Matron was very impressive.

CHEERFULNESS is from within rather than from without. "Cheer" primarily means "face." It refers to the look on the face which is indicative of a pleasant state of mind within. Even when the cause is from without,—that cause must reach the face by way of the mind. No man can be made joyous by giving a certain expression to his face; but he can get a certain expression on his face by being made joyous. Hence he who would have a cheerful look must be full of cheer; and the best way of being full of cheer is by recognizing the fact, and rejoicing in it, that "to them that love God all things work together for good; and that therefore the present state of things is a proper cause of rejoicing, or of cheer, to one who does love God.—Selected.

I AM safe in saying that no man indulges, for ten years continuously, even though he was never drunk in all that time, without being physiologically changed for the worse. And if the habit goes on after forty years of age, the change is apt to be faster and more decided. It all depends on the original inherent strength of the brain, how long the downward course takes. Usually some intercurrent disease or tissue degeneration cuts off the man before he has chance of getting old. I have seen such a man simply pass into senile dementia before he was an old man, from mild, respectable alcoholic excess, without any alcoholism or preliminary outburst at all. And I am sure I have seen strong brains in the medical profession, at the bar, and in business, break down from chronic alcoholic excess, without their owners ever having been drunk.—DR. T. S. COULSTON.

For Friends' Intelligencer and Journal.

BEAUTIFUL HANDS.

NOT fair of form, of sculptors mould,
Not decked with gems or bands of gold ;

Not dainty touch
Which floateth music on the air,
Not tinted palms all smooth and fair
Nor any such.

But hands which sweep life's broken keys
And render harmony from these,
For list'ning throng.
Or those whose strength is ever spent
As though, a precious boon 'twere lent
To battle wrong.

Or such as weave life's tangled threads
And make of many broken shreds
A perfect whole.

Or weight of crushing burdens share
And bid the worn no more despair
Of highest goal.

Brown hands all scarred, but yet unstained,
In many noble battles gained
O'er flaunting illis.
In busy street or lonely way
Their noble record day by day
Life's volume fills.

These are the hands whose touch doth bless
With joy, and heartfelt happiness
Nor duty shun.

These are most beautiful and fair,
And aye the victor's palm shall bear
When work is done.

M. ALICE BROWN.

Cecil county, Md.

SCENE, SEEN, AND UNSEEN.

From the Japanese.

WHITE-WINGED birds in the sunlit heavens,
White-sailed ships on the sunset sea;
But neither the birds that fly above us,
Nor ships wherever their haven may be,
Are meant for me.

The bamboo laughs at the zephyr's wooing,
Tossing the sheen of her sea-green hair;
While a low-voiced lover leans to the lotus,
Till her blushing cheek is yet more fair;
But eastward going, or westward blowing,
The winds that speak to blossom or tree
Are dumb to me.

I turn my face to the "matchless mountain,"
Queenliest queen in the world below;
Crowned as with crown of pure white lilies,
Flowers of the winter frost and snow,
The stars and the clouds are in her secret,
And her beauty shines on the wondering sea,
But not on me.

Out from the hush of the brooding twilight,
Sweet as the breath of the rose in sleep,
Soft as the flush of the summer sunset,
Fading away on the purple deep,
Dawns in a dream the shore of the silent
Washed by the waves of an infinite sea;
This is for me!

Shadowy sails that are set to seek me,
Shadowy pinions that beat the air,
Shapes of beauty that rise to greet me,
Are ye but phantoms, and yet so fair?
Breaking the bands of the dusk asunder,
Tremulous stars in their mystery
Now shine for me!

Stars that illumine my soul serenely ;

Wonderful stars, unknown in the skies,
Wistful and tender, veiling your splendor,
Are ye but visions, oh, radiant eyes?
Beautiful shades on the shore of the silent,
Washed by the waves of an infinite sea,
Ye are the real—the living are phantoms.
Fading from me.

NEIGHBORLINESS.

THERE is no more homely and yet no more suggestive phrase in the Bible than that which occurs so often in its injunctions to duty—"thy neighbor." It tells us that in the concrete order of human life we are not related equally to all men. We come very close to a very few, to "those of our own household,"—close to a still greater number,—our neighbors. And our duty in each case is determined by the degree of the closeness. We owe more to the man who lives next us, *ceteris paribus*, than to the man in the next street; more to the man in the next street than to the man in another city. Our duties are first of all to the people who are brought into our own lives, and while the kinship of the household confers the highest claim, neighborhood confers another quite as distinct if not as close.

This is the meaning of the story of the Good Samaritan. He found the wounded man lying in the path in which business led him, and which he was traversing at intervals so brief that he was well known on the road. When he tossed the two pence out of his purse to mine host, he knew that his credit, based on past experience of his trustworthiness, would secure to the wounded man all that was needed farther. "Take care of him until I come again, and I'll pay you," he says. This wounded man had been brought into his life, exactly as into the life of the priest and the Levite, who passed by on the other side. He alone of the three recognized the neighbor's claim which this created. He alone had tried to obey the law: "Thou shalt love thy neighbor as thyself."

In modern times the widening of our intellectual and social interests has rather weakened this virtue of neighborliness. We are so much occupied with the people on the other side of the world, as to forget that we owe anything to the people at our elbows. And especially in our city life, we have come to a kind of social indifference to any claims from nearness which has checked the flow of this kind of social courtesy. A hundred years ago in Philadelphia the man who lived to your right or your left, or across the way from you, seems to have been regarded as having a prescriptive right to many small and courteous offices, which now have become obsolete. He took part in your family joys and sorrows; he was met with greeting more formal and

more kindly than our looser manners now require. He knew of nearly everything of importance which occurred in your household, and you expected to know as much about his,—in many cases of adversity neighbors helped neighbors to their feet again, recognizing simply in neighborhood a claim of a very high sort.

Something like this still exists among the poor, who are wisely conservative of this old custom. Their charity toward each other is known to every one who has tried to help them in any way. Their mutual acquaintance is invariable. But the rich, unless they have neighbors of very long standing, are generally much too indifferent to their existence. They assume that this is all right, because they ask nothing of their neighbors, if they concede nothing to them. But the duty of neighborliness lies quite as much in the asking as in the giving. I have no right to keep my wants to myself. They are part of my neighbor's opportunities in life,—a help to his growth in social virtue. Mutual indifference is doubly wrong as shutting up the flow of kindness on both sides. It tends to a narrow, unsocial and demoralizing temper of mind, which generally ends in worse things still. Such neighbors come to touch only as do thistles,—all points and provocations.

There are some samples of this old virtue left us in Philadelphia. When we were at a watering-place in central New York some years ago, we heard some one speak with enthusiastic warmth of a venerable Friend in our city, who has made her house a centre of social courtesy and mutual acquaintance for the whole neighborhood. Her personal character and her social position were so amply recognized as to give her full access to them all; and she used her opportunity to thaw out the rest and bring them into right and human relations with each other. She still lives, and is not—we are glad to believe—the only instance of the old neighborliness which is left us.

We have known of others more or less directly, in city and in country, who have the gift to put everything right at once by the overflow of a neighborly spirit. A man moves into a neighborhood where things badly need putting to rights. For years nearly everyone has felt the need of better drainage, or improved roads and sidewalks, or of higher school facilities, or of shade trees, or the like. Mere energy will accomplish nothing towards this result. A bold and obtrusive reformer will only burn his fingers. But our friend the new comer has the conciliatory spirit of neighborliness. He talks about the matter in a way which kindles public spirit in the people about him. And presently everybody is on the move, without anyone clearly recognizing who gave the first impulse. There is not a well regulated community in the country which is not a monument to the neighborly spirit in such a man.

We admire this kind of activity; but do we all recognize it as a law of life, a something to be obeyed not as an impulse but as a principle? That is the ground on which it is put in the book we generally profess to regard as an authority in such matters. "Thou shalt love thy neighbor as thyself" is not a passing exhortation; it is a part of the sum of the

commandments. The law does not bid us love everybody indifferently, for of that we are not capable. We are finite beings, and in the next world as well as in this our affections will need limitation for their energy. "Love your neighbor" means take into your heart the man whom the divine order brings to you, and brings into your life. If you ever are to love humanity, it will be through beginning with the concrete specimens in your home and in your neighborhood. "Charity begins at home" is a saying which has been meanly used, but it contains a great truth. If it does not begin there, it never will begin anywhere. The homely and the neighborly virtues are the starting points in ethics. Not until he has been well disciplined in these, is a man safe in venturing on the wider field of humanitarian effort.—*The American*.

INDIVIDUAL INFLUENCE.

[The following brief essay comes to us from the East Jordan First-day School, Illinois, and was read at the close of the school for the season. From this we learn that the school is not continued through the winter months. Our friend George D. John, of Penrose, Ill., who sends it adds, a thought that may be encouraging to others to do likewise. He says, "the essay is chosen from many that were read in the school on account of its brevity. Among the 3,000 or more subscribers to the INTELLIGENCER AND JOURNAL and the 15,000 readers into whose hands it comes, there ought to be enough gleaners in the field to gather up the items from every part, briefly and to the point, without burdening the editors."]

AN essay should contain some food for thought, and mine this morning will be particularly addressed to the young; let us remember we all have some influence in this world, and we who feel our littleness can do good and exert some influence in the most simple of ways; Rowland Hill says, "We can do more good by being good than in any other way." Even a pleasant word or smile in company with those whom perhaps we may dislike is a treat to your friends who may be looking on; Massinger says; "Cheerful looks make every dish a feast," and as it is in a measure true that he who has money can make money, it is equally true that he who has manners and is trying to be good, is building higher than he may yet know, for those have the best hearts and are the bravest who dare to shun bad habits, which, as Dryden says, "Gather by unseen degrees, as brooks make rivers, rivers run to seas." Now in every heart there are channels like the little streams on the mountain side or the blood veins in the body through which flows either good or evil, and these little boys and girls have the power within themselves to keep the heart pure by not only reciting, but doing as these many lessons here this past summer have been teaching them."

The above is one of the many essays read in our school, but the only one at my present command and is particularly chosen on account of its brevity. If there are fifteen thousand readers among the three thousand taking the INTELLIGENCER AND JOURNAL, there ought to be enough gleaners in the field to gather the items, and to do it without burdening the publishers. We must be short and sweet, like our

dear friends Sarah Hunt and Rebecca Price in their communications.

Penrose, First month, 1887.

THE SENSE OF TOUCH.

IT has pleased the Creator to give us some degree of pleasure with each of our senses. Nearly all persons find pleasure in passing the fingers over a smooth surface, as of polished marble, or in touching fine woolen or velvet or silken fabrics. And the smooth soft cheek of an infant gives a sense of delight to the lips that touch it, and it is certain that the preservation of animal existence is committed to the sense of touch. The farmer finds pleasure in letting the tiny seeds of timothy pass through his fingers, and the children and grown people upon the sea-shore find a similar delight in playing with the fine, smooth sand.

This sense, by careful training, may become highly educated. It is well known that experts in handling money detect spurious coin by the touch. Another illustration is the skill with which a merchant will be able to tell the proportion of cotton or wool in goods by the sense of touch. He will judge of the wool, or whether silk goods have a cotton filling. The blind cultivate their sense of touch so that they read by passing their fingers over raised letters. An old blind woman, whose hands had become callous with work, lost the acuteness of her touch in her fingers, and was no longer able to read. Greatly grieved, she raised her beloved Bible to her lips to bid it farewell, when, to her great joy, she found that her lips recognized the shape of the letters, so that she was still able to read. Blind people sometimes have touch so highly educated that they are able by means of it to distinguish colors. Laura Bridgman is a well-known instance of the ability to communicate with the outer world when all senses but that of touch are wanting. Blind, deaf, and consequently mute, she talks with her associates by making the deaf and dumb alphabet. They answer her by making the letters of the same alphabet on the palms of her hands. She can pick out her own clothing when brought from the laundry mingled with a multitude of other articles belonging to other people. When the other senses are lacking, touch seems to be more capable of development, and the same is true of any other sense. The blind man sees with his ears and his hands; the deaf man hears with his eyes and hands. That is to say, the senses which remain take the place in part of those which are missing.—*Christian Union*.

AGE AMONG THE CHINESE.

THE Chinese do not reckon their age from the day of birth, but from New Year's Day. It is on this account sometimes difficult to find out the true age of young children. Here is a tiny shaven-headed bundle of humanity, scarcely able to stand alone for a moment, and you are gravely assured that he is three years old! If you have left the sacred rules of propriety at home, you venture mildly and politely to cast just a faint shadow of doubt upon the statement; or if you do not discredit the parent's assertion,

but are still unacquainted with the mode of reckoning, you probably condole with its parents on the slight degree of progress he has made toward maturity. Should a child arrive in this world at five minutes to twelve on New Year's eve, the fond father will proudly assure you next morning that the new arrival is two years old, and never so much as think that what he says is untrue. Seeing that clocks are very scarce articles except along the coast, and that even where a clock is found time is a very elastic and variable quantity, one wonders how such matters are determined in certain cases. The Chinese do not conceal their age, nor do they ever try to represent themselves as younger than they are. There is a much stronger tendency to add to the stated number of their years than to diminish it. On being introduced to a new acquaintance, the first question is, "What is your distinguished surname?" and the second is, "What is your honorable age?" You reply to one as readily as to the other. Age is so much respected that it is considered a distinction to be advancing in years. There are eight or ten different names which correspond to "Mr.," according to the appearance of age, or real age, to which a man has attained, and the same for women. Besides, it is a matter of greater congratulation, as years go by, that one has been spared to add another year to the term of life. The length of the reign of the emperor, the term of official service, the engagements of servants, the period of residence in a locality—all are dated from the New Year.—*Brooklyn Magazine*.

THE NATIONAL MUSEUM HERBARIUM.

THE herbarium of the National Museum at Washington now embraces over twenty-five thousand specimens, representing seventeen thousand species, and is established upon a broad basis, which admits of almost unlimited expansion. The North American flora is represented by about seven thousand species, contributed by Ward, Canby, Harvard, and others, and is constantly increasing. The herbarium is also rich in European species, the gift, for the most part of the authorities at the Kew, and chiefly from the collections of George Curling Joad and J. Gay. This material, however, represents only a small portion of the national herbarium, the greater part of which is yet at the department of agriculture, where the government collections were formerly deposited, before the erection of the National Museum building. Case room is provided, and the specimens are permanently mounted and systematically arranged according to the system adopted by Bentham and Hooker in their "Genera Plantarum." The collection is rendered easily accessible by means of a card catalogue and Roman and Arabic label numbers for order and genus on each genus-cover. The herbarium is placed in immediate connection with the department of fossil plants and under the same curatorship. It is intended that all duplicate material shall represent either additional parts of plants or widely different localities, as illustrating their geographical range, local variation, etc. Other duplicates will, however, be utilized in effecting exchanges for species not represented.—*Science*.

ONCE to every man and nation
Comes the moment to decide,
In the strife of Faith with Falsehood,
For the good or evil side.

LOWELL.

THE true test of a religion is not what men do for it, but what it does for men. God is love. A religion that comes from God must make men loving. It must make them unselfish, gentle, generous, broad, tolerant. If it has not this effect, then, no matter how boastful its claims may be, no matter how vast its place in history, no matter what millions kneel before its altars, no matter what wealth is lavished in its spread, no matter what zeal is shown in its support, it has sprung from no seed that God has planted, and it bears no fruit that God will own when his angels shall go forth to gather the harvest in.—SELECTIONS.

RULES for avoiding sins of the tongue

1. Reflect on the number and enormity of these sins. More than half the sins of the world are of this class.
2. Avoid the company of those who talk unkindly of other people.
3. Cultivate the habit of speaking of things, not of persons.
4. Read James iii. once a week.
5. Charge yourself at night to recall the uncharitable things you have said during the day.
6. Appreciate the difficulty of avoiding this sin, and ask God to help you.

DR. PROCTOR.

SHEEP'S SENSE OF HEARING.

IT is said that so acute is the sheep's sense of hearing that she can distinguish the cry of her own lamb among as many as a thousand others all bleating at the same time; and the lamb, too, is able to recognize its mother's voice, even though it be in the midst of a large flock. James Hogg, who was a shepherd as well as a poet, tells us that it was very amusing to watch the sheep and lambs during their shearing season. While the sheep were being shorn, the lambs would be put into a fold by themselves; and the former would be sent to join their little ones as soon as the operation of shearing was over. The moment a lamb heard its mother's voice, it would hasten from the crowd to meet her; but, instead of finding the "rough, well-clad, comfortable mamma" which it had left a short time before, it would meet a strange and most deplorable looking creature. At the sight of this, it would wheel about, uttering the most piteous cry of despair, and perhaps run away. Soon, however, the sheep's voice was heard again. The lamb would thereupon return, then once more bound away, and sometimes repeat this conduct for ten or a dozen times before it fully understood that the shorn ewe was in reality its mother.—*Little Folks*.

NEWS AND OTHER GLEANINGS.

—To test drinking-water, put a tablespoonful of a clear solution of tannin into a tumbler filled with the water

whose purity is suspected. If no turbidity occurs within five hours the water may be considered good. If turbidity occurs within the first hour the water is unwholesome; if within the second hour it is not to be recommended.

—There is a deaf-mute in the New York institution, who is also blind, who can write original compositions on the type-writer.

—Dr. Sheldon Jackson, superintendent of the department of education in Alaska, has provided temperance text-books for use in all the schools of that territory, and teachers will be required to give regular instruction as to the effects of alcohol and narcotics on the human system.

—The report of the Life-saving Service shows that there were four hundred and sixty-seven disasters during the year, involving \$6,613,555 of property, of which \$5,171,325 was saved. The number of persons saved was three thousand and forty-five, and the number lost twenty-nine. The number of vessels totally lost was eighty-eight. The work of the Service has largely increased, and the number and violence of storms during the year exceeded any previous year's record.

—Three steamers now ply between the ports of Korea and those of Japan. The resources of the former country are far more abundant than has been generally supposed. The government will soon open the rich coal mines which have been found in easily accessible portions of a country remarkably rich in minerals. Gold, silver, copper, iron, and other metals have been found, some of them in great abundance.

The Sphinx of Gizeh, Egypt, has been sufficiently disinterested to expose the fore-paws and sides, and it is discovered that the paws are not hewn in stone like the rest of the body, but built up of brick, in order, it is surmised, to lend greater stability to the foundation. The figure is already, by some, ascribed to an age more remote than that of the pyramids.

—All this exposure of railroad passengers to the danger of fire from heating arrangements is utterly needless, and consequently cruel and wrong. Several of the Connecticut River Railroad trains leaving this city daily are now completely fitted and warmed to a most excellent degree of comfort by the use of steam from the engine at a low pressure upon the Emerson system. This is found to be not only feasible and agreeable as a mode of heating, but also entirely safe. A rupture of the pipes would expose no one to scalding or any danger, but would simply fill the car with a washing-day vapor. Any accident which breaks the connection with the engine of necessity cuts off the flow of steam. The Emerson system has been tried on some trains on the above-named road for four years, and has already reached a degree of perfection which would justify the traveling public in appealing to the Legislature to require the introduction upon all passenger cars of some method of heating not exposing the occupants to constant danger of broiling and roasting alive. To-day, with the generally prevailing modes of heating cars, no passenger is safe from this dreadful fate.—*Springfield Mass. Republican*.

CURRENT EVENTS.

PRESIDENT CLEVELAND, on the 4th instant, signed the Inter-State Commerce Bill, which had passed Congress some days before. There is much difference of opinion as to the probable operation of the measure, but it does not, apparently, cause much concern in railroad or financial circles. The President has also approved the bill prescribing the manner in which the electoral votes for President and

Vice President shall be counted, by the two houses of Congress, the dispute over which caused so much uneasiness, in 1877.

The great strike of longshoremen, freight handlers, etc., at New York and neighboring cities, has continued up to the time of this writing, (8th inst.), but is said to show signs of exhaustion, many new men having been put to work, who, though inexperienced, have in a degree supplied the places of the strikers. In Brooklyn much suffering is said to exist from the lack of coal. Coal dealers and their clerks delivered coal guarded by police. "Doctors at the Long Island College Hospital cared, in person, 12 tons of coal to that institution. The strikers overturned one cart in Brooklyn, but were chased away by police. The strikers themselves have no coal."

The miners in the bituminous coal mines near Pittsburgh have struck for an advance in wages, and work has ceased; 6000 men are idle.

A TERRIBLE railroad accident occurred early in the morning of the 5th inst., to a train near White River Junction, Vermont. Four passenger cars broke loose, near a high bridge, and fell over, down upon the river below, where they took fire. The number of killed is not precisely known, as some bodies were entirely consumed, or so much so as to be beyond recognition, but it is estimated between 40 and 50.

AN earthquake reported by Western telegrams on the 6th inst., was very generally felt throughout central and southern Illinois and Indiana. It also gave the city of St. Louis a shake, which was especially felt in the outskirts.

THE U. S. Treasurer at Washington, C. N. Jordan, stated on the 4th, that he is to be the Vice President and

Secretary Manning the President of the new Western National Bank in New York. "Their resignations are in the hands of the President and will be accepted in due time."

A TELEGRAM from Fort Huachuca, Arizona, reports that on the first instant, during a "tremendous hail storm" at Oliver, a small town 15 miles west of that city, "an aerolite descended and exploded near the ground. The earth was torn, windows shattered, and a large tree demolished. The explosion was heard six miles away."

NOTICES.

It is proposed to hold the next Educational Conference on Seventh-day, Third month 5, 1887, at 1.30 o'clock. The time is announced early, that other meetings may not be called at the same time.

WM. WADE GRISCOM, Clerk.

* * Blue River First-day School Union at Benjaminville, Ill., Sixth day evening, Second month 26th.

* * Quarterly Meetings in Second month will occur as follows:

11. Stanford, Crum Elbow, N. Y.
12. Miami, Waynesville, O.
12. Salem, Salem, O.
12. Pelham H. Y. M., Lobo, Ont.
16. Easton and Saratoga, Easton, N. Y.
17. Shrewsbury and Rahway, Plainfield, N. J.
19. Short Creek, Mount Pleasant, O.
21. Centre, Bald Eagle, Pa.
21. Duaneburg, Albany, N. Y.
23. Stillwater, Plainfield, O.
24. Bucks, Wrightstown, Pa.
26. Blue River, Benjaminville, Ill.
28. Warrington, Mouallan, Pa.
28. Canada H. Y. M., Bloomfield, Ont.

THE INTELLIGENCER AND JOURNAL FOR 1887.

CLUB RATES WITH OTHER PERIODICALS.

THE INTELLIGENCER AND JOURNAL will be sent one year, with any one of the periodicals named below, for the amount stated.

PERIODICAL.	WEEKLIES.	PRICE FOR BOTH.	PERIODICAL.	PRICE FOR BOTH.
PHILADELPHIA PRESS, (\$1.)		3.30	THE CENTURY MAGAZINE, (\$4.)	6.10
THE INDEPENDENT, (\$3.)		5.10	HARPER'S MAGAZINE, (\$4.)	5.60
HARPER'S WEEKLY, (\$4.)		5.80	ATLANTIC MONTHLY, (\$4.)	5.80
HARPER'S YOUNG PEOPLE, (\$2.)		4.10	THE STUDENT, (\$1.)	3.25
LITTELL'S LIVING AGE, \$8.		9.60	POPULAR SCIENCE MONTHLY, (\$5.)	6.60
THE AMERICAN, (\$3.)		5.00	NORTH AMERICAN REVIEW, (\$5.)	6.60
COUNTRY GENTLEMAN, (\$2.50.)		4.60	ST. NICHOLAS, (\$3.)	5.10
CHRISTIAN UNION, (\$3.)		5.10	MAGAZINE OF AMERICAN HISTORY, (\$5.)	6.60
JOURNAL OF EDUCATION, \$2.50		4.60	WIDE AWAKE, (\$3.)	4.60
CHICAGO INTER-OCEAN, (\$1.)		3.40	BABYHOOD, (\$1.50)	3.60
SEMI-MONTHLIES.			PHRENOLOGICAL JOURNAL, (\$2.)	4.10
GOOD HOUSEKEEPING, (\$2.50.)		\$4.50	VICK'S MAGAZINE, (\$1.25.)	3.40
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A PRAYER.

LORD! who art merciful as well as just,
Incline thy ear to me, a child of dust!
Not what I would, O Lord! I offer thee,
Alas! but what I can.
Father Almighty, who hast made me man,
And bade me look to heaven, for thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in thy treasury,
I lay before thee, Lord, with this petition:
My nothingness, my wants,
My sins, and my contrition.

—ROBERT SOUTHBY.

For Friends' Intelligencer and Journal.

A FRIENDS' SCHOOL OF THE OLDER TIME.

AMONGST Friends' Schools exercising a wide and beneficent influence on the community, I wish to recall to the educators of the present generation the well known Kimberton Boarding School, formerly located at Kimberton, Pikeland Township, in the northern part of Chester county. For a long period, this school was in existence as one of the brightest intellectual centres of Eastern Pennsylvania, drawing its pupils from other States as well, especially from New York, Delaware, Maryland and Virginia. Thousands of homes were modified by its influence, and elevated by the high moral tone of its instructors. Chief of these were Abigail, daughter of Emmor and Susanna Kimber, and her younger sisters, one of whom married Thomas Janney of Newtown, Bucks Co., and another the distinguished Anti-Slavery orator, Charles C. Burleigh. Like the school, the home was a centre of intelligence, and brought to itself congenial minds.

As an instructor Abby Kimber had few peers. Associated as I have been, all my life, with teachers and scholarly persons, I have never met one whom I could recognize as her superior. Her mind was alert, penetrating and keen. She was ever ready to accept the new, if assured that it was also the best. Her highly individual character, and her original methods, made her a competent judge of what was truly excellent, and gave such a decided tone to her instructions that a Kimberton scholar could ever afterward be recognized, if sufficient time had been spent at the institution to acquire its characteristics. The bond of union between the pupils thus became remarkably strong. They were deeply attached to the

school, to the place, and to each other, as well as to their teachers.

There was not in Abby Kimber a single thread of meanness, nor an ignoble trait of character. She believed in the nobility of others, and hence addressed herself to the highest in those under her care. She never humiliated. Her keen insight and her experience enabled her to distinguish between the morally healthful and the diseased, and she never made the former suffer for the latter. She never lowered herself to the plane of the detective, but if she met with an element of evil she dealt with it with the utmost promptitude. She had her hospital treatment for the afflicted, and could perform surgical operations. If these were severe, they were always, to her mind, absolutely needful for moral health. Said one, in after life, who had frequently needed her discipline, and who was much improved thereby: "She was thoroughly just. If she scolded we knew we deserved it. We all knew we were thoroughly understood." It was this innate ability to "thoroughly understand" which formed the basis of her power of government, and which won the lasting affection of one class, and the entire respect of the other. Those who wished and intended to do right, could confide in it absolutely; and those who meant to do wrong found a barrier in her sense of right.

In addition to the ordinary branches, there were taught Astronomy with the use of globes, Philosophy, Chemistry and Botany, "Miss Abby" being a friend and correspondent of William Darlington, author of "Flora Cestrica," and herself no mean botanist. Of course, she had not the advantage of our present botanical libraries, but she used "Lindley" to admirable purpose. In history, both ancient and modern, she was an expert. Drawing and painting, both in water and oil-colors, as well as French and Latin, were included; and with the exception of the branches more recently introduced, the number of studies was quite as full as in schools of the same grade at the present time. As to her methods, they are seldom, if ever, surpassed now. Her great aim was to develop thought, activity and clearness of mind, with a genuine love of study. A sister of her mother had married Enoch Lewis, and she was no doubt stimulated in mathematics by this uncle. She gave just sufficient help to permit to her pupils the pleasure of discovery, and her sympathy was so quick that her eyes would fill with tears at an unexpected success.

Personally, Abby Kimber and her sisters were models to their pupils. The quick wit and lively sallies of the former made her conversation as delightful as it was instructive. In her manners and attire there was a quiet, unobtrusive elegance which harmonized with her refined and delicate womanliness. Of her it might be said with truth, "Thou large-brained woman and large-hearted man," for she possessed, conjoined, the best qualities of both man and woman. She was born with strength to command, but the depth of her tenderness was only fathomed by those who knew how she watched over those under her care.

As a delegate to the World's Anti-Slavery Convention,—in 1840, she went to London in company with her friends James and Lucretia Mott, and a number of other representative Americans. Although the women were refused recognition as delegates in an official capacity, their company was sought and honors were heaped upon them by the most liberal and enlightened representatives of England, Ireland, and Scotland. Amongst those who pressed forward to show their respect and sympathy, and to protest against their treatment by a conservative body, we find the names of Elizabeth Fry, Elizabeth Pease, the Webbs, Allans and Haughtons of Dublin, the venerable Thomas Clarkson, George Thompson, M. P., Dr. Bowring, Harriet Martineau, William and Mary Howitt, Amelia Opie, Lady Byron, Lord Morpeth, the Countess of Brunswick, the Duchess of Sutherland, and her daughter, afterward Duchess of Argyll. While abroad, as at home, Abby Kimber took her rightful place amongst the bravest, noblest and best. In correspondence with Lucretia Mott, she was afterward mentioned as one of those "delightful people of the right stamp, whose company was enjoyed with unabated relish."

After the close of the Kimberton Boarding-School, which took place some years later, the remnant of the family returned to Philadelphia, where as a member of the Executive Committee of the Pennsylvania Anti-Slavery Society, Abigail Kimber continued to strengthen the hands of that devoted body by her courage, wisdom, sagacity, and intelligence, until, by the Act of Emancipation her efforts were no longer needed in that direction.

Pikeland Preparative Meeting was founded by English and Welsh Friends of the usual probity and standing of those who emigrated to America. At one time it was a large and prosperous body, consisting of a number of substantial families. It was a constituent of Uwechlan Monthly, and Caln Quarterly Meeting. The original meeting-house and burial-ground were on a hill-side about half a mile west of Kimberton. To accommodate the school, a new meeting-house was built at the latter place; and there, for upwards of forty years, the pupils of the school attended meeting twice a week. During that time, Emmor Kimber was a minister of this meeting. After 1830, Bartholomew Fussell, Sen., returned to his native State, after a prolonged residence in Fallston, Maryland, where he was an acceptable minister. He came to reside with his beloved and honored daughter Esther Lewis, widow of John Lewis, Jr., and after eight

years, died, and was buried with his kindred in the grave-yard of the Old Pikeland meeting-house. Before his death, Mary Kimber, afterward Mary K. Janney, passed through one of those profound changes, which are not inaptly described as a "new birth." She had been fond of the beautiful, possessed exquisite taste, and was the daintiest of the dainty both in dress and accomplishments. As her spiritual nature developed, she felt it her duty not only to lay aside what had formerly so much delighted her, but to humble herself to become a teacher of another order. To appear before her pupils and friends in a severely plain dress, and to deliver in public the message of her soul, cost her extreme anguish; but she was faithful to her own sense of right, and thus gained in spiritual strength. Her old friend Fussell was a cheerful man. He used to say that he served a good master, and he did not see why he should not be happy. He cared so little for dress that he did not know what he wore, except as it was handed to him by those who had charge of his wardrobe. But he was sensitive to the slightest breath of spiritual need, and his sympathy for the young person who was suffering in his presence was large and tender. The grateful affection which she returned for this strength in her hour of trial, was a happiness to an old man just passing to a life beyond.

In his younger days, John Lewis had been selected as a companion on his ministerial journeys, for his future father-in-law. The friendship then formed had become a permanent one, and as long as both lived, had resulted in mutual sympathy and affection. After the death of John Lewis, his memory was ever held sacred; and his influence was prolonged by the remembrance of his virtues, not only by his father-in-law, but by every one else who had known him. In speaking of him and his sister Mary, a relative who knew them well, said to the writer: "Two purer spirits never left this earth." After a remarkably useful and well-spent life, and a dignified widowhood of twenty-four years, Esther Lewis rejoined her husband. Two of their daughters, worthy of such parentage, have gone to meet them. A son of Bartholomew Fussell, Sen., well known for his active opposition to slavery, Bartholomew Fussell, M. D., with his wife Lydia M. Fussell, both died members of Pikeland meeting, and were buried in the old burial-ground. These, and such as these, gave a tone to the membership of Pikeland meeting within the memory of many now living.

About the year 1864, when, by death and removal, the ranks were thinned, it became necessary to lay down the meeting. The Kimberton meeting-house was sold, and is now occupied as a place of worship by another denomination. The original meeting-house went to decay, and nothing is now left of Pikeland Preparative Meeting, except its ancient grave-yard, first occupied, it is believed, about the year 1750. There is gathered a solemn assemblage of its departed, and there are hearts which yet cling to this spot for its association with the memory of their dearest and best. Some of the families who buried there are almost extinct, while others have established meetings in new and distant localities;—meetings which are larger than the parent from which they

sprang. There is no loss to the Society of Friends, but only to the neighborhood of Pikeland, in the laying down of this meeting. The grave-yard is still held by Trustees, born members of the meeting, and there is sufficient ground for the planting of a memorial grove of trees to keep fresh and green for another century or two, the spot chosen by our ancestry in the Olden Time.

L.

For Friends' Intelligencer and Journal.

OUR PHRASEOLOGY.

"Little things are little things; but faithfulness in the little, is a great thing."

I WAS pleased to notice, recently, in this paper, an admonition respecting the ambiguous use of the word "Society." In a social sense, this word has a very different meaning from the one applied to it in naming a religious organization; and hence, when we wish to designate our own denomination, we should be careful to call it the Society of Friends.

Another instance of looseness in our phraseology has long been a source of dissatisfaction to many of the readers of this paper. I refer to the wording of marriage notices—"By Friends' Ceremony." Persons who are, or who are not Friends, may call on a civil magistrate and be married by "Friends' Ceremony," when the monthly meeting within whose limits said marriage occurs, has not, in any way, been recognized in its accomplishment. If the notice would simply state that the marriage was accomplished with the approbation of the monthly meeting, then there would be no ambiguity in the case; and where no mention was made of the monthly meeting, it would be understood that it was not a Friends' marriage, however nearly it may have approximated to our order.

In the notice of a death, it would be very desirable to have the name of the monthly meeting to which the deceased had belonged; and in case no meeting was mentioned, we might certainly know that the person had not been a member of the Society of Friends.

It would be well for us to bear in mind that this paper,—which is our only denominational organ,—circulates throughout seven yearly meetings; and that these are spread over a territory extending from Canada to Virginia, and from Vermont to Nebraska. Hence, in speaking of a meeting we should name the state in which it is located. There is a Chester Monthly Meeting in New Jersey, and one of the same name in Pennsylvania; Salem, New Jersey, and Salem, Ohio, are both noted settlements of Friends. When Camden Meeting is spoken of, it should be stated whether we refer to the one in New Jersey, or the one in Delaware. Instances might be multiplied; but the foregoing are sufficient to show the importance of geographical accuracy in reference to all of our meetings.

Another branch of our subject, and a much more delicate one to deal with, is that growing out of the lamentable separation which took place about sixty years ago. We object to the name Hicksites, because we do not acknowledge Elias Hicks as being either our founder or our leader; on the contrary, we claim

to be the followers of Fox, Penn, Pennington and Barclay, whose writings we greatly esteem, whose sentiments we endorse, and whose example we hold up to our members as worthy of imitation. The designation "Unitarian Friends," which is sometimes given to us by the secular press, is still more objectionable; at least it is so to many of us. The question then arises, how shall we find a distinctive term—word or phrase—which will not lower our own standard, nor yet arrogate so much as to exclude our neighbors who claim to be living representatives of our early Friends. In acknowledging their position, we substantiate our own; and, "claiming sincerity for ourselves," we must award the same to them. Until some better phraseology shall have been discovered, may we not call ourselves the Society of Friends, except where a specification is necessary, and under such circumstances say, "Our Branch of the Society of Friends?"

All language that may convey the idea that our meetings for worship have been appointed for opportunities to speak; and that those who occupy the station of ministers, and who attend these meetings, have come to address them; should be carefully avoided. On this account, the word audience is a very objectionable one, as it signifies that those assembled have come to hear some vocal utterance. The term meeting is a strictly Friendly one, as it seems to convey the idea intended to express our coming together; and when to this is added the phrase, for worship, or for Discipline, we have the precise definition for the gathering and its object. However much or however little importance may be attached to a name, it is to be hoped that most Friends would find cause for alarm in the use of the word speech, lecture, or address, as applied to a discourse delivered in one of our meetings for worship. In these days of lyceums, and of moral reform movements, it is important that the line be very carefully drawn between ministry and speaking.

Of late years there has, I think, been observable a deviation from former simplicity in the language of some of the epistles that have been sent from one yearly meeting to another. The style has savored of the magazine article, or the lyceum essay; and just in the same proportion that this florid or popular style has crept in, the life has gone out. It is, indeed, a weighty matter to serve on an epistle committee, and it is to be hoped that all who accept such an appointment may feel impressed with the weight of the responsibility imposed upon them. Those who have experienced a quietness of spirit, are best qualified to feel after, and to gather up the exercises of a yearly meeting; also to transmit them to our distant brethren and sisters. Where the spirits are weighty the language will not be frothy.

In this age, and particularly in this country, there is a great lack of reverence. The public press is teeming with verbal irreverence, and if it should so be that the newspaper and the magazine constitute the bulk of our reading, there is danger that our language may become tinged with this irreverence, until almost unconsciously, we may utter expressions which would formerly have shocked us, when coming from

the lips of another. The habitual use of this newspaper language, is likely to affect not only our conversation, and our writing, but it may find its way even into our religious meetings. Any jest, or figure of speech, that may give a ludicrous turn to a serious matter, is not only inappropriate, but—what is far worse—it may divert our attention from the seriousness of the subject, and turn it entirely upon the language used. I hope not to be regarded as censorious, if I refer to an article which appeared in the columns of this paper a few months since. The writer, in speaking of the martyrdom of some of our early Friends, used the expression, "sent through the strait gate." The language seems not only to pervert a plain scriptural figure—one that was used by the Saviour himself—but also to treat martyrdom as if it were a light matter. The same writer alluded to a future state, in language that seemed irrelevant; though I fully believe he did not so regard it. Direct expression, and condensed statement are very desirable and worthy to be cultivated; but let us ever remember, when we are treating of serious matters, to express ourselves in such a manner that our language may stand as the index of our thoughts.

The peculiar phraseology of the Society of Friends,—with its singular pronoun, numeral dates, and absence of compliments,—is simple, beautiful and pure. It is the language of truth and of affection, and is a safeguard against the "corrupt conversation of the world." There are some of us—perhaps there are many—who can bear witness to ourselves, that among our first steps in the Broadway of disobedience, were those taken when we began to deviate from the form of speech in which we had been educated, and to disregard our peculiar phraseology.

If any who read this article should think that it is too didactic in its tone, or too severe in its spirit, I would ask such to accept the assurance of the writer that it was not intended to be either; but it has been written with an earnest desire that we hold fast to the traditions of our fathers; and in conducting the weighty matters pertaining to the welfare of the body, that we may not be ambitious to hand forth novelties in the way of eloquent speaking, or flowery writing; but that we may be willing to express our thoughts with accuracy and simplicity, as becomes members of the religious Society of Friends.

Second month 3d, 1887.

H. *

INDICATIONS OF RACE ORIGINS.

[From an extended article by Professor Sayce, in the *Sunday School Times*, Phila.]

THE classification of the principal races of mankind is a matter of dispute; different ethnologists laying stress on different characteristics by which to distinguish them. The color of the skin is the most obvious mark of distinction; but in recent works on ethnography, it has been discarded as a leading principle of classification, in favor of the form of the skull or the nature of the hair. Peschel thus divides mankind into seven main races: (1) the Australian; (2) the Papuan; (3) the Mongol, including the Malay and the American; (4) the Dravidian of India; (5)

the Hottentot and Bushman; (6) the Negro; and (7) the Mediterranean. The last race, sometimes termed the Caucasian, comprises the Hamites of Egypt, Nubia, and Libya, the Semites, and the Indo-Europeans, to which the Georgians and other tribes of the Caucasus must be added. Haeckel and Fr. Muel-ler regard the hair as the most permanently distinctive feature of man, and urge that all woolly-haired men are dolicho-cephalic, or long-headed, and prognathous,—that is to say, with projecting jaws. They accordingly distinguish mankind into the woolly-haired and the straight-haired, the first subdivided into the bushy-haired family, with its two varieties of Hottentots and Bushmen, and the fleecy-haired, again with two varieties, the Negroes and the Kaffirs; while the straight-haired are subdivided into the curly-haired, with three varieties, the Dravidians, the Nubians, and the Mediterranean race, and the lanky-haired, with five varieties, the Australian, the Hyperborean, the American, the Malay, and the Mongol. But a classification cannot be considered very satisfactory which makes the white-skinned European and the jet black Nubian—handsome though he may be—mere varieties of the same stock. In fact, a really satisfactory classification is impossible until we know more than we do at present of the races who have peopled the world in prehistoric times; and since we can distinguish and classify the latter only by their skulls, it is clearly to craniology that we shall have to look, to finally determine the primary divisions of the human family.

Of the various races whose places modern ethnology has attempted to settle, there is only one with which the student of the Old Testament is concerned. This is the so-called Mediterranean or Caucasian race. The Sinim of Isaiah 49: 12, have been shown not to be the Chinese, but a tribe of Central Asia; and although it would seem that some of the products brought from the land of Ophir by the ships of Solomon bear Dravidian names, there is no reference to the population from whom they were received. We may therefore consider that all races, even the negro, are excluded from the notice of the Old Testament, with the single exception of the Mediterranean.

The Mediterranean may be identified with the white race. But the whiteness is not uniform. The Italian of Southern Europe is far darker than the Scandinavian of the north,—darker even than the Libyan or the Egyptian, unless the latter is of mixed origin, or has been burned by the sun. The white skin of the Georgian, moreover, has a perceptibly different tinge from that of the Arab or the Syrian. If the "Hamites" of Nubia and Abyssinia are included in the Mediterranean race,—and their skulls and hair seem to demand it,—we shall have to admit the possibility of a black-skinned variety of the white race.

Even among the European members of the white race, however, important differences prevail. Some are dolicho-cephalic or long-headed, some are brachy-cephalic or short-headed; and while black hair and eyes distinguish the bulk of the population in the south and west, light hair and eyes are predomi-

nant in the east and north. Craniology proves that these differences are of old standing. The remains that have been found in prehistoric burying-places show that the small-limbed, black-haired, long-headed race are the descendants of the earlier inhabitants of southern and western Europe, who were subsequently overrun by a large-limbed, light-haired, short-headed race from the East. These last are usually identified with the Aryan Kelts; that is to say, with that portion of the so-called Celtic race which, like the Gauls of the Roman writers, exhibits the characteristics of the German or Scandinavian, and are believed to have introduced the Aryan languages afterwards spoken in Gaul and Britain, among the aboriginal dolicho-cephalic tribes of western Europe. It is a growing conviction of ethnologists and philologists that the primitive home of the white-skinned population which first spoke the languages of the Aryan family of speech, was in the neighborhood of the Baltic, and that this population still survives in its purest form in the southern parts of Sweden and Norway.

This portion of the Mediterranean race, consequently lay beyond the geographical horizon of the writers of the Old Testament. In the tenth chapter of Genesis, as also in the twenty-seventh chapter of Ezekiel, and in the inscriptions of Assyria, the area described forms a square bounded on the north by Armenia and the Black Sea, on the south by the Indian Ocean and the Soudan, on the east by the mountains of Media and Persia, and on the west by the Mediterranean. The northern population is derived from Japheth, the southern population from Ham, while the nations who occupied the central portion of the region are derived from Shem. In the north we find Gomer, the Gimirra of the cuneiform monuments, and the Kimmerians of the Greeks, who were driven by the Scythians from their original seats on the Dniester, and after being defeated by Esar-haddon in B. C. 677, ruled their way westward into Asia Minor. Magog, ruled over, according to Ezekiel (Ezek. 38: 2), by Gog or Gugu, the Gyges of Greek history, seems to be the Assyrian *mat-Gugu*, "the land of Gyges," that is to say, Lydia, which was invaded and occupied for a time by the Kimmerians. Madai are the Medes, a name given by the Assyrians to the heterogeneous tribes eastward of the mountains of Gutium or Kurdistan. Javan represents the "Ionians" of Greece, and appears to have been the name originally assigned by the Phenicians to the island of Cyprus. Kittim, at any rate, is the Greek Kitium, the chief Phenician settlement in the island, while Dodanim should probably be read Rodanum or Rhodians, as in the Septuagint.¹ Tarshish is Tartessos, near Gibraltar, the farthest point reached by the Phenician "ships of Tarshish," or trading-vessels. Tubal and Meshech, as we learn from the Assyrian inscriptions, inhabited the eastern range of the Taurus mountains, to the northwest of Ain-tab and Merash.

Cush, in the Bible, includes not only Nubia (as in the Egyptian and Assyrian inscriptions), but also the southern coast of Arabia. Mizraim, "The two Mat-

sors" or "walls of defense" (Isa. 19: 6; 37: 25), denoted northern and southern Egypt, Mator being properly the designation of northern, and Pathros (Pathrusim) of southern, Egypt. The Lehabim are the Libyans who were employed as mercenary troops by the Egyptian kings, along with the Ludim or Lydians. The Philistines seem to have originally been planted by the Pharaohs in the five cities of southern Palestine, in order to garrison the country for Egypt; they were of Phenician extraction, having come from Caphtor, the Egyptian Keft-ur or "greater Phenicia," a title given to the coast-land of the Delta, in consequence of its large Semitic population, which had been established there from an early period. We learn from Deuteronomy 2: 23, Amos 9: 7, and Jeremiah 47: 4, that the two last clauses of Genesis 10: 14 have been transposed. Phut, the brother of Mizraim, represents the Egyptian Punt on the Somali coast, and Canaan "the lowlands," a name primarily applied to the seacoast of Phenicia, came to be extended to the entire district of Palestine. As for the kingdom of Nimrod, who is associated with Cush, Babylon, and Erech, as well as the city of Accad itself, were in the land of Accad or northern Babylonia, Calneh (Kul-unu) alone being reckoned to Shinar or Sumer, southern Babylonia. The culture and civilization of Babylonia have been founded by a race of non-Semitic origin, which spoke an agglutinative language, such as those of the modern Turks or Finns. Semitic invaders, after adopting the culture of this early population, first imposed their yoke upon it in northern Babylonia, and at a later period became supreme in Sumer also. The kingdom of Nimrod evidently represents the rise of the Semitic supremacy.

Among the Canaanites are counted the Hittites, in consequence of their extension into the extreme south of Palestine, Jerusalem itself having been apparently built by them (Ezek. 16: 45). The Hittites were, however, a race of Cappadocian origin, and their chief centre of influence was in northern Syria, in the neighborhood of their stronghold of Carchemish (see 1 Kings 10: 29), while the Canaanites spoke a Semitic language, and belonged to the Semitic race, in the modern ethnological sense of the word. Like the Arabs, the Assyrians, the Arameans, and the Hebrews, their primitive seat was probably on the Arabian side of the Persian Gulf. Elam, though geographically connected with the countries inhabited by their kinsfolk, had a population which spoke agglutinative languages, and bore no ethnological relationship to the Semitic tribes of Babylonia and Assyria. M. Dieulafoy's recent excavations at Susa go to show that one part at least of the population was black-skinned. It is therefore curious to find the early non-Semitic hymns of Babylonia describing the gods as creators and protectors of "the black-headed race;" and though this may simply refer to the possession of black hair, it may also signify that the primitive inhabitants of the country really had dark skins.

He who offends against heaven has none to whom he can pray. CONFUCIUS.

¹It may, however, denote the Darlamans of the Troad, who are mentioned in early Egyptian texts.

SPIRITUAL SELF-RELIANCE.

THE men who achieve valuable or permanent results in life are always men of self-reliance; men, that is, who, instead of accepting the standards and methods of those about them, create standards and methods of their own. These are the men who supply the motive power of society, who give its currents of influence and action direction and force, and who are continually modifying the world in which they work. This kind of self-reliance involves no egotistic elevation of one's judgment above the judgment of his neighbors; it simply involves a clearer insight into the laws of life and a more implicit obedience of them. A man like Edison finds certain results already achieved through the use of electricity, and certain opinions already formed as to the limitations within which this force can be used. Instead of accepting these results as final, he applies himself to a new study of the force itself, and he soon discovers, if not new principles, at least new possibilities of application. He does not reach this result without doubt, hesitation, and long questioning with himself. Upon his own judgment alone he is compelled to make large investments of time, money, ability, and strength. The opinion of those around him is generally adverse to his success; he is regarded as a dreamer, as a man deficient in practical sense and in sound judgment. If he is a sensitive man—and such a man generally is of sensitive temperament—the opinion which surrounds him like an atmosphere imposes a severe struggle upon him, and continually holds a great temptation before him. His weaker self continually implores him to desist and to fall into the beaten paths; his strong self, the self upon which he relies, urges him forward. In the end he makes a notable addition to the forces which work for civilization, and he does this through his power of self-reliance; a reliance not upon his weaker, but upon his stronger, self. The weaker self prompts him to rely upon the judgment of his fellows; the stronger self urges him to rely upon his own personal insight into natural laws, his own personal comprehension of fundamental principles. True self-reliance is dependence upon principles and forces rather than upon current opinion and established judgments. This is the self-reliance which is the possession of all original minds.

There is a spiritual self-reliance which is the secret of great spiritual attainments and of great spiritual achievements. It is the possession of this self-reliance which lifts men in spiritual power above their fellows, which transforms them from mere recipients of influences already in the world into sources of new influences. The man of commonplace spiritual experience and ordinary spiritual strength accepts the standards of those about him, and lives by the laws which govern his fellow-men; the man of spiritual reliance turns away from these things, and trusts his own intuition of spiritual truth and his own perception of spiritual realities. His hands, his feet, his heart, his thoughts, are still with his fellow-men; but these are the servants of a new truth and a new power which have come to him, not from looking at his fellows, but at God. If Abraham had been like

the men about him he would have stayed with his flocks and his friends in the fertile land of his fathers. This was, no doubt, what his lower self prompted him to do; this was his temptation. But he was a man of true spiritual self-reliance. Instead of accepting the standards of his fellows he trusted his own spiritual intuitions, his own perception of what was right. Abraham's spiritual self-reliance was the beginning of a great history. The same story might be told of Moses, of Isaiah, of Paul, and of every other great religious teacher and reformer. All these leaders trusted to their personal perception of God, of duty, of truth, and not to the perceptions of those who surrounded them. And this is the secret of all religious thinking and living.—*The Christian Union*.

SARAH WINNEMUCCA: LETTER FROM ELIZABETH P. PEABODY.

JAMAICA PLAIN, MASS., Jan.—.

MY DEAR MISS ROBERTS:—I received your letter and the welcome enclosure, yesterday, which ensures the continuance of Sarah Winnemucca's boarding-school into May; and I have intimation from Baltimore, of enough to continue it till September, when a new crop will enable her to make it self-sustaining for the future, her brother having now all the conditions for the self-support of his family and the school, *excepting one*. This must be supplied by May; and to it I was thinking to call the attention of the Friends of Philadelphia and New York who became interested personally in Sarah Winnemucca when she spoke there of her people's need of land to stand on and support themselves by—which had been ruthlessly taken up by the white people, of whom the Indians in Nevada never had heard till 1848, and then welcomed without money and without price to land which they did not pretend to monopolize, though they did not expect they would be left no share in it. All that time she asked only for signatures to her petition to Congress. The 180 acres on which she is now living, was the free gift of Senator Stanford, who knows the Piutes and their history and their friendly action to the whites ever since; and her friends in Boston have advanced all the means for breaking and improving and settling on the farm, and building the schoolhouse for her,—in all about \$2000, since March, 1885. But one thing only is wanting, and that is water for irrigation, "without which, Nevada is a desert," and with which, a fruitful land. Last year Natches (?) worked with seven other Piutes a month for the water company to buy from them the water for irrigating 60 acres; but as they do not wish an Indian to succeed in their midst as Natches was doing, they tell him it was a privilege for only one year; and it is plain he must have independent means of irrigation by digging a well, etc., that will cost nearly three hundred dollars. I have thought that the Friends in Philadelphia and New York might get up this sum between them. They seem the most likely people to do this for the Piutes.

Sarah has always said that the Friends' idea of the Heavenly Father as self-revealing author and guide of every human spirit, was the same religion taught

by her forefathers, and which made practically intelligible and will-commanding, the history of Jesus Christ. The society at Race and Fifteenth streets will perhaps recall the remarkable outpouring to which her spirit was moved at their meeting-house one Sunday in October, 1883; when, after one of the brethren had spoken of the duty of looking at ourself as our brother's keeper, she began with saying, "Who is thy brother—is the Indian thy brother?" and then proceeded to show the Indian's claim on his civilized brother, which was incidentally a terrible reflection upon what the Indian has actually received from his civilized brother, and a suggestion of what the latter owes to him.

Perhaps in that very society some wealthy member or members might bring forth part of what is necessary to supply her brother with the *well*; and part may be gained in New York, where she also spoke before the literary society of the East 16th street society, all of whom signed her petition. She spoke by invitation, and her pathetic narration and brilliant eloquence excited much enthusiasm; and in the conversation that ensued, the members showed that they understood all about the Indian wrongs. I remember they told her if she obtained her petition, *in terms* they did not believe anything would come of it; and this she felt, too, for throughout the more than 30 years' history of the Putes, Congress and the executive orders had been good; the difficulty was that nothing promised had been performed.

But now the plan is to act independently of the government; and just as Mr. Dawes has got his bill passed by both Houses, nothing can be more fortunate and conduce more to its coming to something, than the fact that there is already in successful operation an Indian community supporting and educating itself, with no agents but full blooded Indians, *such as this?*

Sarah says that the season on the western side of the Rocky Mountains is undoubtedly mild this year; and her brother is preparing to plant and seed the ground for another crop *in faith* that some of God's children will come to her help with the means of irrigation soon after. This will be the last great draft they will make on outside help. Her school consists not only of learners to read, write, cipher, draw and such things, but workers on the land and housekeepers, making the school itself self-supporting. It is really presenting an example of intelligent, industrial and mutually helpful living not unworthy of the emulation of the so-called civilized, but really savage people about them. This is acknowledged by individuals out there, as I know by letters received from strangers whom my pamphlet has stirred up to write to me. I had day before yesterday, the happiest letter I have received from her, in which she tells me of a visitation her school had from four persons: a lady from Lovelock's, the one who wrote the letter last February, telling of a visit to her that I have quoted with its seven signers in my report; a lady from San Francisco, who brought Sarah an invitation from some ladies who have a hospital in that city, to come to it whenever she is sick, free from charge; and two gentlemen, one from England and one having to do with the State schools of Nevada, who said they

had visited several schools and found hers the "cleanest, best arranged, best disciplined and best taught" of any. She tells of encouraging letters she has received, and sends me two, one from the Secretary of a Society of Christian Endeavor, at Walla Walla, who says they have heard of her good attempt, and if she wants financial aid, she must write and tell then. In short, there is every encouragement for completing their preparations for putting themselves in a condition to claim all the protection of the laws of the United States, and defend themselves from such outrages as that of last Fall.

Yours gratefully,
ELIZABETH P. PEABODY.

THE SANITARIUM ASSOCIATION OF PHILADELPHIA.

THE annual report gives a statement of the aims and intents, as well as the needs, of this institution. This Sanitarium was first opened in the Eighth month, 1877, and continued for seven weeks, with a daily average of two hundred admissions. It was located at Point Airy, Windmill Island, and access was furnished gratuitously by the ferryboat *Transport*, through the liberality of the Philadelphia and Reading R. R., and Tatham and Brothers. Just after the opening of the third season, the *Transport* was suddenly withdrawn from service and the Sanitarium was compelled to suspend operations for the period of two weeks. Then a small steam yacht, with a carrying capacity of less than a hundred tons, was chartered for the remainder of the season. The next year, the *Rockland*, of the Schuylkill River fleet was chartered, but this proved inadequate. This led to an appeal for funds, by means of which the steamer *Relief* was built. From the beginning of the summer of 1882 until the close of the season of 1886, the *Relief* has carried to and from Point Airy above 500,000 persons without a single accident. From a complication of causes the locality at Point Airy became unsuitable, and the managers bought the property at Red Bank, consisting of eighty acres of land, two large brick buildings, a well shaded park of twelve acres, and over eight hundred feet of river front, with two old wharves. The interior arrangement of the buildings is deemed good for hospital work; the ceilings lofty, and the corridors wide and open out to the four points. To make hourly trips to the Sanitarium during the season, and accommodate those who need comfort, will require a larger steamboat than has hitherto been used. An experienced committee has the matter in charge, and the managers make an appeal at this time for the sum of \$27,000, for needed repairs to the buildings and for a steamer adequate to the service.

We can only say that this enterprise seems to us so very meritorious and could so ill be spared from the list of the charities of Philadelphia, that we commend it to the sympathy and practical support of the benevolent. S. R.

AND keep in the word of patience, that endureth and beareth all things: which word of patience, the devil, and the world, and all his instruments, cannot wear out.—GEORGE FOX.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SECOND MONTH 19, 1887.

SOCIAL DUTIES.

AN assertion recently made in an exchange paper, to the effect that "social duty had almost become a 'lost art,'" challenges attention in two ways,—first, how can a *duty* become in any sense an *art*? Our apprehension of a duty occupies a far higher position, and rests at a point where art cannot reach, so we will turn at once to the second point and consider if, indeed, it is a fact that in this age of advancement we are falling off from a devotion to that which has a claim upon us as human beings, and can very properly be called "social duty."

Cicero said that "Friendship is the only thing in the world concerning the usefulness of which all men are agreed," and to have friends implies a degree of sociability, for we cannot love a friend without frequent desire to bid him good cheer and query as to his well being, and this of itself helps us the better to bear the ills that may be our portion and makes us willing to share of life's good.

To make a happy community we should extend our social greetings, not going beyond prudence, nor being bound by relatives and chosen circles, lest we miss the gain that may come from intercourse with the "stranger within the gates."

One of the strongest ties that bound together our early Friends must have been the social feeling shared by all, their dependence upon each other being so close that they all became helpers one of another. Our modern independence, blessed as it is, makes us poor in this fellow feeling, and many walk their ways apart whose lives would be enriched if only they were forced to come together on account of some common need.

There are those whose resources within themselves are such as to enable them to dare live alone. But do they fulfil their true mission,—following the example of Jesus, who so grandly proved himself a friend and a brother? And we must, as we advance in life, make new friends, else we find ourselves alone, and grow narrow, and angular, for in no one line of creation can we stand still; perpetual growth and repair applies even to our friendships. True social ties, where warmth of heart and wealth of mind combine, create a society in which it will be a

pleasure to live, for have we not at hand friends to counsel, to comfort, and gladden life?

But how shall we hold on to the performance of this social duty amid the stress and strain of this nineteenth century life? Can it be done when so many live by the demands of a time-table? Has not our rapid transit, of which we are so proud, interfered with the best of our social times? As Friends, many of us cherish the memory of enjoyable social days and nights preparatory to or after some of our various religious gatherings. How is it now? A hasty meal, a farewell, and we are whirled away as strangers, with the best within us repressed, and longing to know more of those with whom we have just parted. True it is as of old "that man cannot live by bread alone." Much of our careless holding of our religious birthright comes from this cause. We do not know each other. We do not exchange with each other socially the good things we have had shown to us; we even do not know of their worth; hence we grow to be poor in the things of the spirit, which like things material increase by cultivation. In our meetings the one, or the two, and many times no one, breaks the bread for the faster. The thought may plead for utterance with many, but it finds no place. In our First-day Schools opportunity may come; but these occasions are common to all, and it is felt to be too private to utter even there; the social visit is needed to cause us to feel we are held in regard, and here we may safely unburden our need.

We cannot if we would go back to old-time simplicity, but we can readjust to the present requirements. Are we convinced there is a need? Then how shall we adapt ourselves to it?

DEATHS.

GEORGE.—On the evening of Second month 11th, at his residence, Overbrook, Phila., John Malin George, in the 85th year of his age, an elder of Radnor Monthly and Merion Preparative Meeting, Pa.

He was a descendant of Randall and Elizabeth Malin, Cheshire, England, who settled in Upper Providence, then Chester, Co., Pa., about 1682 or 1683.

With the death of John M. George this branch of his family comes to an end,—and the old homestead passes into other hands. He and his family were warmly attached to Friends and especially devoted to the maintenance of the ancient meeting of Merion, and on many occasions were the only ones present, particularly in the middle of the week. They took a lively interest in the circular meetings held within the limits of Radnor Monthly Meeting, and their home was always open for the hospitable entertainment of ministering Friends and others. By his removal a life of integrity, moral worth and quiet usefulness is brought to an end. May the little meeting be continued to which he was so devotedly attached, and for the preservation of which he felt so deep a religious concern, and may there be those found who will endeavor in some measure to fill up the void in the ranks which his death causes.

HUNT.—Second month 9th, John Hunt, son of the late John Hunt, of Rancocas, N.J.

LINVILL.—Suddenly, Second month 9th, Marion daughter of Aquila J. and Sarah T. Linvill, (members of Green Street Monthly Meeting, Phila.), aged 11 months, 13 days.

PALMER.—At his residence, Grand Junction, Colorado, after a short illness, Twelfth month 13, 1886, Francis H., son of Matilda J. and the late John Palmer of Philadelphia; a member of the Monthly Meeting of Friends of Philadelphia.

PENNOCK.—Suddenly, at his home, in Coatesville, on the morning of the 10th of First month, 1887, Lewis Pennock, in the 83d year of his age. The long and useful life of this dear friend was crowned with an eventide of quietness and assurance.

ROBINSON.—At Poughkeepsie, N. Y., on the 13th inst., Anna Robinson, aged 75 years.

ROGERS.—At her home, in Galen, Wayne county, N. Y., Fourth month 28th, 1886, Catharine Rogers, widow of Matthew Rogers; a member of Macedon Preparative Meeting.

SHARP.—Second month 4th, at the residence of her son-in-law, Samuel Hilliard, Phila., Rebecca, widow of Anthony Sharp, late of Millville, N. J., aged 90 years.

STEWART.—At Woodbury, N. J., First month 2d, 1887, Ann W., daughter of the late John D. Stewart of Lower Alloways Creek, N. J., in the 43rd year of her age. A member of Greenwich Monthly Meeting.

THOMAS.—Suddenly, Second month 4th, 1887, at the residence of her son-in-law, Samuel Thomas, Phillipsburg, N. J., Grace W. Thomas, in her 85th year; widow of Mordecai Thomas. Interment at Bristol, Pa., on the 8th.

SCRIPTURE LESSON NO. 9.

SECOND MONTH 27TH.

DESTRUCTION OF SODOM.

TOPIC: DANGER OF DELAY.

GOLDEN TEXT:—"Wherefore come ye out from among them and be ye separate, saith the Lord." 2 Cor 6: 17.

READ Genesis 19: 15-26. Revised Version.

WHILE Abraham pleads for the saving of the city of Sodom, the two angels or messengers pursue their journey towards the doomed city. Lot sits at the gate, which shows him to have been a man of influence. He saw they were strangers, and invited them to go home with him. After some hesitancy they went, and were entertained. The men of Sodom, hearing of their arrival,—came from every quarter and insisted that Lot should deliver up the strangers to them. This he refused, and only by divine interposition, we are told, were they saved from their wicked assailants. This brings us to the subject of the present lesson, the destruction of Sodom and Gomorrah.

It was the custom in those early ages,—and indeed until very recent years, to charge every violent disturbance of nature to the sinfulness of the people, upon whom it was believed the Divine displeasure was thus manifested, but since the laws that regulate the universe are better understood, there is a growing unwillingness to judge our Heavenly Father so unjustly. Jesus was very clear and emphatic on this subject,—(Luke 13; 1-5) teaching that God's fatherly care extends to the just and the unjust and the blessings of his providence are dispensed to all alike.

Whether the overthrow of the "cities of the plain" was from lightning or an earthquake is not

known. That section of Asia has been subject to earthquakes and volcanic eruptions from the earliest dates. Large quantities of bitumen have been thrown, at different times, from the Dead Sea, and we read of the "slime pits" or wells of bitumen in the vale of Siddim into which the followers of the king of Sodom and his confederates fell, and became an easy prey to their conquerors (Gen. 14; 1-13). "The pillar of salt" was doubtless the encrusting of Lot's wife with a saline substance such as is still seen near the shores of the Dead Sea. The delay, caused by her stopping to look back, brought upon her the death which she seemed not to realize was so near.

THIS LESSON TEACHES:

(1.) That when a nation or a people give themselves over to evil ways, they are blinded by their own folly, and become an easy prey to destruction in whatever form it may come.

(2.) That when we choose the pleasant things of this life, without regard to the influences that they cast around us, we place ourselves in a position from which we may not find it easy to escape.

(3.) That it is better to dwell amid the simple things of nature with God for our friend, than to rise to eminence in a community where God is not honored.

NEWS OF FRIENDS.

PHILADELPHIA QUARTERLY MEETING.

PHILADELPHIA Quarterly Meeting was held at Race Street meeting-house, Philadelphia, on Second month 8. It was, as usual at this season, well attended. The meeting was opened in solemn exhortation to religious faithfulness by Ellison Newport. Robert Hatton followed with a declaration of the faith of this people as to the alone Savior of the soul of man. "To day, if ye will hear his voice, harden not your hearts, for he still seeks as ever to instruct the soul of man and bring it into harmony and true obedience to God, and this is salvation. The bread of life which nourishes the soul immortal is Christ the word of God—the creative spirit—the Power of God and the Wisdom of God. Righteousness and Peace go hand in hand in the heart of the true believer in the inwardly revealed Christ which has been promised to the true disciple. This view, which for more than two hundred years has been the especial doctrine deemed essential by Friends, is gaining ground in the world, and professing Christendom is coming more and more fully to its acknowledgment. Even a prattling infant may be a minister of Christ, though all unconscious of its ministry. Even the little child can be potent in the work of bringing mankind to a sense of regeneration and the second birth. R. H. spoke earnestly upon the need there is to give up all things, however near and dear, that we may win the life eternal—the treasure in heaven. Louisa J. Roberts addressed the meeting from this standpoint: "And ye shall have treasure in heaven." The Kingdom of Heaven is within you—it is like the leaven hidden in three measures of meal—our three fold nature, spiritual, intellectual and material—and leavens the whole

lump. Jesus also warned mankind to beware of the leaven of the Pharisees which he defined as hypocrisy; of the Sadducees, as representing denial and unbelief; and of Herod which leads into worldliness; thus guarding his disciples against the three fold errors, that then as now were the enemies of all true godliness. The voice of prayer was then raised for the divine blessing upon this assembly.

A stranger, Rufus P. King, a member of the Orthodox body, from North Carolina, then spoke at some length. [It may be added at this point, that R. P. K. remained during the business session, in men's meeting, stating that he had a minute from his own meeting to visit the meetings of "all who bear the name of Friends." It was remarked upon this that if his visit was in the fellowship of the gospel, his presence would not be objected to; to which he made no response.]

The business of the quarterly meeting was then proceeded with. The calling of the representatives, and the reading and answering of the queries and answers (the First, Second and Eighth, as usual) was accomplished. In the women's branch, Louisa J. Roberts spoke upon the deep necessity of faithfulness in the important duty of public divine worship. She looked upon such opportunities as invitations from the divine power, to gather in the belief that we shall so experience help in the spiritual life. It surely leads to usefulness in the church and to the cultivation of the spiritual sense.

The joint-committee appointed to propose the names of suitable Friends to serve on the committee to visit branch meetings reported and the appointment was confirmed—a few excusing themselves from the service. Frances J. Newlin preferred to lean alone on the divine appointment for such service. A. R. Paul, of Salem, N. J., sympathized with F. J. Newlin,—believing that unless the divine anointing qualified for service, the true disciple cannot rightly go forth. The committee on choice of clerks named Annie Shoemaker for clerk, and Rachel W. Hillborn for assistant clerk. These friends were acceptable to the meeting, and were accordingly appointed. A joint-committee on the choice of members of the Representative Committee was set apart, and the members were requested to meet immediately at the rise of the present meeting.

In men's branch the same action was taken in regard to the joint committees. The three queries replied to at this time, and their answers, were read, calling forth brief remarks on the subjects queried after.

• The memorial on "The use of Tobacco by Minors,"—prepared by the "Committee on Temperance and Intoxicating Beverages," of this quarterly meeting, to be forwarded to the Legislature of our State, was the subject of a deep concern, introduced at this time, It was suggested that the quarterly meeting's committee, in sending forth such a memorial, had gone beyond the limit of its appointment. Some explanation was thereupon given by a member of the committee.

FARMINGTON QUARTERLY MEETING.

The meeting of Ministers and Elders was held Third-

day, Second month 1st, at 2 p. m. Two of the three preparative meetings composing this meeting were represented. Solid counsel was offered for guidance in a lovely and consistent life. On the 2nd inst., there gathered of Friends from the three monthlies, Farmington, Rochester, and East Hamburg, N. Y., quite a number. After a season of waiting, Charlotte W. Cocks broke the silence by expressing a sense of gratitude to her Heavenly Father for the sweet spiritual support she had experienced during a recent bodily affliction she had passed through, and the prayer of her heart was, that we keep in the vale of humility, and be earnestly desirous of doing the work assigned to us in this life. J. J. Cornell next spoke feelingly and earnestly, portraying the character of Jesus in its spiritual relations to our daily life; which I believe tended to enlighten some minds present not entirely clear on those points.

In the business meeting there was little on the minutes, except a request from Farmington Monthly, asking that that meeting be changed from a monthly to an executive. This was approved by the quarterly meeting. There were not many Friends from abroad, but those few mingled with us, enlarging and deepening our love for each other.

In the evening of Fourth-day the Quarterly Meeting Temperance Committee had a meeting. A general invitation was extended to others to attend. Much good selected reading was presented and some original thoughts expressed, favoring total abstinence, and prohibition of the liquor traffic. The 3d of the month and Fifth-day of the week was public meeting. It was well attended by Friends and others. John J. Cornell was much favored in expounding the fore part of 1st chapter of John, and in the 5th chapter, and showed with great clearness the mission of the Christ in the heart of man. I believe that all who listened, had they spoken their honest conviction, must have confessed it was Truth.

S. A. GREENE.

Macedon, Second month 6.

ABINGTON QUARTERLY MEETING.

THIS quarterly meeting, held on the 10th inst., at Abington, was well attended by its members, and a large number of visitors represented five other quarterly meetings and two yearly meetings. The time of the first meeting was fully occupied by Thomas Foulke, Ellison Newport, Rufus P. King, Joel Borton, Jr., David Newport, Watson Tomlinson and Ellen T. Croasdale. Near the close of the second meeting, a Friend remarked that while it was customary to mourn over the past, and lament the deficiencies of the present, yet he believed that the ministry of to-day was as baptizing as any ever experienced in the history of Abington Quarterly Meeting.

In the business meeting the 2d, 3d and 8th queries were read and answered, and the usual committees appointed to nominate clerks and members of the Representative Committee. Joel Borton, Jr., produced a minute, giving him liberty to visit our meetings, and he proposes to accomplish the service by attending the next monthly meetings, commencing at Abington on the 28th of this month. A memorial of

Sarah T. Betts, prepared by Abington Monthly Meeting, was read and referred to a committee.

N. R.

Byberry, Second month 11th.

Another correspondent sends us a report, from which we select such details as do not appear in the preceding: Thomas Foulke arose and repeated the query which Jesus put to his disciples, when he said, "Whom say ye that I the son of man am?" And Peter answered and said, "Thou art the Christ, the son of the living God." And Jesus answering, said, "Blessed art thou, Simon Barjonah; flesh and blood hath not revealed this unto thee but my Father which is in heaven—and upon this rock will I build my Church." Upon this rock,—the revelation of God's will to man,—upon this immutable rock the Church of God is founded. And this is the foundation upon which the Society of Friends is built and established. O, may we all be faithful to our duty and calling, for we are called by our Heavenly Father to a life of dedication and holiness. He spoke of having visited Palestine, the land from whence had come sacred history, and in connection therewith, quoted from the poet Whittier wherein he so beautifully refers to the inward or spiritual nature of man. And, he said, I am firm in the belief that if we are true to this conviction we may hold communion with God.

Ellison Newport quoted the same passage of Scripture, namely "Whom say ye that I, the son of man, am?" etc., speaking at some length upon the love of our Heavenly Father toward his obedient, trusting children; also alluding to several incidents which had occurred within his personal experience.

Rufus P. King quoted the following language: "Who shall ascend into heaven to bring Christ down, or who shall descend into the deep to bring Christ from thence? for lo! he is with thee, even in thy heart and in thy mouth, for it is with the mouth confession is made." "Behold, I stand at the door and knock, etc." He also alluded to Saul (afterwards Paul) how, before he was converted he thought he was doing God's service by persecuting the Christians, but that after his conversion and the scales had fallen from his spiritual eyes, he became a zealous follower of his Heavenly Master, doing the things approved of God. And in the love that knows no fellow I salute you,—the love of the Gospel being the burden of my heart.

Joel Borton, Jr., said: "How can we do without God in the world?" and alluded to the young man who asked of Jesus what further he should do, and upon receiving the answer, went away sorrowful. God reveals His spirit unto all. He not only enables us to fulfil the outward but also the spiritual law. He exhorted the young people present to be faithful to the principles and testimonies held and enunciated by our religious society, and so live that they may be prepared for the final change when it comes to them.

Watson Tomlinson said: We cannot afford to be careless to the concern manifested by our Heavenly Father for our salvation. Seek thy Creator in the days of thy youth, and thou shalt know his loving presence and protecting care to follow thee all through

life. He referred to many precious experiences he had realized during his Christian pilgrimage.

David Newport remarked: "The fool hath said in his heart, there is no God," but, "It hath been shown unto thee, O, man! what the Lord thy God requireth of thee,—to do justice, love, mercy, and to walk humbly with thy God,"—enlarging to a considerable length upon this text of Scripture.

In men's meeting, reports were read from all the respective monthly meetings within the limits of Abington Quarter, namely, Abington, Byberry, Gwynedd, Horsham and Richland. The Representatives' names being called, all were present, answering thereunto. Women Friends reported that they had released the committee appointed on the subject of Intoxicating Beverages, and had appointed a nominating committee, desiring men Friends to co-operate with them by appointing a similar committee. After some consideration of the subject, the clerk announced that way did not open to appoint such a committee, and women Friends were so informed.

The meeting closed about 2 o'clock, and we felt it had been a profitable occasion, calling forth the acknowledgment, that it was good for us that we had been there.

C. E. T.

Philadelphia, 2d mo. 11th.

SWARTHMORE NOTES.

—The lecture of Prof. Wm. H. Payne, of the University of Michigan, given on Sixth day evening, the 11th inst., was a rare treat to those who heard it. The comparatively new science of Pedagogics, as a part of a college curriculum, finds in him one of its ablest expositors.

—The head of the Signal Service in Philadelphia was at the College on Seventh day, the 12th, giving advice as to the location of the instruments, signals, etc., in the Signal Service Station to be established there.

For Friends' Intelligencer and Journal.

THE EDUCATION OF THE COLORED PEOPLE OF THE SOUTH.

WITH the permission of the editors of the INTELLIGENCER AND JOURNAL, I wish to set before its readers a sketch of a philanthropic work that for many years has claimed the attention of some members of the Society of Friends, and which is certainly deserving of a much more general assistance than it heretofore has had,—I mean the Education of the Colored People of the South.

The close of the war found nearly five millions of human beings transferred from a condition of servitude to that of free men and women, and endured, in their new condition, with all the responsibilities of freedom. One can hardly imagine what difficulties beset them in the beginning of their new life. Their old slave life had had some compensations, imperfect though they were; slaves, necessarily, were supplied with food, with clothes, and with shelter of some sort. Freedom found them without homes, without money, with no lands to till, with no tools to work with, and worse than all, with few friends among those who could help them in their struggle for existence.

It would seem almost miraculous that a whole nation of people, thus badly equipped for self-support, when thrown upon their own resources, could manage to maintain existence even if they were among a people that were disposed to aid them in their destitution. But so far from possessing the sympathies of their former employers and owners, the freedmen and women found themselves, for the most part, among enemies, and under State governments and laws that offered them no protection. If they found work there were no laws that would secure to them the wages of their labor,—if they obtained property, none that would protect them in their possession of it. Instead of being thus protected, most oppressive and unjust enactments of the various State legislatures were made for the government of the negroes.

An eminent statesman says, speaking of the freedman: "Both in civil and criminal code his treatment was different from that to which the white man was subjected. He was compelled to work under a series of labor laws applicable only to his race. The laws of vagrancy were so changed as, in many of their provisions, to apply only to him, and under their operation all freedom of movement and transit was denied. The liberty to sell his time at a fair market rate was destroyed by the interposition of apprentice laws. Avenues of usefulness and skill in which he might specially excel were closed against him lest he should compete with white men."

By the legislature of Alabama "servants who loiter away their time" were declared to be vagrants, who might be subjected to a fine of fifty dollars, and in default of the payment of the fine, they could be hired out by the State for a period of six months.

Another act of the Legislature made it the duty of the courts to apprentice (preferably to their former masters) all minors whose parents have not the means to support them. By a special law in Mobile, all such negroes as had no *visible* means of support, or who could show no reasonable cause of employment or business in the city, or who had no fixed residence, were arrested and caused to give security for their good behavior, lacking which they were confined to labor for a period not exceeding six months, on public works. In South Carolina the law declared that "no person of color shall purchase the practice, art, trade, or business of an artisan, mechanic or shopkeeper, or any other trade or employment besides that of husbandry, or that of servant under contract for labor, until he shall have obtained a license from the judge of the Circuit Court." The license fee for the privilege to such employments ranged from ten to one hundred dollars a year.

The legislature of Louisiana proposed an enactment providing that all "adult freed men or women shall furnish themselves with a comfortable home and visible means of support within twenty days after the passage of the act," failing which they were to be arrested and sold to the highest bidder for the remainder of the year. Other States would not allow negroes to keep live-stock, horses or mules for farming purposes, cows or sheep for food or profit. It is easy to understand that with such restrictions the condition of the Freedmen was worse even than it

was before their emancipation. It is not at all surprising that when authentic information of this despot oppression of the helpless and down-trodden race reached the north and became known to a sympathetic people in whose memories the story of the wrongs of the slave was still fresh and vivid, it aroused a feeling of indignation, and a determination to rescue the oppressed from the toils that barbaric legislation had thrown around them. In obedience to this sentiment Congress, on March 3d, 1865, passed an act to establish what was afterwards familiarly known as the Freedmen's Bureau, under which Gen. O. O. Howard, as Commissioner, with ten assistant commissioners, "exercised a general supervision over the freedmen, protecting them in their rights, deciding their disputes, aiding them in obtaining work, extending to them facilities of education, and furnishing them with medical treatment." One of the most important features of the work, certainly the one that was to have the most important and lasting effects, was that of establishing schools for the education of these wards of the nation. Almost exclusively unlettered, yet with bright and quick understanding tempered by deep religious impulses, the negro found an almost insurmountable bar to development in his ignorance of letters, and of the conditions of progress that the training of his intellect would unfold to him.

By invitation of the Commissioners there came, as teachers, to these freedmen's schools, young men and women from the northern states with earnest and devoted spirits, whose hearts sympathized with the distresses of the down-trodden race, and whose courage was equal to the trials attendant upon leaving home, with all its pleasant associations and attractions, for a perilous life in a war-devastated country and among a people who were not alone strangers but enemies bitterly opposed to the workers as well as to the work.

Among those who obeyed the call to this field of labor was Martha Schofield, of Bucks county, Pennsylvania. In reply to my letter asking for a history of the work and the motive that led her to engage in it, she thus writes: "During the war my coming to womanhood brought with it an earnest realization of the responsibility of living, and an ardent desire to know in what corner of the Master's field his will would call me to labor. The answer came in the consciousness that among the lowly and the depressed race there would be work given me to do. It was a long time before my precious mother could get her own consent to let her fatherless child go so far from the home nest, but at last she was enabled to say 'I have earnestly sought to bring up my children to listen for the voice of the Father and to follow the light He puts before them: if He has called thee to this work, though it be a great trial to me, He will give me strength to bear it.'"

As still further illustrating the spirit under which this great work was undertaken I have been permitted to quote from the diary of Martha's mother, this entry, made Tenth month 8, 1865: "Before I arose from my pillow this morning, I earnestly desired that I might consecrate this day to my Father in heaven,

that I might not in word, or deed, or thought do anything contrary to His divine law, written within. It is with me a day of deep sorrow and rejoicing;—of sorrow because my daughter, Martha, leaves all the endearments of home, of friends, of society, and sails for a distant place, to reside among strangers in a strange land. Yet,—hard as it is to part with her, I have the consolation of believing she is in the way of her duty, and that in spirit she has lived so near the divine fountain as to comprehend the Father's will and receive ability to fulfill it. For more than two years she has felt this to be her mission. In a letter 'to be read after I leave,' found in my drawer she says: 'Mourn not, dearest mother, because thy daughter is striving to walk in the path of duty; can we not trust our Father whose overshadowing love guides and guards even the humble ones if they "walk in accordance with His will." I feel very deeply the bitterness of this separation; but the Comforter will come, and we shall be enabled to bear all the burdens that shall fall upon us. I go forth in perfect trust, knowing that if I endeavor to do my duty, the end will be well, that an eye watches over and protects always, and in our Father's keeping I trustingly place my life. No future can make me lose this faith, or take away the constant comfort it gives. Let it be your strength also, for we know in whom we trust. Do not be anxious about me on the voyage. Is not God upon the ocean as well as on the land? That he may bless you and keep you, restoring us again together, if it be His will, or comforting you if I come not back, must ever be my prayer. I hope to return; if not, remember I go where I shall behold the face of my Father in heaven, where eternal blessedness fills the soul, and 'The pure in heart see God.' Thy most loving daughter, Martha."

Can one fail to recognize in this touching message the evidence of a Divine call to service as clearly manifest as that which came to George Fox, when he declared, "I was commanded by the Lord God to turn men to that Inward Light, Spirit and Grace by which all might know the way to God." And as implicitly did Martha obey the call. She says: "I left New York in a government steamer, with a commission signed by the late Bishop Simpson, dated October 9, 1865. In due time we reached Port Royal, from which place we were conveyed along the coast to Wadmalaw Island,—where 1500 colored people that had followed Sherman's army had just been landed. The Superintendent had arrived the day before with boxes of clothing contributed by friends of the Freedmen in the North and Canada. I had an associate, a woman who came in the same vessel with me. For one week our trunks remained unpacked, as from daylight until dark we clothed the naked and fed the poor. Rations had to be supplied, for no crops were growing, the desolations of war were on every hand. The next week we opened school in the double parlors of a private house. The only white family on the Island was six miles away and an "order" prevented any others landing. Colored troops were for months on guard before the door. I named it the "Garrison School," in which soon we had over a hundred pupils. One morning, an old man came and

said "Missus, please give me sumfin to lay a man out in," and, whilst getting a suitable article, I asked "What did he die with?" The reply was "Small-pox, ma'am." There we saw it in all its horrors among those colored soldiers left for us to feed and care for, as the white officers ran away and the Superintendent had to be on other islands." But amid all the "horrors" the heart of this brave woman never deserted her, nor her trust in her Divine Father waver for a moment. Writing to her mother in the following spring, (Fourth Month, 1866), she says: "I am indeed far away from all that sweet human love and affection which makes life so desirable, but the Omnipresent One is with me, a very present help in every trial, and under the shadow of His wing my soul finds peace and rest. If anticipated pleasures are delayed, or darkness gathers around, my heart grows quiet again by ministering to some of our Father's down-trodden children. My faith never fails me; it is a strength in every weakness, a support in every trial; a daily, hourly presence is with me which sustains me in the small as well as the great events which are transpiring in the busy life we lead here."

One hardly knows where to stop in quoting from these pathetic yet soul-inspiring letters of this devoted spirit to her beloved mother. It seems to me that if it be possible to convey to the readers of this paper anything like a fair impression of their spirit of dedication to manifested duty, the hearts of Friends everywhere can scarcely fail to go out in sympathy and encouragement for her in her work.

Having put her hand to the plow, Martha never swerved from the path of duty, and although in her first year's experience she had to pass through war and pestilence and famine—for the latter, too, had made its visitation, and for weeks oysters and acorns and worm-eaten hardtack constituted the whole bill of fare,—nevertheless the fall of 1866 found her again leaving her northern home to resume her philanthropic mission,—this time on Edisto Island. The hardships of the previous year were paralleled in this new field of labor. With scarcely any shelter, the destructive hand of war having demolished all the sash in the only house available for the school, and withal an insufficiency of food, life among the Freedmen was filled with trials and hardships that only one whose soul is sustained by an unflinching trust could endure.

In the fall of 1867 she took up her work on St. Helena Island. It proved to be a malarious coast and season. She says: "I remember one day having to let 27 of the pupils go out and sit on the bank until the chill went off. In a fortnight I found myself unable to rise in the morning, and ten weeks passed before I could be carried down stairs and out into the sunshine. My sister had been telegraphed for, and for weeks the little spark of life rested in the Father's will. It was severe malarial fever, going, later, to my lungs and leaving me with hemorrhages. There was life enough left for my work, but the coast was no longer the place. My friends, who knew, said Aiken was the only place for me, and in 1868 an auxiliary branch of the Freedmen's Commission 'adopted' me."

The "branch" was a society of twenty or twenty-five ladies at Germantown. Wm. Dorsey's daughter Elizabeth was President, and Sarah F. Corlies Secretary. Thus began the work at Aiken. Frail in body (for eight years the hemorrhages continued), yet never wavering in purpose, amid discouragements that constantly beset the work, Martha Schofield has during more than twenty-one years exerted an influence for great good upon the race whose wrongs in the years of her girlhood shaped her work in after life. Of this work she writes: "The experiences of interest in Aiken would fill a volume. There has scarcely been a moment when it would do to leave the watch tower, when eye and brain and thought did not have to be kept on the alert; for the Schofield School has grown up in the midst of enemies, with hate and prejudice and misjudgment hurled against it with the strong forces of public opinion. But it *has grown*, it still lives; the work that I came to do has been tried with all that was *best* within me. And yet it does not seem my work that has done the good, but the Power that only used me as an instrument. The way was made plain, my Light was clear, doubts seldom beset me, fear had no place, the thing to do was put before me and the prayer for strength to do it was always answered. Of course there have been human errors and mistakes, but walking in such a pathway to follow the Light and use the wisdom and judgment manifested to my own mind was the only course for me to pursue. In looking back, I can never realize a single moment when I have felt or wished that this work had not been given to me to do, or doubted it being the field in which the Father would have me labor."

The extent of this work, and its far-reaching and beneficent influences must be briefly stated. The original school building erected by the Freedmen's Commission, having had additions again and again made to it to meet the steadily increasing demand for room to accomplish the work, at length became entirely inadequate to accommodate the number of pupils. All these additions were paid for by contributions from the friends of the school, and much of the work was done by colored people as their contribution. In 1882 the erection of a new school building was begun. The new building is of brick, is two stories in height, and in dimensions is 65 by 60 feet. According to the 18th Annual Report, there were last year 324 students on the roll. The school is kept open eight months each year. Last year, besides Martha Schofield and her efficient co-worker, Wm. T. Rodenbach, there were five teachers of the regular school, besides a teacher of sewing for the girls and of industries for the boys. The last is an important feature in the work at Aiken. The printing-office affords opportunities for the students to learn the art. Last year it was under the charge of one of the students (who did the composition and the press work of the 1886 Report). All except the above work without pay, and in the printing office, carpenter-shop and shoe-shop all boys of suitable age may find work, so as to learn the trades. Many of the churches of the colored people in the State raise enough funds to send the most promising boys or girls of their congregation to the school, thus preparing them for teachers. During the summer va-

cation these open schools in their own homes or neighborhood for the free tuition of the children of the congregations. The patrons of the Schofield School being all poor, the tuition charges are necessarily nominal. The students in the advanced grades pay 50 cents per month, the primary pupils 5 cents a week (when they can). How entirely inadequate the income thus derived is to meet the expenses of the school may be seen in the Financial Statement of last year, in which subscriptions are put at \$2889.93, and tuition from students at \$139.78. The funds for erecting the buildings and,—(excepting the small amount received for tuition and about \$500 from the Public School Fund,) the entire expenses have been contributed by the friends of the school. The labor of annually making these collections and the anxiety attendant upon this precarious method of obtaining means to meet deficiencies were far from being the least of the trials that were borne by Martha Schofield, and, as Friends of Philadelphia and New York yearly meetings well know, she last year made a pathetic appeal for help. This resulted in the appointment by these meetings of committees to take charge of the subject.

My object in this presentation is to interest Friends in the matter,—wherever the paper may go. Philadelphia Friends have organized an association for the promotion of the education of colored people, the aim of which is set forth by President Magill on page 73 of this volume of the INTELLIGENCER. New York Yearly Meeting has a sub-committee of its Philanthropic Labor Committee that has been making collections for the two schools named in President Magill's paper. Samuel B. Haines, 52 E. 78th St., New York, is Treasurer of this committee. The late meeting of the Philanthropic Labor Union appointed the following members of a Standing Committee on Education of the Colored People of the South, viz:

Jos. J. Janney, 37 South St., Baltimore, Md.

Emily P. Yeo, Richmond, Ind.

Rachel W. Whitney, Salem, Ohio.

Griffith E. Coale, Holder, McLean Co., Ill.

Wm. M. Jackson, 335 W. 18th St., New York.¹

It is hoped thus to arouse among Friends in every neighborhood an interest in this excellent work—an interest that will be manifested by contributions that will bear the financial burdens of the schools at Aiken and Mt. Pleasant. An organized effort among Friends would make this an easy matter; can there not be found in every settlement of Friends someone who will act as an agent for collecting funds and forwarding them to one of the members of the Standing Committee? Wm. M. JACKSON.

New York.

FIRST-DAY SCHOOL WORK AT RICHMOND.

RICHMOND, IND., Second Mo. 7.

EDITORS INTELLIGENCER AND JOURNAL:

I ENCLOSE herein a letter read yesterday to the First-day School, from one of the active and energetic

[It will be observed that no name is given in Philadelphia Yearly Meeting, its membership being represented by the "Association of Friends to Promote the Education of the Colored People." Funds from members of this Yearly Meeting should go to Henry M. Lang, Treasurer, 335 N. 11th Street, Philadelphia.—Eds. INTELLIGENCER AND JOURNAL.]

workers, who has been obliged to be absent for a time, and if it impresses you as favorably as it did our school, it may be worthy of publication. The school is in good condition, and although the number attending is not large, being only some 70 average, the interest is good and the teachers are earnest in the work. A very interesting bible class assembles every First-day evening. It is hoped both the school and bible class will have a large increase in numbers as the pleasant weather of spring comes round. G.

FIRST MONTH 9TH, 1887.

DEAR FRIENDS:—We have now entered upon another year, and it is well for us to review the work of the one which has just closed, and ask ourselves the questions: "Has our work been profitable? Has it been a success?" In doing this, if we look to the immediate results, we may see cause for discouragement and to feel that our work has fallen short of the "glory of God," because we have failed to accomplish some special object we had in view; but let us remember that Moses was not permitted to enter the promised land, and David could only gather the material for the temple, and yet we cannot but believe their work was accepted of the Lord. If we have only succeeded in preparing the ground, our work has not been in vain.

Jesus gives us the key to successful labor when he says: "Another commandment give I unto you," (meaning his disciples, those who are endeavoring to do his work), "that ye love one another; as I have loved you that ye also love one another." And again he says: "By this shall all men know that ye are my disciples; if ye have love one to another." If we have this true love for others, what will be its influence? We will bear with their faults, we will encourage all their efforts to do well, and we will avoid all strifes and envyings, "in honor preferring one another." We cannot imagine that human nature, now, is in any wise different from what it was then; if we wish to further his work, we must labor in harmony, bearing and forbearing in his name, remembering that there is great diversity of gifts. We cannot all see alike, or think alike, or work in the same way. But we can all of us exercise that christian love and charity which will grant to each one that liberty of conscience to which all are entitled, while we will, at the same time, be willing to receive Christian counsel one from another, in that spirit which takes no offence, even though it meets not the witness for truth implanted in our souls.

To the children I would say that I hope each one of you can look back over the past year and see that you have grown a little stronger in doing the right, a little stronger to resist temptation, and I want to encourage you to make a still greater effort during the coming year to so fill your hearts with the love of God, and a desire to do his will, that there shall be no room for anything wrong or wicked to enter there.

Regretting that it is not my privilege, for the present, to share your joys and sorrows, and to be a partaker with you of the rewards that are ever in store for those who labor in Christ's vineyard, I remain,

Very truly, your friend,

F. M. R.

THE LIBRARY.

PROCEEDINGS OF FRIENDS' UNION FOR PHILANTHROPIC LABOR, at its Fourth Conference, held at Philadelphia, Pa., Eleventh Month 2nd and 3rd, 1886. TO many among us this meeting will be an enduring memory. The interesting and important matters introduced at this time to the earnest consideration of Friends were examined by able and concerned advocates of every right measure, involving labor for improvement and a true advance. East, west, north and south have joined hands cordially in effort for the good of our fellow creatures. The new character of much of the work reported is remarkable, and full of inspiration. The words of Whittier, with the citation of which the proceedings closed, were appropriate:

"The clear-eyed saints look down
Untroubled on the wreck of schemes and creeds;
Love yet remains; its rosary of good deeds
Counting in task field and o'er peopled town;
Truth has charmed life; the inward word survives,
And day by day its revelation brings;
Faith, hope, and charity, whatever things
Cannot be shaken stand. Still holy lives
Reveal the Christ of whom the letter told,
And the new gospel verifies the old."

PROCEEDINGS OF THE FIFTEENTH SESSION OF THE FIRST-DAY SCHOOL GENERAL CONFERENCE, held at Philadelphia, Pa., 11th Month 4th and 5th, 1886.

The detailed report of the First-day School General Conference held here last autumn is now before us. This minute account will be read with deep interest by many who could not be present at the gathering of so many Friends representing the First-day school work. Apart from the actual value of their deliberations there is founded by a meeting like this a stronger fraternal feeling than could exist otherwise. Schools that are strong in talent and in zeal have an inspiring influence on those which are weaker; and the strong lose nothing while they are benefitting others. This movement is yet young among us, and much good is confidently hoped for from the judicious lesson-leaves prepared by the committee, and from the sympathy and oversight of the several monthly meetings, as recommended by the Yearly Meeting.

Within the last month the following books have been added to the collection in Friends' Library, 15th and Race streets:

"American Patriotism;" Dinah Maria Muloch's "Money and Other Things;" Battey's "A Quaker Among the Indians;" Hallowell's "Pioneer Quakers;" George Brand's "Eminent Authors of the 19th Century;" Heilprin's "Distribution of Animals;" "Sojourner Truth: a Bondswoman of Olden Times;" "The Bible for Learners," by Hookyas, Oort, Kuenen: "The Last of the Peterkins," by Lucretia P. Hale; "Dorothy Wordsworth," by Edmund Lee; "Womanhood," by R. Heber Newton.

THE strength of our society lies in a willingness of its members to conform to the principles we profess.

B. W. S.

THE TWO LIGHTS.

"When I'm a man?" is the poetry of youth.
 "When I was young?" is the poetry of old age.

"WHEN I'm a man," the stripling cries,
 And strives the coming years to scan,
 "Ah, then I shall be strong and wise,—
 When I'm a man."

"When I was young," the old man sighs,
 "Bravely the lark and linnet sung
 Their carol under sunny skies,—
 When I was young."

"When I'm a man, I shall be free
 To guard the right, the truth uphold."
 "When I was young, I bent no knee
 To power or gold."

"Then shall I satisfy my soul
 With yonder prize, when I'm a man."
 "Too late I found how vain the goal
 To which I ran."

"When I'm a man, these idle toys
 Aside forever shall be flung."
 "There was no poison in my joys
 When I was young."

The boy's bright dream is all before,
 The man's romance lies far behind.
 Had we the present and no more,
 Fate were unkind.

But, brother, toiling in the night,
 Still count thyself not all unblest
 If in the east there gleams a light,
 Or in the west.

—Blackwood's Magazine.

END AND MEANS.

By SUSAN COOLIDGE.

WE spend our strength in labor day by day;
 We find new strength replacing old away;
 And still we cheat ourselves, and still we say:

"No man would work except to win some prize;
 We work to turn our hopes to certainties—
 For gold, or gear, or favor in men's eyes."

And all the while, the goal toward which we strain—
 Up hill and down, in sunshine and in rain,
 Heedless of toil, if so we may attain—

Is but a lure, a heavenly-set decoy
 To exercised endeavor, full employ
 Of every power, which is man's highest joy.

And work becomes the end; reward the means
 To woo us from our idleness and dreams,
 And each is truly what the other seems.

So, Lord, with such poor service as we do,
 Thy full salvation is our prize in view,
 For which we long, and which we press unto.

Like a great star on which we fix our eyes,
 It dazzles from the high, blue distances,
 And seems to beckon and to say, "Arise!"

And we arise and follow the hard way,
 Winning a little nearer day by day,
 Our hearts going faster than our footsteps may;

And never guess the secret sweet device
 Which lures us on and upward to the skies,
 And makes each toil its own reward and prize.

To give our little selves to thee, to blend
 Our weakness with thy strength, O Lord, our Friend,
 This is life's truest privilege and end.

—N. Y. Independent.

BOOKS FOR THE GUEST CHAMBER.

AT one time I was staying in a house where the guest chamber contained among the furniture, a little shelf of books. I have often thought of them since, with a wonder that more careful hostesses did not provide the same. Nights when I could not sleep, and mornings when I waited in my room for the breakfast bell I dipped into the contents—a volume or two of poems, some short stories and interesting travels comprised the whole—and I found not the least pleasant part of my visit in those quiet moments by the window which overlooked the great old-fashioned garden. Any housekeeper could spare six or eight books from her library, and almost any guest would bless her for the thought. A little work-basket fully stocked; pen, ink and paper ready to hand—the visitor cares nearly as much for these as for fresh towels and extra coverings. The Golden Rule, which is a guide to all branches of good housekeeping, as to all branches of business, comes to one's aid here, and what we care most for in another's home we should endeavor to give the comers to our own.—*Good Housekeeping.*

Do not let your occupation pass you by and only leave you the basest and poorest of its benefits—the money which fills your purse. Compel it to give up to you the charity and faith and character and godliness which it has at its heart, which it hides charily, but which it must give to you if you insist upon it and are able to receive it.—PHILLIPS BROOKS.

"TRUE knowledge depends upon two special helps to the acquisition. These are intelligence and humility. Without humility knowledge is often no more than conceit. Humility teaches us reverence for knowledge; she shows us that knowledge is for service, not for display. She animates our sincere desire for truth; she drives out the sad weakness of love of things for the sake of ostentation. Without reverence there can never be any genuine advance in sound wisdom. Humility, on the other hand, will never achieve wisdom by itself. Thus are these two fine properties, intelligence and humility, reciprocally indispensable."

THE importance of fidelity in small things is seen in the fact that small occasions are coming continually, while great ones seldom occur. Thus our education in faithfulness will depend not so much on our doing right on great occasions, as in the small but frequent tests of daily life. It is these which educate us to good or to evil.

A MAN has only to become old, to be tolerant; I see no fault committed, which I also might not have committed.—GOETHE.

F. E. WILLARD ON TRAINING CHILDREN.

I HAVE been asked to write some of the thoughts suggested by my experience in training my own children. We lived in Oberlin, Ohio, when my children were in their infancy. There were mothers' meetings at stated times; I felt my utter inefficiency to train these young immortals; I was almost always present at the meetings. I hoped they would tell me just what to do, so that, having the approved formula or program, I might make no mistake. But new conditions were constantly arising, and in my despair I said to a wise friend, "I don't learn anything from these meetings! I don't know what to do." He said, "They are making an impression upon you all the time." It gave me a little comfort to think that perhaps down deeper than my consciousness I was gaining a gleam of light.

And now, first of all, I would insist, teach your children to be truthful; by all the incentives that occur to your prayerful thought, keep their love and confidence so that they will be open to you as to the day. Then I would recommend the do-everything method, according to the various needs of your priceless charge. If its nerves are startled, quiet it the best way you can. Don't put it in a dark room and let it cry itself to sleep. It would be more motherly to hang it to the limb of a tree, like an Indian baby, where it could see the light and feel the gentle motion of the breeze. Don't regard it as a mere animal that needs only to be fed and clothed. It needs sympathy very early; it can smile back your love when only a few weeks old. Never punish a child when it can think you in anger, or about to take its life. It will be so frightened as to lose all self-control. You may think it obstinacy, when it is a frenzy inspired by the fear of one in whose power it is utterly helpless. Mothers should try to keep their health, so as to be bright, agreeable company for the older children, and to be patient with the little ones. I know this is easier said than done, especially if the mother is sick or overborne with care; but the attempt, if partially unsuccessful, will not fail of its reward. The habit of unselfishness and kindness cannot be too early impressed. The mother should be in spirit and manner, or should aim to be, such as she desires the child to be. I would not recommend over-indulgence, but genuine tenderness and love can hardly go to an extreme, especially in the early helpless years. If complications arise between the children, do not let them accumulate. Don't let them lie awake all night dreading a punishment in the morning. Settle them at once upon their own merits without referring them to any umpire but yourself.

When they are old enough to commence study do not be indifferent to the trials they meet with in the effort to solve the, to them, difficult problems, but do them for them often yourself; don't be so fearful about weakening their self reliance as to defeat your desire for their high achievement by allowing them to be discouraged in the outset. Should a child show a strong bias toward any laudable line of life that promises self-support, and easy independence, I would encourage it. Try to cultivate a tender conscience, a

delicate sensitiveness to right and wrong. I would place the acquisition of character infinitely before that of wealth, desirable as is a moderate share of the latter. Wealth ends with life, character is immortal, toward the perfection of which all our efforts should tend. I must not forget my pet idea to be more careful to praise children for doing well, than to chide them for doing ill.

When the children are young and in the mother's care more directly, there may be a feeling of comparative safety, but when they blossom into young men and women, and begin to assume personal responsibility, it is the hour of doom, that threatens to make or mar all her handiwork. Who is wise enough to counsel then? Silence seems safest, but silence would be treason; the mother must have the heart of her loved ones in keeping in this hour of destiny; no one can be consulted with such safety as the mother, and she will need the electric light of Deity to guide her in this supreme emergency.

Who can arrest the flying hours? What issues hang upon the decision of the moment? She can find refuge only in him who has said, "If ye ask anything in my name I will do it." Here she may anchor in a sublime faith that the young, inexperienced, and adventurous feet may, through infinite riches of grace, be led into paths of safety, usefulness and to a lasting peace.—*Exchange.*

RELIGION should be "a thousand-voiced psalm" from the heart of man to man's God.—THEODORE PARKER.

I CALL man's inability to moderate and control the affective or emotional element in his nature, slavery.—SPINOZA.

LET US not judge one another any more; but judge this rather: that no man put a stumbling-block, or an occasion to fall, in his brother's way.—PAUL.

JEALOUSY is a kind of civil war in the soul, when judgment and the imagination are at perpetual jars.—WM. PENN.

NEWS AND OTHER GLEANINGS.

During the eight months of the existence of the Chicago Temperance Hospital a hundred and eighty patients have been treated without a drop of alcohol in any form, and we challenge any other hospital to excel its record. Not one patient has died, though some were very severe surgical cases, before thought impossible to treat without alcohol, yet every one has made a successful recovery.—*Exchange.*

—The Esquimaux poet, L. Moller, is the northernmost editor in the world. His illustrated paper *Atuagaglutit*, is published at Godthaab, a Danish colony on the west coast of Greenland, sixty-four degrees north latitude.

—Drunkenness at one time became so destructive in China that the government destroyed all vines, so that for 200 years it was practically a forgotten plant.

—SAN FRANCISCO, Feb. 10.—Advices from Honolulu report that the volcano Mauna Loa, on Hawaii Island, is again active. The eruption began on January 15 with an emission of fire, smoke and lava. The lava flowed down the south slope and if its course has not changed it will flow

to the sea without doing much damage. Earthquake shocks were frequent throughout the island but were without serious consequence. The Rev. J. D. Paris writes from Kaawola, Hawaii, under date of January 19: "For thirty-six hours there has been one continuous series of earthquakes—tremulous jars, with pretty hard shakes interspersed running into each other, and our house has seemed like a little craft floating on a wave-chopped sea. While I write my table rocks so that it is with difficulty I can keep my seat and hold my pen."

—"Thrift among children" is what no doubt sounds strange. But it is a fact that, in France, thrift among children had, since 1874, been inculcated and developed to no small extent. Over twenty-three thousand School Savings Banks have been opened, numbering, in January, last year, no less than 488,624 depositors, with deposits amounting in the aggregate, formed of the bona fide pocket-money of children, to £451,000.

—It is variously estimated that from eight to twenty per cent. of the cattle in Dakota have perished from the severe weather this season.

—Profs. Abner and Schott, of Jena, are reported to have invented a new optical glass of remarkable refractory power, which will be of great value in microscopic photography. It is said that, while the ordinary lenses do not admit of distinct reflections beyond one-500,000th of an inch, this new glass will render one-204,700,000th of an inch perfectly visible.

—The United States Government has printed over seven thousand distinct works. In the book of estimates for the next fiscal year, just sent to Congress, \$1,330,231.88 is asked for wages alone. There are on the pay-roll four hundred compositors. Fifty proof-readers are steadily employed, besides forty-five pressmen, one hundred and fifteen press-feeders, and thirty-four ruling machine feeders. The estimates call for one hundred thousand reams of printing paper, or eighteen million sheets.

CURRENT EVENTS.

THE great strike of coal handlers, and other wharf laborers, ended last week in failure, after about a month's contention. It is said that about 3000 workmen find their places occupied by non-union men, and this, too, in mid-winter, with the majority of them having families dependent upon them. The loss of wages by enforced idleness is estimated at \$3,000,000.

IN the U. S. House of Representatives, on the 12th, the Senate bill for the retirement and recoinage of the trade dollar was taken up, and after debate was passed—174 to 36,—with an amendment providing "that the recoinage of trade dollars under this act shall not be considered as part of the silver bullion required to be purchased and coined under the provisions of the Bland law." (This amendment will need concurrence by the Senate before the bill will be passed completely.)

THE Secretary of the Treasury, Daniel Manning, has placed his resignation in the hands of the President, and will quit his office soon, in order to become president of a new national bank in New York city.

THE reports of the condition of winter wheat in the Western States are favorable, except from Kansas, where the outlook in most of the counties is said to be poor.

THE intense cold and deep snow which have prevailed in Montana since the middle of Eleventh month continue, and it is feared that when the blockade is raised and reports come from various quarters of the Territory, an appalling loss of life will be revealed. It is estimated that at

New Year there were about 200,000 cattle and 25,000 sheep on the ranges north and south of the Yellowstone river, within a radius of one hundred miles from Fort Keogh. Since that date, it is believed, thousands of the animals have perished for want of food and shelter, and thousands of them are still dying. Reports from all parts of the Indian Territory show that the stock have wintered well and are in fair condition. The winter has been mild, and it is estimated that the losses of cattle this season will not exceed from two to four per cent, against ten to twenty in 1885.

TEN prisoners convicted of larceny were publicly whipped in the jail yard at New Castle, Delaware, on the 12th.

THE elections of members of the Parliament of the German Empire (Reichstag) will occur on the 21st. It is now expected that Prince Bismarck will succeed in obtaining a majority in favor of the bill to grant war supplies for seven years.

IN the Canadian elections, which will occur soon, it is thought the Liberals (opponents of the present government, of which Sir John Macdonald is prime minister), will obtain a majority, probably of 15 to 20.

A TELEGRAM from Chicago says that "a memorial from the World's Christian Temperance Union addressed to all the Governments concerned in the independent State of Congo has been started by the American Secretary, Mrs. Hannah W. Smith, on its way around the world to receive the signatures of the officers of the World's Woman's Christian Temperance Unions." It will be presented to the different Governments in succession, and will entreat them to investigate "the enormous and iniquitous trade in alcohol, which is producing such appalling results in the degradation and ruin of the helpless natives of that vast State."

THE deaths in this city last week numbered 394, which was 25 less than during the previous week and 7 less than during the corresponding period last year. Among the main causes were: Apoplexy, 8; Bright's disease, 6; cancer of stomach, 7; consumption of the lungs, 67; convulsions, 10; croup, 13; debility, 9; disease of heart, 17; drowned, 2; inflammation of brain, 16; inflammation of bronchi, 11; inflammation of lungs, 45; inflammation of stomach and bowels, 10; inanition, 8; marasmus 12; old age, 13; paralysis, 12; suicide, 2.

NOTICES.

* Henry T. Child expects to attend the Temperance Conference at Kennett Square, under the care of the Temperance Committee of Western Quarterly Meeting, on First-day the 20th inst.

* It is proposed to hold the next Educational Conference on Seventh-day, Third month 5, 1887, at 1.30 o'clock. The time is announced early, that other meetings may not be called at the same time. WM. WADE GRISCOM, Clerk.

* Blue River First-day School Union at Benjaminville, Ill., Sixth day evening, Second month 26th.

* Quarterly Meetings in Second month will occur as follows:

19. Short Creek, Mount Pleasant, O.
21. Centre, Bald Eagle, Pa.
21. Duaneburg, Albany, N. Y.
23. Stillwater, Plainfield, O.
24. Bucks, Wrightstown, Pa.
26. Blue River, Benjaminville, Ill.
26. Warrington, Moulton, Pa.
28. Canada H. Y. M., Bloomfield, Ont.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

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PHILADELPHIA, SECOND MONTH 26, 1887.

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"GOD KNOWS BEST."

IF we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery find a ready key!

But not to-day. Then be content, sad heart!
God's plants, like lilies, pure and white unfold;
We must not tear the tender leaves apart;
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest;
When we shall clearly know and understand,
I think that we will say, "*God knew the best.*"

For Friends' Intelligence and Journal.

IN WHAT DOES WAR ORIGINATE?

WHEN we look around throughout Creation we find that all animals are more or less inclined by nature to fight each other.

Man does not appear to be an exception to the general rule. In all ages, in all climes, as far back as history extends, war would seem to be the normal condition of mankind. To avoid the evils attending it, men have been compelled to form themselves into communities and establish some form of government under the operation of which their natural propensity should be restrained and regulated. They unite, and in some way define the rights of person and property which each man is justly entitled to, and which all other men must respect or be liable to penalties for their infraction. A law-making power enacts the rules, and courts are established to apply them to the cases as they may arise, and see that they are conformed to.

As these rules are perfectly adapted to the condition of any people, and are properly carried into effect, that people is said to be civilized. The condition of all its members becomes improved; for a man is encouraged to labor and to save when he knows he shall be permitted to enjoy the fruits of his labor in peace and quietness; but take away this stimulus and there will be but little produced, and still less saved. Those vast accumulations of property we see in all civilized communities would not be made, and the nation would remain poor and weak, and powerless either for evil or good. Thus we see that the restraints placed upon the animal propensities in man by law are for his good, and tend to his elevation in the scale of being. But this advancement from the perfectly savage condition to that of the more enlightened nations has

been a thing of slow growth, and has by no means attained that development of which it is susceptible. While men have been more or less perfectly united into distinct communities or nations from a very early period of history, the animal propensity has only been restrained so far as the members of each nation were concerned (and not always then, or there would not have been any civil wars), and has been allowed a free exercise as between nation and nation. Nations engaged in war, and carried their brutal instincts farther than the brutes themselves, for when these engage in fight the victor always allows the vanquished to escape on submission. Not so with men. It was thought a great advance in humanity when the victor in war allowed the vanquished to live, on the condition that he should remain a slave to him. This appears to have been the view of all the nations of the earth eighteen hundred years ago. It was a recognized principle of public law at that day, of the inhumanity of which no one complained. It has been somewhat ameliorated by those nations calling themselves Christians, and even by the followers of Mahomet, but it essentially remains unchanged, as the right to levy tribute money is still claimed. Now for a being claiming to be the son of the Most High, and to have received from him the precepts he taught, and evidencing the truth of the claim by performing works beyond the ability of man to perform, to suddenly appear among the masters versed in the law and preach a doctrine at variance with all that had been recognized as true, was well calculated to excite surprise and fear in the minds of men. It was in their eyes blasphemy against God, and treason to the commonwealth of Israel. It superseded the law as taught by Moses and practiced by David. It accused those whom they revered for their piety as being actuated by those animal propensities that man has in common with the brute. It taught that there is a higher life than man may live with God. That to attain this higher life he must be born again (or anew), and that this birth can only take place when his soul comes under the influence of God's spirit. To obtain this life is to be at one with him, and leads to that heaven where he may be enjoyed as well as worshiped.

This was representing God as a being all love, who desired not the death of any, but that all who had gone astray might repent and come unto Him to receive life and light. This substitution of the All Wise and All Good for the angry God whose favor was to be attained by the sacrifice of dumb animals

shocked their prejudices and excited their ire. It could only end in destroying that system of worship which had been handed down from the fathers, and had become enshrined in their hearts. It required that man should still make sacrifice, but it was to be a sacrifice of desire, of inclination, whenever these stand in the way of that higher life he might and should lead here on earth. It taught that, added to that animal life man has in common with the beasts, he is susceptible of a life called into being by the word that was in the beginning, was with God, is God, and is the light and life of man; that to attain this life man must desire it and seek after it; that when attained it may again be lost, unless it feeds upon that food which sustained it. This food is what Jesus called the bread of life that comes down from God out of heaven and nourishes the soul to eternal life. It is the life that should have dominion over the natural, or carnal, or animal life, in order that man may become the noble being he was designed to be. It is that which excites the love and respect of other men, because it is always recognized as being good for the good it does. But like everything valuable it is only attained by labor. Man has his desires and inclinations, originating in his animal nature;—these are blessed instincts, which if left to themselves tend to lead him astray, but if kept in subjection to the higher life have their proper functions to perform in the economy of life. Hence it becomes necessary that we should always be on the watch tower, that we may know when they are enemies, and when they are friends, when they accord with the higher law written in the soul; and when they conflict with its requirements.

Now it is easy to see that, notwithstanding the ameliorating effects that Christianity has had on the legislation of the so-called Christian nations of the earth, it has not yet worked out the great result intended, or wars would cease; for these originate in those animal propensities that Christ and his immediate disciples declared should be kept in subjection to the higher life. Neither have the municipal laws of the various countries of the world been based on those eternal principles of truth and righteousness which he taught were the laws of God, or there would not be those many disturbances that threaten the destruction of existing institutions. Guard well thy heart, for out of it are the issues of life, was an injunction.

And this is the great work we all have to do, more especially those who, like the members of the Society of Friends, profess to follow the guidance of God's spirit. If we are humble, and sincerely anxious to know our duty, we have the assurance, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." If our minds are not wedded to the things of earth, and we are free from its stains, we have the promise, "Blessed are the pure in heart, for they shall see God."

But, dear friends, is not the rejection of a truth as great a mistake as the acceptance of an error? Is not the spirit of agnosticism superseding that simple faith that enabled the early Christians and our worthy forefathers to endure suffering for the truth,

and helped them to rise superior to all those things that kept it in abeyance? May each one of us be strengthened and sustained in the journey of life by that power that never fails in the hour of need, and is always present to direct our steps aright.

The cross we may have to bear in resisting temptation will become an eternal crown of glory to us.

Loudoun Co., Va.

W. W.

JUSTICE, MERCY AND TRUTH.¹

MOST of us shrink from the evident teaching of the ancient Scriptures of Israel, that Jehovah, the Creator and Ruler of mankind, has repeatedly made plain the divine displeasure against certain destructive forms of sin, and has overwhelmed the grandest works of the sons of men so utterly that their very existence has become problematical,—mythic indeed as a matter of history.

We may justly say that destructive forms of sin are so enervating and blasting in their very nature that we may account for the ruin of nations by their persistence in certain national sins. We may even say with some exactness that the obliteration of mighty nations has been often, if not always, suicidal. In such case, the careful study of political economy, under the guidance of master minds, might be the panacea for the perpetuation of human society, enabling man to build Babel towers to defy divine displeasure.

Astonished beyond measure, we conceive, were the scientific travelers and explorers who searched out the ruins of Nineveh, and found the wondrous earthenware libraries of cylinders, inscribed with cuneiform characters, learned to decipher them, and found that the same stories of Creation as those on which ancient Israel so reverently pondered were likewise revered in Chaldaea of old. Why, we then ask, contemplating the ruins of these great cities, was so much magnificence, so much excellence, so much power for good as well as evil, obliterated from the earth? Who that has gone thoughtfully by the vast and magnificent ruins of Egypt, where a great civilization has been destroyed past all resurrection, does not see the handwriting of the Divine Power in it all. Rome and Greece and Troy of old repeat the same sublime story of development, then desperate, destructive sin, and then destruction so utter as to bring us back to the same conclusion.

Dr. Oort, in the "Bible for Learners," asks: "Why is this? Why have the ancient worlds, with all their culture and development, passed away? Is it because they had fallen out of the march of progress, and had sunk into corruption? Is it because they had forgotten God? We cannot boldly answer these questions in the affirmative, or ascribe the destruction of these worlds to their sins alone; for so many things work together to bring about the fall of a nation, and among these causes there are many which have no connection with its moral condition. But, whatever it may be to which we ascribe these great events, it seems as if God were always doing his work over again. He

¹Read at the Conference, after meeting, at 15th and Race streets, Philadelphia, Second month 29th, 1887.

builds up and then casts down again, to raise a new world upon the ruins of the old.

"And this is certain, that where men have forgotten God; where culture and the sense of artistic excellence are not accompanied by moral elevation, but only serve to give empire to refined forms of sin; there, sooner or later, the varnish is rubbed off, and the mouldering structure is revealed; there thrones are overturned and peoples humbled; there the old order of things is swept away to make room for something better; and so a stern sentence goes out over the world.

"Most men think but little of all this. They trifle away the hours, 'eating, drinking, marrying, and giving in marriage,' till the day of reckoning comes. They say in deeds if not in words, 'It will last our time! We shall be gone when the deluge comes!' until the deluge really comes.

"There are but few who believe in the judgment of God, and while the world around them takes no notice of it and disguises every danger they see it drawing nigh. They are like Enoch and Noah, the preachers of righteousness, and when they are disbelieved they build, for themselves and for those of kindred spirit, the ark of the inner life and there they are delivered from judgment."

Coming home from the far off past, we may see in the sins of our own country and of our own time certain errors that were so decidedly destructive in their nature that we are accustomed to hearing the belief avowed, that if these are not abated the perpetuity of our great republic is an impossibility. This is equivalent to prophesying the destruction of our country.

Thomas Jefferson, contemplating a national sin, exclaimed in a moment of remorseful apprehension, "I tremble for my country when I consider that God is just, and that his justice cannot sleep forever." His justice did not sleep forever, and in God's own time came not the destruction of our country, but the destruction of a darling sin in divine mercy.

Let justice, mercy and truth prevail in these days, we reverently ask, for certain forms of sin are so manifestly destructive in their character that they are most dangerous to the commonwealth. It does not feel to us to be the wrath of God that impends in a republic where the will of the people rules. Let righteousness prevail and we have nothing to dread in the future of this land. We need not dread the destructive violence of the Anarchist, for peace is stronger than violence, if thus God reigns indeed on earth as in heaven. Our Christian faith, if it is truly Christian, should be the strength of our country. In the teachings of the Christ (eighteen centuries ago), and in the ever continued admonitions of the Divine Spirit through all the ages, is the safety of nations; while it is sufficiently evident that stolid persistence in destructive sins must work the ruin of peoples, even as it did in the days of old.

There is nothing new to ask of our rulers or to urge upon their attention. The teaching of justice, mercy and truth is the same to day as in the time of the ancient inspired prophets of Israel, and it has remained, for it has been written upon the tablets of

the heart, and the "umpire conscience" is evermore the witness for Jehovah.

Our yearly meetings set apart great committees to consider our duty as a religious body in regard to great crying sins, as that of intemperance, or the promotion of its opposing virtue, temperance. Justice and mercy to the Indian and to the freed-people and their offspring claim again and again the continual religious care of this Society, who desire to deserve to be esteemed earnest in the cause of righteousness. The present day owes a duty of pure and healthful culture for the minds of the youth on whom are to come the responsibilities of which we feel the weight. Therefore these large committees are striving to promote the best preparation of the heart, the intellect and the physical powers for these objects. This may be an age of materialism, as many have affirmed. But we believe there is so true a striving after righteousness among us, even now, that we cannot but affirm that the present appears to be preëminently the era of hope and progress, which promises much for mankind.

Just now, the question of the day is the terribly dangerous evils growing out of the liquor traffic, and what can be done to abate or subdue them. The question was asked at a recent meeting of this kind, "Who, or what period of time, is responsible for the existing statutes on this subject, which legalize a traffic which is nothing less than a gross sin against mankind?" and a young Friend has replied by referring to the colonial legislative records of Pennsylvania. He learned that as early as 1685 there were six licensed houses in Philadelphia, each of which gave bonds for the keeping of good order. In 1710, among the laws of the Colonial Assembly sent to Queen Anne for ratification, was an act imposing a license fee of from thirty shillings to three pounds upon all public houses in the colony.

So it seems that our Quaker fathers of the commonwealth are implicated in the evil laws legalizing the retailing of intoxicating liquors in this city and State. Shall it not be found in these times that Friends will give their entire political influence to do away with the legislation that has so long been a deep offense to those who love mankind? And yet this system of licensing means, or was meant to mean, restraint, rather than what we understand as licensing evil. Reform, therefore, ought to be reasonable and temperate; and those who so ardently desire righteousness desire just as ardently that gentleness and peace shall accompany reform.

The ancient Psalmist (LXXXV; 10) thus describes an era of great reform in some by-gone age: "Mercy and truth are met together; righteousness and peace have kissed each other." This is the divine order, for as vegetation springs from the earth to meet the divine gifts of the rain and the sunbeam, even so "Truth shall spring out of the earth, and righteousness look down from heaven." In using these sacred words and applying them to the present needs of man, we cannot but see how the writer teaches us the divine wisdom of bidding us observe the peaceful and tender instruction of the processes of nature. As the rain and sunbeam seem anxious to bestow blessing on

mankind, so heavenly help is eager to come at need. It is like the coming of the blessed rain after the long drought, and righteousness and peace do kiss each other. "Yea, the Lord shall give that which is good, and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps."

We desire, as did Isaiah, the prophet statesman of old, in view of the evils of his days, that judgment shall be laid to the line and righteousness to the plummet,—that any covenant that other days may have made with death may be disannulled, and no agreement with the powers of evil shall stand in these our times. S. R.

AN ADDRESS TO THE MEDICAL FACULTY ON THE USE OF ALCOHOL IN THE PRACTICE OF MEDICINE.

Approved by the Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, held at Race Street, First month 15th, 1887.

JAMES H. ATKINSON, } Clerks.
CAROLINE S. WOOD, }

DEEPLY sensible of the vast responsibility which rests upon the members of the medical profession in regard to the enormous evils of intemperance resulting from the use of intoxicating beverages, we address you, and wish to call your attention to the facts in relation to this subject.

You are not only the chosen guardians of the health of the community, but your position is eminently that of teachers,—the very name doctor signifies teacher. All classes of the community look to you for advice, and are very much influenced by that which you give them. How often do we hear the saying, "Our doctor says" this is right,—or that is wrong? Especially is this true in the case of young mothers, and your influence over these, either for good or evil, will be felt for more than one generation, the use of stimulants and narcotics during this important period often stamping an inherent taste for alcohol in the child, as well as causing the mother to adopt their habitual use. It is well known that during the last thirty years our knowledge of the properties of alcohol, and of those compounds in which it is found and used, has been greatly extended. The fact that fermented liquors, cider, malt-liquors and wines contain more or less alcohol was scarcely recognized, but we now know that these drinks are all of them capable of producing intoxication. That they interfere very seriously with digestion and nutrition, and especially with the removal of effete matters from the system, is now a well established fact. The alcohol is the same in these as in distilled liquors, differing only in quantity.

The question whether alcohol is a food or a generator of heat has been carefully examined, and the evidence seems to be clear that it is neither. Many eminent physicians have arrived at the conclusion that it is simply an irritant narcotic poison; that it enters the human system, either by absorption or inhalation, as alcohol; that it remains in the blood-vessels and tissues for a time as alcohol, and that it

passes out of the body through the various excretories without change.

Those who believe in the necessity of the use of alcohol as a medicine must be aware that the various liquors in which it is found are not at all reliable, either as to the quantity of alcohol they contain or the other ingredients with which they are adulterated under the name of "compounds." The fact that almost all wines and liquors now sold are adulterated is well established.

We would refer the reader to the chapter on "Adulterations," in Gustafson's "Foundation of Death," pp. 46 to 56.

Dr. Benjamin W. Richardson, of London, England, an eminent scientist and physician, was convinced in his earlier investigations that it was uncertain and unsafe to prescribe any of the wines or liquors in common use. He therefore prescribed pure alcohol, diluted with water, so that he knew that he had a fixed amount of the former without any of the impurities which were contained in the liquors.

Every conscientious physician is careful to have the remedies used as pure as possible, and no one will advocate the use of alcohol by persons in health, and it is an important question for the medical practitioner to settle as to how far it may be advantageous to use it as a medicine.

We respectfully ask you to examine this carefully and without prejudice. We refer you to the statistics and reports of the London Temperance Hospital, which was established in 1864. (See pages 208 to 215.) Gustafson: "The reports are invariably satisfactory." "*The treatment is altogether without alcohol in any form.*" "As a matter of fact alcohol has only been used in one or two experimental cases within ten years, and in these without beneficial results."

We trust that the loose and indiscriminate practice of recommending persons to procure for themselves any kinds of liquors as medicines will no longer prevail, as it is almost certain to lead to the evils of intoxication which no class of the community have so full an opportunity of witnessing as the members of the medical profession, whose intimate relations with their patients and their families compel them to witness these evils in all their stages, and who are thereby enabled to wield a powerful influence for good, if by their precept and examples they are faithful to their highest convictions of right.

Another fruitful source of intemperance, for which the medical profession is not altogether responsible, is the use of patent or "proprietary" medicines, almost all of which contain alcohol and hence are calculated to create an appetite or thirst for intoxicants. We ask you to use your influence against these.

The use of Alcohol in the "Official" preparations is a subject worthy of very serious consideration. We would recommend great care and caution in the continued use of these, especially after the patient has passed from under the immediate care of the physician, as it is very likely to establish the habit of drinking. The great number of fluid-extracts of valuable medicines furnishes a means of avoiding these if a little care is taken in their use. It is to be

hoped that we shall be able to dispense with the use of alcohol in medicines by the substitution of harmless vehicles for the remedies required.

In conclusion, we ask your sincere and unbiased consideration of the suggestions we have presented, our object being to promote the dignity and usefulness of your noble profession, and the good of all mankind.

EDWARD H. MAGILL, Chairman.

From The Friend (O.), Phila.

FRIENDS IN BARBADOES.

THE island of Barbadoes was probably first settled by Europeans about the year 1625. The Society of Friends early obtained a foothold there, and flourished for some years. At its best period at least five meetings existed, and when it is remembered that the island is only fifty-five miles in circumference, and embraces an area of but about one hundred and fifty square miles, it will be seen that Friends must have been comparatively numerous.

Among the earliest, perhaps the very earliest, ministering Friends who went to the Island were two women, Ann Austin and Mary Fisher, the latter well known for her remarkable visit to the Sultan Mahomet IV. These Friends, the former an elderly person and the latter about thirty-two years old, reached Barbadoes from England in the latter part of 1655. They took with them numerous Friend's Books, which were extensively circulated and read, creating a profound impression. They were followed a short time afterwards, by Henry Fell, a distant relative of Judge Fell, whose widow became the wife of George Fox. Henry Fell is described as having been a most zealous and earnest advocate of the religious principles of Friends from the time of his first acquaintance with them. Later in life he settled in Barbadoes, with the intention, however, of returning to his native land, an expectation which was never realized, as he is known to have died abroad.

John Rouse, who married Judge Fell's daughter Margaret, was a native of Barbadoes. He was son of Lieut. Col. Rouse, a wealthy planter of that island and an intimate friend of Henry Fell. Both father and son became Friends, and John Rouse was a minister; at one time the only one in Barbadoes. He settled in England and died there.

George Fox visited Barbadoes in 1671. A number of other Friends accompanied him. He remained on the island about three months, and though suffering much of the time from illness devoted himself to the cause of Friends, and took active steps for organizing the Society there. It was during this visit that he wrote the well-known address to the Governor and others in authority in Barbadoes, which has been so often quoted. . . . The sojourn of George Fox and his friends in the island was marked by a wonderful revival. Many joined the Society, and the meetings "were very much enlarged and very quiet." It has been described as a heavenly visitation to many, "even a true resurrection from the dead. The Lord heard and answered their desires; and they saw in measure the travail of their souls, and were satisfied."

Thomas Chalkley repeatedly visited Barbadoes

during the early part of the last century. At the time of these visits there were meeting-houses at Bridgetown, Spightstown, the Spring, the Thicketts, Pumpkin Hill and Hethcott's Bay.

It is known that there was a considerable emigration of Friends from Barbadoes to Philadelphia and other places on the North American continent. Some of the family names common in the island two centuries ago are familiar to Friends here. Among the emigrants was William Callender, a Friend who was active in Society affairs in Philadelphia a century and a half ago, as well as a member of the Colonial Assembly. He settled in Philadelphia about 1730, and married Katherine Smith, of Burlington, afterwards, as Katherine Callender, a worthy elder in this city, who was known as the patron and friend of Rebecca Jones, during the period of her experiences which ultimately drew her to membership in our religious Society.

Benjamin Buck was among the last survivors of the Society of Friends in Barbadoes. He emigrated to this country and settled near Philadelphia toward the close of the last century, and married a second wife here.

These remarks are preliminary to introducing to the readers of the *Friend* some extracts from the diary of James Cresson, who paid a visit, in company with John Parrish, to Barbadoes in the early part of 1785. Unfortunately a fragment only of this journal has come down to us; but what has been preserved presents a clear view of the situation of what remained of Friends in that island a century ago. The ruined meeting-houses were there, the grave-yards were there, the rock-hewn sepulchres of the Weekes family (once prominent in Society affairs) in the highlands of St. Philips were there—perhaps are there still—but Friends had for twenty years ceased to exist as an organized body. There were scattered individuals who claimed membership with Friends, and in one locality a handful who held a meeting in a private house; but this was all that was left of a body that once held meetings in five or six meeting-houses on this small island.

In collating the foregoing facts the writer has consulted the Fells of Swarthmore Hall, and the Journals of George Fox and Thomas Chalkley. He has also had the benefit of information handed down by tradition in his own family, as well as family memoranda. A few additional facts have been added derived from personal friends, one of whom is a native of Barbadoes.

GEORGE VAUX.

TOLERANCE IN RELIGION.

[From a lecture on "Tolerance," delivered by Phillips Brooks, of Boston, in this city, we make the following extracts.—*Eds.*]

"TOLERANCE must not be confounded with toleration. Tolerance is the disposition and toleration the way it is used. The keynote of tolerance is found in positive conviction and in sympathy and intelligent understanding. It has been long supposed that to be tolerant of others we could not be bigots, but I believe the deeper our religion or our creed is within us the better able are we to bear with what we believe

to be the mistaken opinions of others. Charles James Fox voiced the popular idea when he said skepticism is necessary to tolerance. He was wrong. Earnest, honest conviction is needed to feel true tolerance. Frederick Maurice said tolerance was charity founded on the uncertainty of truth, and Dr. Holmes has written that tolerance is the insult one set of well-behaved people pay to another set of well-behaved people. This is entirely a mistaken idea. I do not insult my friend with whom I differ in opinion because I allow him to maintain it without condemning him to the axe or firebrand. Both of us have earnest conviction and personal intelligence, which are the great essentials towards a proper forbearing spirit.

"Let us picture two men standing together looking over the world of opinion. They have no beliefs and they care not what are the beliefs of others. They are like two men looking from the seashore at the waves. But suppose in one of those men there grows a conviction of a religious nature. Instantly there comes a chill over his indulgence. He is betrayed by his earnestness into a proper appreciation of the earnestness of others. His brother remains the tolerant man, and with a good-natured smile says with Tiny Tim, 'God bless us all,' as did Montague, 'patronizing all religions and believing in none.' It is better to be the bigot than this easy-going unbeliever.

"There are many qualities of tolerance, which I would divide under six heads. The first is the lowest form of all, pure indifference. The second is the tolerance of policy, as when Burke spoke of toleration as a strong factor in politics. The third is the toleration of helplessness, and the fourth the toleration of manliness, that human respect we have for one another. The fifth, is tolerance of sympathy, that is when we know others mean well and are trying to do what they hold is right, though we think they are mistaken. And the sixth quality is that tolerance which grows with a knowledge that truth is larger than our powers of conception and that others may have some of it besides ourselves. It is true that the more deeply a man feels the truth in the doctrine of eternal punishment the more he can feel for those who believe in eternal salvation, for real tolerance is the love of truth and the love of man."

The speaker, then traced the history of toleration from the earliest days prior to the advent of Christ. 'The Apostolic Church followed this high idea for a short period, after which it fell into easy indulgence to all creeds during the term of Constantine. The evils of intolerance were shown in the persecutions of the Albigenses by De Momfort, and the cruelties of Innocent III.

"Even as late as John Knox we find little tolerance. The light began to spread under Calvin, and we find true tolerance in Cromwell's account of the storming of Bristol in 1645, when he writes: 'For the believer of the mind we will use no force but that of argument and reason.' Among works on tolerance which show its true spirit best are John Milton's 'Plea of Free Printing,' Roger Williams' 'Bloody Tenet of Persecution,' which was answered by John Cotton; Locke's 'Letter of Toleration,' and John Stuart Mill's 'Essay on Liberty.'

"The first duty of all men is to adjust their minds to the idea that piety and tolerance go together. I would give this as a definition of the virtue upon which I have spoken. It is the willing consent that others may hold and express opinions contrary to our own until they are convinced of their error by argument and reason."

For Friends' Intelligencer and Journal.

THE VALUE OF A GOOD NAME.

"A GOOD name is better than precious ointment." The odor of the one soon vanishes; while the other increases and strengthens as time rolls away, and never ceases to awaken admiration, however lowly the possessor.

Language fails to define a good name; who can estimate its value? When passing the home of such, one loves to linger and survey the strong-hold that environs him,—all his own, no ostentation or grand display, but convenience and comfort are marked on every side. Friends spring up around him, for he can advise in difficulty and warn in danger; and when he passes beyond the confines of mortality, it may be said of him, "He being dead, yet speaketh," for he has left a record that time will not erase. Such men lived in the earliest ages, and such men live now; and wherever they are they bless their race. Every age has had its own, that have maintained the right when the surge of evil-doers seemed ready to over-whelm and take a captive at their will,—an evidence that "Truth is mighty and must prevail." O, for the glorious inheritance of a good name that is only attained and established by self-denial and a conscientious observance of the law written in the heart, which is always quick and powerful, clear in decision, and seals the testimony to a good name—that it "is better than precious ointment." We may not have it enrolled among the great, but it will be found in the Lamb's book of life.

SARAH HUNT.

For Friends' Intelligencer and Journal.

REVELATION.

REVELATION is at the foundation of the belief of the Society of Friends, who declare that "God has come to teach his people himself." It is the rock Christ refers to when he told Peter that "upon this rock will I build my church; and the gates of hell shall not prevail against it." Indeed it is a rock, a power which belongs to God, and to him only. He has declared that he "will not give his glory to another, nor his praise to graven images," and revelation is his glory. Man with all his endowments, with all his power, has no power to reveal. Words are useless if God has not made the mind capable of understanding. If this is written in truth, no one will know it without a revelation. One may be possessed with a knowledge of the grandest, most sacred, and most sublime truths, and tell them to others, but nothing will be understood without the revealing power, and, as said before, this is God's glory. He has declared that the days would come when he would "put his laws in the mind, and write them in the heart." No one can transgress one of these laws

without knowing it. They are revealed to the mind of each one. So God is continually making himself manifest by his revealing power. We all know him in this way. We have all felt this power reproving us for wrong. It is not only known by the good, but the wicked know it. If God should some night say to a wicked person, "Thou fool, this night shall thy soul be required of thee," the wicked person understands the revelation, he knows his last hour is at hand and he must meet his judge, prepared or unprepared. But thanks be unto God that there is a way of escaping such an awful revelation, and that is by heeding the revealing of the laws written in the heart while there is time. W.

SCRIPTURE LESSON NO. 10.

THIRD MONTH 6TH.

ABRAHAM OFFERING ISAAC.

TOPIC: OBEDIENCE OF FAITH.

GOLDEN TEXT:—"Abraham believed God and it was reckoned unto him for righteousness, and he was called the friend of God."—James 2; 23.

READ Genesis 22; 1-14, Revised Version.

TIME.—Probably 1871 B. C.

PLACE.—Beersheba, a town on the southern border of Palestine, 45 miles south from Jerusalem.

IN the interval between our last and the present lesson, the divine promise so often repeated and so slow of fulfilment is at last realized. Abraham has a son born to him of Sarah and they call him Isaac, meaning laughter. Abraham removed into the dominion of Abimelech, king of the Philistines, with whom he entered into covenant. He dug a well and fixed himself permanently, calling the place Beersheba (well of the oath.) It was here that Isaac was born, and from this place a few years after, Hagar, the handmaid of Sarah, with her son Ishmael, was sent away into the wilderness. This is one of the most sad and touching incidents in early Bible history. It was on this occasion that Hagar uttered those memorable words that have awakened the thoughtless in all succeeding ages to the consciousness of the Divine oversight, "Thou God seest me." This brings the history of the Patriarch and his family down to the date of our lesson, and to the most critical and trying period in his long and eventful life. We must bear in mind that Abraham was surrounded by the idolatrous Canaanites, dwelling in the midst of his Philistine neighbors, who offered their children to Moloch or Baal. Human sacrifices were believed to be required, and the more exalted a man's position the more acceptable was the offering, if it was his own son. This will help us to understand the "temptation" or proving to which Abraham yielded, for we can scarcely regard it as a direct command. Says one writer (De Witt S. Clark): "Abraham had the traditions and prejudices of his time. No man can be much above them. With all the manifestations of Jehovah to him, there yet lingered in his mind the common ideas of God and of his requirements, which the surrounding peoples had. He was in conflict between the two. Human sacrifice was common. It represented the most stern exaction by the offended deity and the greatest gift which the transgressor could

make. While the heathen were so ready to show their faith in the false god, much more must he exhibit as great for the true. Isaac must not rival Jehovah in his affections. More and more plain the issue became, till his intense impressions seemed the solemn accents of his Maker, bidding him take the precious life." Was not this an early illustration of the crucial test, "He that loveth son or daughter more than me is not worth of me."

THIS LESSON TEACHES:

(1.) That all we have and all we are, we receive through the Divine favor, and hold in trust to be used as our Heavenly Father directs.

(2.) That he is too tender and loving to require anything of us that in the doing or the giving up, we would wrong or injure ourselves or another.

(3.) That when through deep proving we show our willingness to part with our most precious treasures, withholding nothing, that we may be at peace with him, our Father accepts the offering in the spirit in which it is given, and makes a way of escape out of the trial.

In the account of the destruction of Sodom and the other "cities of the plain," the original word translated "overthrow" properly denotes "turned them upside down," indicating utter and complete destruction. The region once occupied by these cities is now covered by the Dead Sea (Gen. 14:3). The opinion was once entertained that the Dead Sea owed its existence to this catastrophe, and that the Jordan originally flowed on into the Red Sea. More careful explorations and more exact measurements have shown that this could not have been the case. The northern portion of the Dead Sea is, on an average, thirteen hundred feet deep, indicating a vast chasm which must have existed from a very early period. But south of the eastern peninsula, which projects into the sea, the bottom forms a plateau on a very different level, where the water is but a few feet deep, and in some places is capable of being flooded. This is, in all probability, the site of the buried cities.

THE LIBRARY.

THE *American Antiquarian*, an interesting monthly magazine, dealing with antiquarian, archeological, and philologic research, entered its ninth volume with the issue for First month, 1887. It has an interesting table of contents. The first paper treats of the Indians of Puget Sound. The second is an illustrated article on the Villages and Clans found among the Emblematic Mounds. The third describes the Red Rock or the Sacrificial Stone near St. Paul, Under correspondence the Relics of the Iroquois, Mounds near Lake Superior, Gold and Bronze Relics in Nicaragua, Serpent Symbolism, Quartz Implements in Minnesota, and the pipe in shape of an Elephant's Foot found in Kentucky are described, and a list of books on Native Myths is given. The Editor speaks of the Antiquity of Man, claiming that it has been overestimated. The Notes are interesting, as they give accounts of discoveries and explorations.

PRAYER is to religion what thought is to philosophy.—NOVALIS.

INTELLIGENCER AND JOURNAL

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LYDIA H. HALL.

PHILADELPHIA, SECOND MONTH 26, 1887.

THE TERROR IN EUROPE.

THE deepest anxiety has been felt in Europe for weeks past over the prospect of a general war, involving all of the "Great Powers,"—England, France, Germany, Austria and Russia. Each day has had its disquieting and alarming reports, and it has been felt that a spark might fly at any moment into the magazine of hostile preparation.

It is natural to inquire, in view of this situation, when five of the greatest and most civilized nations of the earth are on the point of flying at each other's throat, What is the cause of this? And, strangely enough, it will be found that no answer can quickly be made. There is no general ill-feeling between the several peoples. The Russians have no such hatred of the Germans, or the English of the Russians, as would make them rush in a body to mutual slaughter. In other words, the preparations for war are not the doings of the masses of the people, at all, though it is upon them that the horrors and hardships of conflict must fall.

The fact is, that the war is one which chiefly springs out of two wicked sources: (1) Wars of conquest in the past, engendering international quarrels and desires for revenge; and (2) the vast preparations for war which all these nations have been making, and which have become so great a burden that they cannot longer be endured.

As to the first of these two causes, we look back to 1870, to the bloody war between France and Germany, out of which grows the present renewal of the struggle of those nations. That war was inexcusably begun by Louis Napoleon, as a means of maintaining his corrupt and tottering "Empire," but it was entered into by the Germans with greater zeal because they regarded the two provinces of France, Alsace and Lorraine, as having been torn from their country by Louis the Fourteenth,—which was the fact,—and as being, consequently, the legitimate object of an effort at recapture. It was true, therefore, that the international struggle of 1870 had its origin, in a large degree, in the wrong done by an aggressive war two centuries before,—so true is it that crime begets crime, and one wrong is balanced by another. Referring to this conflict upon the Rhine, which for so

many years has ensanguined the waters of that historic river, Bismarck, the German Chancellor, in a recent speech in the Parliament of the Empire, declared that it had been going on for more than three centuries. Henry the Second, of France, in 1552, seized what were known as the "Three Bishoprics" of Metz, Toul and Verdun, and since that time, Bismarck declared, there had been "no generation in Germany that had not drawn the sword in a war with France."

Such a picture is deplorable indeed. It is felt and recognized by all that a war, now, would be far more destructive of human life than ever before. The ingenuity of man has been largely turned, within the last decade, to increasing the force of explosives, and perfecting the deadly effectiveness of weapons. Instruments intended to kill were never so developed as now.

It may be that by some change in the situation war may be averted. But this is not the present prospect. It is more likely that the military camps of Europe will become, before the year is out, fields of battle, and the men and materials of war now gathered and arrayed, will be hurled against each other in deadly encounter. It seems discouraging to those who hope for the day when nations shall learn war no more. So far as America is concerned, it must cause renewed thankfulness for the peace and quietude we enjoy. Here at least the demon of war disturbs the happiness of not even the humblest household.

NATURALLY, there will be much interest felt, among the membership of this yearly meeting, in the very large bequest left by our late friend John M. George for educational purposes. It is, we suppose, the largest sum ever given among the members of our religious body, and may be made, we trust, the means of performing a good work proportionate to the liberal and kindly intention of the donor. Our educational work within the last twenty years,—since the movement for the founding of Swarthmore College was earnestly agitated by many faithful Friends,—has made great progress, and we are in a situation now to perceive more clearly the best method of procedure in new directions.

EDITORIAL NOTES.

THE periodical literature of the Orthodox Friends of the West has been increased by the issue, at Mt. Pleasant, Ohio, of a quarterly journal, called the *Friends' Expositor*, under the direction of David B. Updegraff. We hardly need to say that the object of the new paper is to sustain the views represented by its editor in respect to the outward "ordinances," and the special methods of "evangelical" work in which he has been engaged. The leading editorial

article has the caption, "Christian Tolerance Necessary to the Church's Existence," and is at once an argument for the substantial similarity of Quakerism to other forms of church belief, and a plea for the toleration among Friends of views and usages such as other professors entertain. In the course of it he argues strenuously against making the writings of early Friends an infallible authority, and insists upon the possibility of receiving new light, now, as well as in the days when the Society was founded. He quotes a "leading elder," who, fifty years ago, said that "the writings of Early Friends are something that have risen up between us and the Scriptures, and we must not go beyond them,"—a view, however, which we should think was not now seriously insisted upon by anyone, and which is therefore hardly worth being set up as a matter of discussion.

The truth is that the *Expositor* is in the situation of being obliged to prove either that the Early Friends tolerated the outward baptism and "supper," or that their authority as to what the principles of Friends are, is open to challenge. The former ground is untenable; the early writings, with scarcely an exception worth notice, are clear against the "ordinances," and if those "who claim the name of Friends" are to baptize with water and maintain the Passover communion, they must put it upon the ground of new light,—a later revelation. The fallacy,—and, as we think, the vice,—of the latter undertaking consists in the fact that the principles of Friends were long ago definitely announced and settled, and that in their nature and substance they preclude the possibility of union with a system which includes the "ordinances," and other outward observances. If one who has been a Friend feels that he has received new light commanding him to do things which Friends, as a body, testify against, his individual duty is certainly plain enough,—i. e., to seek another religious fold, in which his convictions will be at ease; but that he should endeavor to transform the Society itself, making it accept what its very constitution requires it to disapprove, is clearly an indefensible course.

THESE views have before been expressed in our columns. The use of the word "Friends," in connection with the title of the new journal, seems to us ill-judged and unfit.

It may be remarked that the Western Orthodox bodies now have no less than four newspapers, representing their several gradations and phases of view. The *Western Friend*, published in Kansas, by C. W. Harvey, is strongly and earnestly on the lines of the Wilburite movement. Nearest to it, but much removed, is the *Star and Crown*, published at Indianapolis, and edited by Seth Mills and E. J. Scott, which represents a moderate form of the "evangelical" movement, and resists to some extent the departures of the most radical "workers" in it. Next stands the *Christian Worker*, of Chicago, now edited by C. W. Pritchard, which is the exponent of the evangelical and revival movement in all respects, ex-

cept that it disapproves the "ordinances." Lastly, on the farthest extreme from the Wilburite journal, is the new *Expositor*, representing the Updegraff element in Ohio, and elsewhere.

The Presidents of Lafayette, Franklin and Marshall, and Swarthmore Colleges have united in a call for a meeting of college presidents, and presidents and treasurers of college trustees, of Pennsylvania, to meet at Harrisburg on the 1st of the Third month, to consider the subject of college taxation. It is also proposed to form a permanent Association of the college officers of the State, to advance the interests of higher education.

MARRIAGES.

ATKIN—HILBORN.—Second month 10th, 1887, at the residence of the bride's parents, Arkona, Warwick township, Lambton Co., Ontario, under the care of Friends, John Atkin to Amy J. Hilborn.

RIDGWAY.—NORTH.—On Fourth day, 16th of Second month, at the residence of the bride's parents by Friends' ceremony, the mayor Jesse Pratt being present, Ellis W. Ridgway and Clara V. North, all of Camden, N. J.

DEATHS.

BAKER.—Second month 3d, 1887, Anna F., wife of Benjamin Baker, and daughter of the late Elisha Freeman, aged nearly 66 years; a member of East Hamburg Monthly Meeting of Friends, N. Y.

CARR.—At the residence of her son, Oliver K. Carr, in Washington Springs, Jasper county, Iowa, on the 11th of Second month, 1887, Rachel T. Carr, wife of John M. Carr, in the 71st year of her age, a member of the Marietta Monthly Meeting. She was the oldest daughter of Oliver and Sarah Kinsey, of Chester county, Pa., where she was born the 6th of Sixth month, 1816. She was an invalid for many years, and was very patient and considerate of those who waited upon her. Her request to be buried plainly and simply was carried out; she was buried in the cemetery at Mitchellville, Polk county, Iowa, Second month 13th, 1887.

CONNARD.—In Norristown, at the residence of her niece Sallie Shoemaker, Second month 16th, Sarah Connard, in her 70th year. Interment at Gwynedd, Pa.

FULTON.—At Waynesville, O., First month 31st, of pneumonia, Hannah Fulton, aged 82 years, 4 months, 30 days.

This dear Friend always had a pleasant word for all, and meekly bore her burden of toil and care.

HAIGHT.—On the 9th of Second month, at her home in New York, Emeline Haight, wife of Charles Haight; a member of New York Monthly Meeting.

HOLLINGSWORTH.—Died at the residence of her nephew, Thomas Hollingsworth, First month 7th, 1887, Abigail Hollingsworth, in the 89th year of her age, a member and elder of Little Falls Monthly and Particular Meeting.

She was one of the meek of the earth, a constant attender of all our meetings, when able to do so. Her greatest concern was to do right. Having the charge of her brother's motherless children at an early age, and their father dying about three years after, the responsibility rested on this faithful aunt to care for and educate them, with the exception of two who went to live with their mother's family. In the decline of life these children waited on her with tenderness and constancy of purpose, and they now rise up and call her blessed. She quietly awaited the Master's

coming and peacefully passed away, and is doubtless enjoying the rich reward of a well-spent life. At the time of her funeral a meeting was held at Little Falls Meeting-house, and several testimonies were borne to her worth. She was laid in the burying-ground adjoining, where her father, mother and all her family have been laid, she being the last of a large family. The venerable parents of this interesting family of nine children moved from near West-town, Chester county, Pa., in the year 1806, and bought a thousand acres of land in this neighborhood, on which they settled eight of their children—six sons and two daughters—one son having died before he was of age.

The memory of this dear Friend is precious to many of her friends. M. P.

Fallston, Second month, 1887.

NEWLIN.—Second month 16th, at Roxborough, Philadelphia, Jesse Newlin; a member of the Monthly Meeting of Friends held at Green street, Philadelphia, aged 81.

PARRY.—At Byberry, Pa., Second month 15th, Sarah A., wife of Charles Parry, in her 65th year.

SELLERS.—At her residence, Upper Darby, Pa., Second month 16th, Rebecca J. Sellers, in her 69th year.

WALKER.—In Philadelphia, Second month 15th, Joseph, son of Susan L. and the late Hauauiah Walker. Interment at Valley Friends' ground.

WILSON.—Second month 15th, at his residence, Woodburn, Dover, Del., Edward W. Wilson; a member of the Monthly Meeting of Friends of Philadelphia.

NEWS OF FRIENDS.

NINE PARTNERS QUARTERLY MEETING.

THIS was held on the 7th instant. The attendance was about as full as usual. Some of the aged ones usually with us were too feeble, although the weather was mild for winter. Our venerable friend, Aaron Sutton, had a slight fall on the ice, the week before, which he did not mind much at the time, and the morning following he left home to attend the funeral of an aged brother, when he was taken ill. He soon rallied, however, and now is entirely recovered, and was at meeting on First-day, 13th inst. He is now in his 94th year, and has not missed a meeting this winter, facing many, many storms for two miles in order to attend. If the young people possessed some of his courage, the answers to our queries would be very much changed, and there would not be so many empty places.

Some Friends from a distance failed to get here in time for the Select Meeting, owing to railroad disconnections. Our esteemed friend, Isaac Hicks, a minister from Westbury Quarter, was in attendance, and was much favored in communication on First-day morning. At the meeting for business we were also feelingly addressed. The usual queries, together with the answers, were read and considered deliberately, during which some salutary remarks were made. Our friend Mary Barrow, a minister of this meeting, was prevented from attending all through, by illness.

Isaac Hicks and the writer of this also attended Stamford Quarter, held at Crum Elbow on Sixth-day following. This meeting was large, and the audience attentive. Friend Hicks again ministered unto us, after a brief silence,—as the meeting was long in gathering, the morning being cloudy and some coming a distance.

The meetings here (Crum Elbow), are generally large and full on the first floor, there being no churches near, and the meeting held on a day of the week when others can attend without neglect of their own fold. Friend Hicks arose with the words, "What is Truth?" which was presented in plain terms, to our edification. At his close, we were addressed by James C. Stringham, who was favored to claim the undivided attention by his usual earnest manner of speaking, convincing the bearers of his unswerving trust and faith in what his Master called him to. The meeting then convened in joint session for the transaction of the usual business, Sarah Macy and James C. Stringham acting as clerks.

The writer would invite ministering Friends to attend Stamford Quarterly Meeting. J. C. H.

SALEM QUARTERLY MEETING.

THIS meeting, held at Salem, O., on the 12th instant, was largely and seasonably attended, considering the bad traveling. As we convened in silence we felt the canopy of the Father's love to extend over us; but little was said to break the silence of worship, and the business part was conducted in harmony. We miss the presence of many that have been called from works to reward, and some who are too feeble to meet with us; we hope the mantle of these may fall upon others who are younger and in the more vigorous walks of life.

Our temperance meeting as usual was held an hour previous and was unusually interesting; the subjects of intoxicating liquors and tobacco were freely discussed. An incident relating to the evil consequences of the use of tobacco, was read, in which it was stated that a physician, walking with another person past a house, said, "I have a patient in there who is past recovery, the result of the incessant smoking of tobacco, by her husband. The constant discomforts and annoyance it has given her have completely prostrated her nervous system." We read in Romans, 14; 15: "If thy brother be grieved with thy meat, now walkest thou not charitably." Does not this clause readily apply to the offensive odor, and fumes of tobacco, as well as that of intoxicating drink or both alike? There are many in limited means, who are often imploring pecuniary aid; is there any better way to make a starting point to put down these two evils than to say we will not assist unless you will abandon them? Women have a great influence over men in that direction, and if they would not countenance any one who is addicted to the tobacco habit, they might do much good.

Salem, Ohio.

M. G.

—Miami Quarterly Meeting (Ohio), held Second month 12th, was as large as usual at this season; although there were fewer older Friends, a larger number of the younger element attended than is often the case. Several testimonies were borne to the efficacy of Divine Truth, some of the speakers belonging to the other branch of Friends. The customary business claimed the attention of the business meeting. The First-day school and meeting next day were smaller than they would have been, owing

to the funeral of an aged man, Seth Cartright, whose wife has been a life-long member. On Seventh day evening, the Young Friends' Association met and had a profitable time, with readings, recitations, essays and questions concerning Friends and their principles referred at a previous meeting. T.

COMMUNICATIONS.

REPORTS OF QUARTERLY MEETINGS.

EDITORS INTELLIGENCER AND JOURNAL:

THERE is nothing published in the INTELLIGENCER AND JOURNAL that I read with more pleasure than many of the accounts we have from time to time of our different meetings, and I feel that if we could have more of them it would be a very good thing; in view of this I would propose that some suitable Friend from each quarterly meeting be thus designated. In sending forth this information, however, it would be well to know that it is at all times strictly correct, and whilst I admire brevity, yet a detailed account as we had in last week's number is very desirable. And here in justice to our Orthodox brother, R. P. King, who attended our late quarterly meeting I would say, for fear there might be some misapprehension about the matter in consequence of some remarks made by one correspondent in last week's number, that he remained during our business session in consequence of my own and some other's urgent invitation, as he did tell the meeting; and also that his visit was entirely in the pure love of the everlasting Gospel, and was so received by many of us.

Philada., Second mo. 21.

GEO. H. KILLE.

[Our meetings for business are composed, as is well known, of members only. The right to invite a non-member to remain certainly does not belong to individuals.—EDS. INTELLIGENCER AND JOURNAL.]

THOUGHTS ON READING THE PAPER.

EDITORS INTELLIGENCER AND JOURNAL:

SOMETIMES I am led to feel that no greater pleasure comes to me in the course of the week,—letters excepted,—than your excellent paper, particularly when it reaches me on Seventh-day evening. I open its fresh leaves, and read aloud the thoughts of those who can give of their experience to aid younger travelers upon the road of life. How valuable to every member of our Society were those answers of our aged friend S. P. G., which lately appeared. I felt as though I wished every person who had a desire to know the truth could read them.

The article in the last paper relating to Kimberthon Boarding School was deeply interesting to me, for I have in my possession a painting, copied by me in my eleventh year, of this same school building, with some of its surroundings,—the old hotel, with its swinging signs; the mill; the tall Lombardy poplars in the yard; and by the plain board fence that divides the yard from the road stands an old man in Friendly garb, with cane in hand, him whom we all called Emmor Kimber, or "Old Friend Kimber." The original painting was from nature, by a pupil of that school in its palmy days, I suppose, who is still living and was for many years my instructor in the common English branches. She also excelled in penmanship; our copy plates were not only beautifully written, but were mostly selections from memory's store-house,

calculated to improve and instruct us, the outgrowth of her superior instruction. So it really seems that the value of good teaching descends from generation to generation. Long after the great strong hearts have ceased to beat, their works still follow them. Some times when I read of such faithful characters in the past, I begin to bemoan the present. But there rise up before me such faithful workers as Martha Schofield and others, and there comes this thought: "They who do the best they can, under the circumstances that surround them, act well, act nobly; angels could do no more." M. F. S.

Waterford, Va.

EDUCATIONAL.

THE BEST METHODS OF TEACHING LITERATURE.

"GIVE the best method of teaching English." If I only knew it! It is a subject of deep concern with me; and how glad I should be if some one would tell me the best method.

Before any method can be successfully applied, there must be created a feeling of the importance of teaching English at all. Hear what Mr. Skeat says: "There are very many who have never realized that there are but few languages whose records are so ample as to admit of ranging over so many centuries; and every Englishman who wishes to study, step by step, development of a literature, and to watch the progress of human thought and expression throughout a whole millennium, had better begin at home, with English, yet to be the language of all civilized men." And Dr. Furness: "We have, unquestionably, the finest literature of modern times. Into that language we should feel grateful that we were born. We live in it, make love in it, and we shall die in it. It does seem as though we were neglecting one of Heaven's choicest blessings if we do not use it as a means of educating or of enfolded all our powers of thought and expression."

To be a tolerably good English scholar is within the capacity of any high school girl or boy—surely a goal far preferable to that of being a decidedly poor Latin scholar. Just note, for a minute, how other nations are turning to English Literature, as to the literature of the modern world. The Germans, especially, whose literary life began only one hundred and fifty years ago, are forced to poach on our manor and hunt abroad because they have no such game at home, and so they have societies and magazines devoted to the study of English. "Within the past few years in France three separate editions of one and the same play of Shakespeare have been admirably edited for the use of schools, with the English text, and French notes." The time is ripe for a forward step in the direction of a reform with us, and if we do not take it other institutions will, and we shall in the end come lagging in behind; in the mean time, the boys and girls, now under our control, will miss the advantages which they might claim as their due from us who are "as watchmen set on a hill, guarding their best interests."

In the light of kindred facts the question comes:

¹Read at a late meeting of teachers of Friends' Elementary and High School, Baltimore.

Should not the English language and its literature have a larger place in our courses of study than they have at present, even if other languages and literature have less? I believe I do not err when I say that we are in advance of other schools in this respect, but under what an amount of pressure I shall not undertake to say.

But about methods! Given time, how shall we teach our literature? That is just what I went to the National Teachers' Convention for, last summer, to hear something about methods; and I heard not one word. Plenty of school topics discussed, of course, such as "Shall we read the Bible in our Public Schools?" etc., etc., but alas! I heard not how I should teach literature. I am expected after all this however, to say something of the how, so what I can glean from master minds, together with my own experience, I shall endeavor to give you, hoping that what is wrong in my system may be righted.

The first step should be the study of a good text, giving authentic biographies of authors, with choice selections, and a few gem quotations committed to memory from writings of the same. Dr. Johnson once confessed that literary biography was the most fascinating part of literature. I think it may precede the literature proper, perhaps. In my work on the subject, I treat it under three heads, for convenience, commencing with Biography, then taking History of Language, and afterwards Literature proper. The dividing line between the biography and the literature proper cannot, however, be distinctly drawn. A few great writers who represent the characteristics of a literary age, and who lead the literary fashion of the century, should be a nucleus for the period, and smaller names should be grouped around the greater ones. As literary history is but a succession of periods,—each period has its little group of imitative writers,—so we may trace the course of literary history in the lives of those who form it. Within the last few years, the revolt against text-book worship has led to the general conviction that literature is not to be learned from a biographical manual. The conviction is good, as far as it goes, but small help to one searching for suggestions. The inner life of a people must be studied. Their occupations, food, customs, laws, religion, habits of thought. All this must be known in order to know the forces that shaped events. One must know the thought movements of the age. "Everything which profoundly stirs the lives of a people is sure to reveal itself in literature."

This work of biography and literary history might take two recitations a week, and three should be left for literature itself. In the words of an excellent teacher, careful, enthusiastic reading of the literature itself in some of its best specimens,—that is what we want to secure.

Passages learned by heart will serve as a touchstone. Prof. Meade says: "The exquisite exactness and beauty of the imagery and the richness of the diction will escape him who does not pause lovingly and reverently to catch the echoes of the golden lyre, whose music thrills through so much of our poetry, from Chaucer to Tennyson."

Of course, before the study of literature can be

profitably prosecuted, a rhetorical knowledge is necessary. This must include the various elements; first, perhaps, the study of words, whether smooth or harsh, long or short, whether from Anglo-Saxon or Latin; whether the author uses long, short, balanced, loose, or involved sentences, whether he uses imagery to any extent, whether his style is concise or diffuse, etc. To imitate different styles is good practice in order to master the style, but originality must be preserved.

But it is scarcely necessary to go further, and I am sure I have given no new ideas on the subject. I want some. Many will acknowledge that our own rich language and literature are crowded out of the college curriculum. I rejoice, however, to see that Bryn Mawr is taking a step; in her circular I see this: "Courses of private reading upon which will be frequent examinations meant to familiarize the student with classical English reading."

Is there anything that can be substituted for a pure literary taste? Does anything so fit a lady to adorn the society in which she moves? Would not such a taste charm down the endless gossip of the age? A mind full of the best thoughts of our best authors has no room "to let" to those who would spend the hours in idle talk. When the active scenes of life close on the man or woman, what can take the places of them? If one has been trained to a love of our best literature, what a refuge from the weary hours that *must* follow an active life!

R. E. LAMB.

FROM THE SOUTH CAROLINA SCHOOLS.

AT the meeting of the Executive Committee of the Colored Educational Association, on the 16th inst., interesting reports were read from the schools at Aiken and Mount Pleasant. The total number enrolled at Aiken, on Second month 8th, was 246, and the present attendance 211. There are nine classes, in the highest of which (containing 8 persons), the studies are arithmetic, geography, grammar, history, English literature, writing, spelling, algebra, defining and composition. This class had an oral course, with notes, on physiology, last year, and the principal, A. A. F. Sprague, says: "I shall give them scientific notes, this year, so far as I feel it is best to take their time from the common branches, which they so much need." The ninth class is the primary one, in which the instruction is of the simplest kind. The ages of the scholars (taking all classes) range from 4 years to 31 years. Martha Schofield says: "If the number in the upper class seems small, it is because so few have means to remain until they graduate, and until they do they are not well fitted to teach. The winter has been so cold, and crops were so poor, many could not get clothing and shoes to come, but now there is a daily increase. This morning, a mother came with *six daughters*, two of them over 20, and not one as far as subtraction. They live 12 miles in the country, where there is no school, and the mother has rented two rooms at \$4 a month, and will stay with them, leaving the father and a son at home to work on the land. All the girls are used to working in the field, but the mother wants them to have a common education, and no one can realize

what sacrifices they make to save the money for rent, or how simple the food they bring from home. Many more come to get their children into school, but there is not employment enough for all to earn something between times, though very willing to work."

The principal, A. A. F. Sprague, also says: "We have six teachers for regular class work. I consider them faithful, earnest and successful. The pupils are remarkably studious; as I look into the different rooms, almost invariably I find them at work. I certainly never taught more attentive, earnest scholars than those of this senior class. If people of means could see their eagerness to learn, and how they struggle for it, I am sure they would give of their abundance, and feel it to be a true charity. Many scholars can remain but a part of the year, then go out and work, to return for another short period, having forgotten much they had previously learned. This makes a tedious, discouraging course, and great credit is due them for their perseverance. A fund to aid such is much needed. The longer I work with this race the more worthy and capable I think them. The gratitude and appreciation of the older pupils make a pleasant feature indeed."

From Mt. Pleasant, Abby D. Munroe writes: "We opened our school as usual, in November. That month we registered between 70 and 80, but the attendance was not so good as it usually is, owing to sickness. In December we registered 110, and the same in January. The diseases spoken of (whooping-cough, measles, fevers,) spread from the village to the country, and very few country children—not more than a dozen—have come as yet. In age our pupils range from 6 to 18 (there are 2 only over 16). It is an ungraded school. Our aim is to give a good, thorough grammar-school education. The few who have the ability or the desire for an advanced education we recommend to the Normal Schools and Institutes, of which there are several in the South. . . . In the primer and alphabet we have now but a small class, as a great many of the parents can now read themselves, and so are able to start their children. It may be interesting for you to know that of the last class that went from our school, five in number, four are now teaching in this county, while the other, a young man, has entered Howard University (Washington, D. C.,) to pursue his studies further. But we take no more pride in these than in the scores who, for miles through the country, are settled on little farms of their own, purchased by the labor of their own hands,—good, honest citizens, faithful parents, many of them holding responsible positions in the community." A. D. M. refers to the great inconvenience and disadvantage of having to occupy a church for the school use (the school-house having been completely destroyed by the cyclone of 1885), and says further: "The children pay a tax of twenty cents a month,—those who are able,—and this serves to meet running expenses, pay janitor and partially provide books. They also provide fuel, which, since the winters have grown so severe, is quite an item. On the whole we have a very pleasant, interesting school, and often wish our friends could look in upon us and see the room full of bright, happy faces, as we gather from day to day.

"We have lost three of our pupils by death since my return, and another is lying very low. And you must know that sickness among the pupils of a school like ours means an additional tax upon the teachers' time and strength. The little girl who is so sick now we found destitute of everything that would make a sick person comfortable, her mother and brother being sick in the same room. To make their condition worse, their house was almost destroyed during the earthquake. It was a very singular case; a well of hot water formed underneath the house,—which was situated near a creek,—and boiled up, lifting up the floor-boards and finally lifting the house from its foundation. During this process of boiling, different colors of mud were thrown into the air. The house has been but partially repaired and is very open. There has been untold suffering here this winter. The effects of the earthquake have been felt by all classes, but by the poor people more particularly, and their losses, though great to them, were not considered in comparison with those of others who had more worth noticing. Still, they struggle on hopefully, as they have always done, in the face of difficulties and trials that would have brought those less patient and hopeful to the verge of despair.

"For more than a score of years now this school has stood with open doors, to welcome all who could avail themselves of its advantages, eight months of each year. Its influence in this community is acknowledged by all, as the influence of all such schools must needs be. Within a few years, a portion of Charleston county has been set apart into Berkely county, and Mt. Pleasant has become the county seat. This has increased its population considerably, and we now have more pupils from within the village limits than ever before, and these are our best attenders and remain in school the longest, the country children being obliged to work on the plantations the greater part of the year. This week they have been holding court here, and as we have seen the prisoners taken from the jail and carried to their trial it has been encouraging for us to know that not one of our pupils has ever gone through with that experience, or ever been a prisoner in the jail; nor do we know of one who has become a drunkard."

APPEAL AGAINST WAR IN EUROPE.

OVER fifty memorials to branch peace societies and correspondents in Europe have just been sent on outgoing steamers by the Universal Peace Union, interceding for peace among the nations of the Old World. The recipients are requested to immediately communicate the memorial, "in the national language, with any remarks of their own, to their governments." The memorials are headed "America to Europe," and the European peace societies are addressed as follows:

Esteemed Friends and Co-laborers: The repeated rumors threatening war in Europe move us in sympathy for all likely to be affected by the awful catastrophe of an appeal to the arbitrament of arms. This we desire to avert.

In this age of enlightenment, of rapid communication, of prosperous commercial intercourse, of cher-

ished ties of homes and social relationships, and of the recognition of the one Father of us all, it seems to us it would be a monstrous crime to involve a great continent, or any portion thereof, in war, with its fearful expense, desolation and destruction, bloodshed, agony and death.

Surely the history of the past furnishes sufficient examples where reason, diplomacy, mediation and arbitration have settled difficulties equally complicated with those which now embarrass your portion of the world.

What, then, is the office of peace societies? With our numerous organizations throughout the civilized world, wherein shall we prove our strength and our faith?

In this spirit we have held public meetings and conferred together, and now appeal to you, each in your own way and in your own language, to memorialize your governments, and, indeed, all governments where not represented by a peace society, to submit the questions at issue to a conference of all the Powers of Europe, as a great National Council of Peace; and if such a body fail in an amicable settlement, to leave all to impartial arbitration, agreeing to abide by the decision. We enjoin it upon you to wait upon your governments by delegations, but, where this cannot be done, to send your memorial speedily by trusty agents.

You may let it be known that this petition emanates from the sincere love and sympathy of friends of peace in America, who would have all mankind enjoy the blessings of peace, and be forever preserved from the horrors of war.

We cannot too often impress the fact that by a proportionate reduction of the army of each nation there will be maintained the same relative position as by proportionate increase of armies, and certainly it would be looking forward to ultimate disarmament, which we so sincerely desire, as aiding in securing perpetual peace, happiness and prosperity.

With our sincere prayers for your success in this beneficial work for the welfare of all we are your assured friends:

On behalf of the Universal Peace Union,

ALFRED H. LOVE, President.

Attest—T. Ellwood Longshore, Secretary.

Philadelphia, U. S., February 10, 1887.

The following circular on the same subject has also been sent out:

BOSTON, MASS., U. S. A., February 18, 1887.

*THE AMERICAN PEACE SOCIETY, ORGANIZED
A. D. 1828.*

TO THE PEACE SOCIETIES OF EUROPE;

GREETING:—In pursuance of our duty, and moved by rumors and threats of war, which the almost daily increase of national armaments originate and augment, we, in common with other peace-loving Americans, venture to address you as in sympathy with us in endeavors to avert its impending calamities.

Recent history affords so many examples of successful international arbitration as to strengthen our belief and hope that resort may be had to it, not only in present emergencies, but permanently, as an inex-

pensive and bloodless method of settling national quarrels. This hope has impelled us to address our own Government through a multitude of petitions, each numerous signed, praying it to enter into negotiations with other governments in order to constitute a permanent International Court of Arbitration; and, till that be secured, to put an arbitration clause in every treaty. The Congress of the United States has thus far responded favorably.

Will you allow us to suggest and urge that each of your societies memorialize your own governments, and indeed all governments under which peace societies do not exist, to attempt arbitration if negotiation fails to secure peace?

Every preparation for war on the part of any government is seized upon by its neighbors as a pretext to enormously increase their own armaments, and thus augment taxation and debt. This has gone on till some nations are, even in peace, on the verge of bankruptcy. The irksome idleness and frightful cost of vast armies; the increasing expense incident to the introduction of the latest military inventions; the self-confidence born of such immense preparations, with the natural desire to employ them, all urge to war. If there be no sufficient pretext, governments are tempted to invent one.

Delays are dangerous. A single diplomatic misunderstanding or alleged insult; some inadvertence upon the frontier or the high seas which may be construed as dishonoring a flag, or outraging a citizen, may precipitate a war, the limits, cost, suffering and wrongs of which the wisest cannot estimate.

It seems our duty, as a society organized for the promotion of peace, earnestly and at once by every means in our power, to protest against the warlike attitude of Christendom, as a causeless and unreasonable jeopardizing of the peace of the world, and with it all the highest and best interests of mankind. You will undoubtedly unite with us and kindred societies in this earnest protest, and also in a persistent and perpetual effort to secure practical and governmental expression to that sentiment of international concord which exists in the hearts of the best subjects and citizens of all countries.

With high respect and earnest sympathy,

EDWARD S. TOBEY, President.

ROWLAND B. HOWARD, Secretary.

*IMPORTANT LEGACIES TO FRIENDS'
WORK.*

THE will of our late venerable friend, John M. George, of Overbrook, was admitted to probate in the office of the Register of Wills, of Philadelphia, on the 18th instant. The bequests are of much interest to Friends of this Yearly Meeting. They are as follows: "To the Trustees of the Merion Preparative Meeting of Friends, \$5000 in trust, the income to be appropriated and used exclusively to and for keeping in repair the meeting-house and burial grounds forever; to Swarthmore College, \$5000; the Pennsylvania Hospital, \$4000; the Home for Aged and Infirm Colored Persons, \$5000; the Woman's Hospital, \$3000; the Trustees of Radnor Monthly Meeting of Friends, \$3000 in trust, the income to be used for the support

of poor Friends; to the George Institute in Hestonville, \$5000, the interest to be used for the purchase of books for the library; the Old Couples' Home, \$2000; Pennsylvania Institution for the Instruction of the Blind, \$2000; the Pennsylvania Institution for the Deaf and Dumb, \$2000."

A final clause reads: "I give, devise and bequeath the rest, residue and remainder of my estate whatsoever and wheresoever situate, both real and personal, to my executors and the survivors and survivor of them and the heirs of such survivor in trust and confidence that they shall and will appropriate and apply the whole of the clear proceeds thereof, and all the income which shall accrue and be devised therefrom, for the purpose hereinafter mentioned, that is to say, I authorize and empower my said executors and the survivors of them or survivor of them to pay the same, as realized, over to the Treasurer for the time being of the Yearly Meeting of Friends, of Philadelphia, that holds its sessions annually at or near the corner of Fifteenth and Race streets, in said city, for the purpose of erecting a boarding-school, to be located at some suitable place in Eastern Pennsylvania, and to be for the education of children of members of the Society of Friends and such others as a committee appointed by the said Yearly Meeting may think proper. This bequest is to be for the erection of suitable, plain buildings, and the balance not needed for that purpose to form a fund, the interest of which may be applied towards reducing the cost of education. And should it be expedient, my executors shall have full power to sell and convey any portion of my residuary real estate without liability on the part of the purchasers or purchaser for the application of the purchase money." The executors named are A. Lewis Smith, of Media, Pa.; Richard H. Downing, 1613 Race street, and Amos G. Chambers, Seventy-third street and Elmwood avenue, West Philadelphia.

(It is stated that the personal property is valued at upwards of \$200,000, and that the whole estate will be over \$500,000.)

DISARMAMENT.

"PUT up the sword!" The voice of Christ once more
Speaks in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons,
Of desolate women in their far off homes,
Waiting to hear the step that never comes!
Omen and brothers! let that voice be heard;
War fails, try peace; put up the useless sword.

Fear not the end. There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it:
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O son of peace!" the giant cried, "thy fate

Is sealed at last, and love shall yield to hate."
The unarmed Buddha, looking, with no trace
Of fear or anger, in the monster's face,
In pity said: "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard
Circling above him sweetly sang the bird;
"Hate hath no harm for love," so ran the song;—
And peace unweaponed conquers every wrong.

—JOHN G. WHITTIER.

OH, GRANT US LIGHT!

Oh, grant us light, that we may know
The wisdom thou alone canst give,
That truth may guide where'er we go
And virtue bless where'er we live!

Oh, grant us light, that we may see
Where error lurks in human lore,
And turn our doubting minds to thee,
And love thy simple word the more!

Oh, grant us light that we may learn
How dead is life from thee apart,
How sure is joy for all who turn
To thee an undivided heart!

Oh, grant us light in grief and pain
To lift our burdened hearts above,
And count the very Cross a gain,
And bless our Father's hidden love!

Oh, grant us light, when, soon or late,
All earthly scenes shall pass away,
In thee to find the open gate
To deathless home and endless day!

—L. Tuttle.

TAKE THOU MY HAND.

TAKE thou my hand, dear Father; all the day
My willful feet have wandered to and fro,
Bent to pursue a more alluring way
Than that plain path marked out for me to go.

How swift my feet where swiftness is a snare!
Not toward my duty, Lord, alas, how slow!
Naught is my life without reproving care—
Take thou my hand, and guide me as I go.

Sometimes I hear light laughter on the breeze;
Sometimes I hear soft voices calling low,
Tempting my soul to pause awhile and seize
Some siren joy before I farther go.

Too weak am I alone to run my race,
But thou art strong and lovest me, I know;
Lead me, my Lord, to see thy blessed face,
Hold fast my hand, and guide me as I go.

—Selected.

SOME FIRST IMPRESSIONS OF ENGLAND.

HERE are some of my first impressions of England as seen from the carriage and from the cars. How very English! I recall Birket Foster's Pictures of English Landscape,—a beautiful, poetical series of views, but hardly more poetical than the reality. How thoroughly England is groomed! Our New England out-of-doors landscape often looks as if it had just got out of bed, and had not finished its toilet. The glowing

green of everything strikes me: green hedges in place of our rail-fences, always ugly, and our rude stone-walls, which are not wanting in a certain look of fitness approaching to comeliness, and are really picturesque when lichen-coated, but poor features of landscape as compared to these universal hedges. I am disappointed in the trees, so far; I have not seen one large tree as yet. Most of the trees are of very moderate dimensions, feathered all the way up their long, slender trunks with a lop-sided mop of leaves at the top, like a wig which has slipped awry. I trust that I am not finding everything *couleur de rose*; but I certainly do find the cheeks of children and young persons of such brilliant rosy hue as I do not remember that I have ever seen before. I am almost ready to think this and that child's face has been colored from a pink saucer. If the Saxon youths exposed for sale at Rome, in the days of Pope Gregory the Great, had complexions like these children, no wonder that the pontiff exclaimed, *Not Angli, but angeli!* All this may sound a little extravagant, but I am giving my impressions without any intentional exaggeration. How far these first impressions may be modified by after-experiences there will be time enough to find out and to tell. It is better to set them down at once just as they are. A first impression is one never to be repeated; the second look will see much that was not noticed, but it will not reproduce the sharp lines of the *first proof*, which is always interesting, no matter what the eye or the mind fixes upon. "I see men as trees walking." That first experience could not be mended. When Dickens landed in Boston, he was struck with the brightness of all the objects he saw,—buildings, signs, and so forth. When I landed in Liverpool, everything looked very dark, very dingy, very massive, in the streets I drove through. So in London, but in a week it all seemed natural enough. —*Dr. O. W. Holmes in Atlantic Monthly.*

MARRIAGE CUSTOMS IN DENMARK.

THE Danes have a society unlike those of any other people we know. It is known as "The Maiden Assurance Society." Its aim is to provide for a class—single women of well-to-do families. It shelters and cares for them and furnishes them with "pin-money." Its methods are thus described: As soon as a girl-child is born to him the father enrolls her name in a certain association, and pays a certain sum, and thereafter a fixed sum to the society. When she has reached the age of—we believe—21, and is not married, she becomes entitled to a fixed income and to a suite of apartments in a large building of the association, with gardens and park about it, inhabited by other young or older ladies who have thus become members. If her father dies in her youth, and she desires it, she has shelter in this building, and, at a fixed time, her own income. When she dies or marries all this right to income lapses, and the money paid in swells the endowment of the association. Her father may pay for twenty years, and then her marriage cut off all advantage of the insurance. But this very chance must enable the company to charge lower annual premiums, and make the burden less on the father insuring. He has, anyway, the pleasant feeling that

his small annual payments are insuring his daughter's future, and giving her a comfortable home and income after he has gone. It is obvious that the chances for marriage among a given number of women can be calculated as closely as those of death. The plan has worked well for generations in Copenhagen.—*Exchange.*

NEWS AND OTHER GLEANINGS.

In all the Roman Catholic churches of the diocese of Wilmington, Delaware, on the 13th inst., a pastoral was read from Bishop Curtis forbidding balls given with the intention of raising money for religious purposes; also the holding of picnics, fairs, excursions or entertainments of any kind for the benefit of anything religious or charitable without the approval and consent of the Bishop.

—A telegram from the City of Mexico says that a project is on foot in London for sending five thousand Jewish colonists to Mexico to be distributed among the agricultural districts. The proposed colonists are victims of Russian persecution. The promoter of the project in Mexico is Lionel Samuel, who is in correspondence with some of the principal Hebrew bankers and clergymen of London.

—Direct telegraphic communication has been established between New Westminster, British Columbia, and London, England. This is the longest telegraph circuit ever worked, including altogether over six thousand miles of land wire and cable.

—Dr. Macgowan has sent to the Agricultural Bureau a collection of shoes made of rice straw, like those which are worn by the laboring people in the south of China. These shoes are made by the old and feeble, who are unfit for hard labor, and cost only a few cents per pair. It is suggested that the manufacture of such shoes in the rice-producing regions of the Southern States would be a most useful innovation. It is also suggested that for nursery use straw shoes would be invaluable, as giving greater freedom to the growing feet of children.

—A new method of getting rid of the snow which had accumulated in the streets of London and stopped the traffic after the great fall during the Christmas holidays was tried by the authorities of one parish with great success. The snow instead of being carted away, was thrown upon a large tray which was kept hot by a portable boiler. By this method it was quickly melted and passed off into the drains as a stream of water. The snow-plough was also used with good effect in the main thoroughfares, clearing a broad track in the centre of the road, but raising up a hill of snow on either side, which did not conduce to the comfort of pedestrians.

—A violent wind storm, with a maximum velocity of 60 miles an hour, swept over eastern Colorado on the 17th inst., before daylight. In Denver, windows were smashed, chimneys and telegraph poles leveled and houses unroofed. On the Denver and Rio Grande Railway, near Colorado Springs, a train of seven cars was blown from the track, and the mail car and its contents were burned. No person was injured. A train was also blown from the track near Morrison, and several persons were injured, one having a leg broken. Near Como an express train was blown over a bridge and wrecked, and nearly all the passengers and train men were severely injured. A freight train of twenty cars was blown from a side track and the cars were badly damaged near Colorado Springs. All trains arriving at Denver were delayed from five to ten hours by the storm.

CURRENT EVENTS.

SAN FRANCISCO, February 21.—Australian advices by the steamer *Zealandia*, which arrived here yesterday, state that sixty lives were lost by the recent floods at Brisbane, Queensland. The damage to property is enormous, but cannot yet be estimated.

VIENNA, Feb. 18.—A semi-official letter from St. Petersburg represents that Russia is waiting for a Franco-German conflict which she considers inevitable, to realize her own Balkan projects. While making no compact with France, Russia would consider it to be to her own interest not to allow Germany to be victorious in a struggle between those countries. It is supposed that this intention on the part of Russia explains the dallying in the negotiations for the settlement of the Bulgarian question now being carried on at Constantinople.

SAN FRANCISCO, February 21.—Later advices from Honolulu give details of an eruption of the volcano Mauna Loa. The eruption began on January 16, when a column of fire shot up from the south crater. Nothing more took place for two days. Then suddenly the whole district around the volcano was kept in tremulous motion by an almost constant succession of heavy earthquake shocks. One cool-headed observer kept a record, which showed 383 shocks in thirty-six hours. Nothing was seen of lava until January 18, as it found an underground passage. On that day, however, it broke into view, and three great rivers of molten lava took their course to the sea. One stream reached the ocean in two days and the others were reported as not far behind in their course. They wiped out plantations, houses, etc., but so far as learned caused no loss of life, as the natives and foreigners received timely warning and abandoned their places. The path of the lava is through a thickly settled region and the damage is great.

The loss from the earthquake is also heavy, as many walls and buildings were shaken down. On the night of January 19 the terror of the inhabitants was great, as they feared that a tidal wave would follow the shocks. A second eruption broke out February 7, but it ceased the next day.

On January 12 the Honolulu *Bulletin* issued an extra announcing a volcanic outbreak of Mokuaweeweo. Smoke, steam and lava were emitted. The lava flowed in the direction of Kawaihai.

No ambition, however noble it may seem in itself, is worthy of a true man, if it interferes with the performance of his present duty. Nor is any man likely to do well at something that he would like to do by and by, if he is not ready to do as well as he can do at that which he ought to do just now. The path to future success is always through present duty.

We should more seldom take offence at each other, if we looked oftener at the why than at the what.—*Dillwyn's "Reflections."*

THERE are men who speak contemptuously of "book-learning." They even look down upon all that is to be gained from the study of books, and they count themselves fully furnished for life by their "practical knowledge." Such men are to be pitied. They are not, however, much narrower than the men who think that everything needful is to be learned from books, and who look down upon all forms of practical experience as a means of intellectual attainment.

LET us honor old age, since it is what we all tend to.—BION.

He only adorns his station who believes that he is adorned by it.—RICHTER.

OUR life is an apprenticeship to the truth that around every circle another can be drawn.—EMERSON.

WHAT is resignation? It is putting God between one's self and one's grief.—MADAME SWETCHINE.

WHEN we survey the beauty of the natural world, we cannot but appreciate the wondrous working of the Deity that made, and rules, and regulates the universe. B. W. S.

NOTICES.

. "The Committee on Education of Philadelphia Yearly Meeting of Friends" will hold a Conference with Parents, School Committees, Teachers, and others interested, on Seventh day, Third month 5th, 1887, at Fifteenth and Race Sts., Philadelphia, commencing at 1.30 o'clock, P. M. Punctual attendance is desired.

The subjects to be considered are:

1. "What constitutes a suitable preparation for a course of study in Science."
2. "The necessity and means of educating the will."
3. "The first and last fifteen minutes of school."

All interested are invited to attend.

WM. WADE GRISCOM, Clerk.

. A Conference under the auspices of the Visiting Committee of Baltimore Yearly Meeting will be held on the occasion of Baltimore Quarterly Meeting, at Lombard street meeting-house, on First-day, Third month 14, at 3.30 o'clock, P. M.

The subject of "The Mission of the Society of Friends, and the Present Duty of its Members," will be considered, and a free expression of views thereon is desired. By order of THE CENTRAL COMMITTEE.

Baltimore, Second month 21.

. Quarterly Meetings in Second month will occur as follows:

26. Blue River, Benjaminville, Ill.
28. Warrington, Monallan, Pa.
28. Canada H. Y. M., Bloomfield, Ont.

The use of the INTELLIGENCER and JOURNAL as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement. ~~But~~ When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.—~~Ed~~

WANTED.—Part-worn Clothing of all kinds for

Men, Boys, Women and Children. Many mothers go to cook and nurse until 9 p. m., have no time to sew, and want ready-made clothing. We mend in the sewing school, and sell very cheap. They get much for the money, and the proceeds help the school. Last year, besides \$80.00 paid for freight, we had \$10.00 to build a woodshed, whitewash, and put a wire fence around the grounds. Now we need stiles and gates. It teaches them how to save and spend small sums. Babies' worn shoes, that would be wasted in the North, sell for five cents, and hundreds of bundles of scraps bring us a dime apiece. They are wanted for quilts and patching. If schools would gather such barrels, they would help us greatly. They will come if shipped to Charleston by steamer, addressed to

SCHOOLFIELD NORMAL AND INDUSTRIAL SCHOOL,

AIKEN, SOUTH CAROLINA.

THE INTELLIGENCER AND JOURNAL FOR 1887.

CLUB RATES WITH OTHER PERIODICALS.

THE INTELLIGENCER AND JOURNAL will be sent one year, with any one of the periodicals named below, for the amount stated.

PERIODICAL.	WEEKLIES.	PRICE FOR BOTH	PERIODICAL	PRICE FOR BOTH
PHILADELPHIA PRESS, (\$1.)		3.30	THE CENTURY MAGAZINE, (\$4.)	6.10
THE INDEPENDENT, (\$3.)		5.10	HARPER'S MAGAZINE, (\$4.)	5.60
HARPER'S WEEKLY, (\$4.)		5.80	ATLANTIC MONTHLY, (\$4.)	5.80
HARPER'S YOUNG PEOPLE, (\$2.)		4.10	THE STUDENT, (\$1.)	3.25
LITTELL'S LIVING AGE, (\$4.)		9.60	POPULAR SCIENCE MONTHLY, (\$5.)	6.60
THE AMERICAN, (\$3.)		5.00	NORTH AMERICAN REVIEW, (\$5.)	6.60
COUNTRY GENTLEMAN, (\$2.50.)		4.60	ST. NICHOLAS, (\$3.)	5.10
CHRISTIAN UNION, (\$3.)		5.10	MAGAZINE OF AMERICAN HISTORY, (\$5.)	6.60
JOURNAL OF EDUCATION, (\$2.50.)		4.60	WIDE AWAKE, (\$3.)	4.60
CHICAGO INTER-OCEAN, (\$1.)		3.40	BABYHOOD, (\$1.50)	3.60
	SEMI-MONTHLIES.		PHRENOLOGICAL JOURNAL, (\$2.)	4.10
GOOD HOUSEKEEPING, (\$2.50.)		\$4.50	VICK'S MAGAZINE, (\$1.25.)	3.40
	MONTHLIES.		AMERICAN AGRICULTURIST, (\$1.50.)	3.60
THE CHILDREN'S FRIEND, (\$1.50.)		\$3.50	GARDENER'S MONTHLY, (\$2.00.)	4.00
SCRIBNER'S MAGAZINE, (\$3.00),		5.00	LIPPINCOTT'S MAGAZINE, (\$3.)	5.00
			THE FARM JOURNAL, (0.50.)	2.75

* Persons wishing other periodicals than those named above should write us, and we will name prices.

** Where several periodicals in the list are wanted, find the net price of each, (if ordered through us), by subtracting \$2.50 from the rate given "for both."

*** Where our subscribers have already paid up for the INTELLIGENCER AND JOURNAL, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper at their convenience.

FRIENDS' ACADEMY,

A boarding and day-school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English education. Two courses leading to graduation. The school year begins Third-day, 9th month 7th, 1886. Terms \$175 per year. Thirty miles from New York. For particulars address, ARTHUR H. TOMLINSON.

Locust Valley, Long Island, N. Y.

DARLINGTON SEMINARY FOR YOUNG LADIES.

Spring and Summer term of this Institution will commence First month 21st, 1887. A full Academic and Collegiate course of study is pursued. Location healthy and beautiful. Terms \$90 per session of twenty weeks. For catalogues address the principal, RICHARD DARLINGTON, P. D.

CARPETS.

My selection of carpets for this season includes a special line of ingrain of Lowell and other best makes, beside the new styles of Brussels, Velvets, Tapestry, Venetian, etc.

BENJAMIN GREEN,
33 NORTH SECOND ST., PHILA.

CHAPPAQUA MOUNTAIN INSTITUTE,—

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements. Excellent corps of instructors. Prepares for College. Healthfully and pleasantly located near the Harlem R. R., one hour from New York city. For catalogue and particulars, address,

SAMUEL C. COLLINS, A. M., Prin.,
Chappaqua Institute, N. Y.

The use of the INTELLIGENCER AND JOURNAL as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 33000 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement. When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.

CHARLES H. WELLS,

DENTIST.

152 NORTH 15TH STREET, PHILADELPHIA.

All dental operations carefully done. Charges moderate.

A PERFECT TOILET SOAP IS LINDLEY M. ELKINTON'S PURE PALM.

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OLD DRY BLOCKS, 10 Cts. Per Block.

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Lindley M. Elkinton,

532 ST. JOHN STREET. PHILADELPHIA, PENNA.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER
Vol. XLIV., No. 10.

PHILADELPHIA, THIRD MONTH 5, 1887.

JOURNAL.
Vol. XV. No. 736.

DUTY AND INCLINATION.

DUTY never yields to inclination.
Put it off—it stands, an exclamation,
Meeting thee at every step and turning;
While its voice thou dost persist in spurning.
Duty never yields to inclination.

Inclination often yields to duty.
Do the right, whate'er its lack of beauty,
And a happy sense of satisfaction
Follows sure and close upon thine action.
Inclination often yields to duty.

—E. C. Dowd, *S. S. Times*.

For Friends' Intelligencer and Journal.

REASON, RELIGION, AND REVELATION.

Reason is the faculty of the mind by which it distinguishes truth from falsehood and enables the possessor to decide rationally. Religion is a system of faith and worship that leads to pious life. Revelation is the disclosing of a divine communication; it is in one sense the power of God disclosing to man his will concerning us. Now any one of the three used to the exclusion of the others would make us barren and unfruitful in the ultimate good that is for and by us, while all three brought into harmony with proper judgment make the highest type of humanity. Would that we might be more earnest to labor to understand the essential rudiments of our being, and allow the equalizing influence of the wise construction of our organization so to blend in the rich coloring of our lives, making us to become properly developed and divinely directed. There are few if any that stand so high in the scale of true excellence as we were intended. True, we cannot confer any special trait upon ourselves; but we can cultivate the powers lying dormant and unused, or prune the offshoots of our strong self-will, which often outgrows the better nature and thus dwarfs our whole being. Our children are apt to inherit, and unavoidably, too, these tendencies, and we fail to give our consideration to the importance of this fact; thus the surroundings of infancy make an indelible impression upon the whole after life.

Not unfrequently we observe some nursed in affluence who depend on this means to exert an influence towards raising them into a high position in social life; also by an intellectual education at the exclusion of other important aids which go much farther to make up the grand total of a true man when under the Christ-power; for when the mind receives a bent in early life it too often carries this deform-

ity through the whole journey. But on the other hand we should strive to attain to that condition where the physical, intellectual and spiritual so harmonize that we can feel them quicken and move through all the elements of our being. We also see some who have been raised under limited opportunities to gain the intellectual training desired, but who have come to a position where they felt a dwarfing from this cause, yet as they have been obedient to the power of divine revelation they have known a being taught in a line that has opened such a field of thought that they marvelled at the lessons learned. We all see and feel the many one-sided lives, and have marked the effect upon society in general. When we look out over the world and see, as we are compelled to see, the many blighted hopes, mere wrecks of human existence, and realize the pressing need of every effort being used to assist in the work of elevating humanity into a condition where the soul might expand and mature so as to better serve the end of our creation; when we trace back and come to examine the surrounding, we find as a rule that little or no instruction was given as to the way of a higher life with God, the grand ultimatum of all good, that the training has been so one-sided that the victim is left palsied as to a proper development suited to his or her highest enjoyment. When we see all this, and know of the dangers of the way, it behooves all to guard the tender seed, protect the young plant, and cultivate the pure scion. True, we occasionally find one who was tenderly nursed, carefully taught, and earnestly guarded falling a prey to dissipation and sinking into comparative imbecility as to all good traits. In view of these facts let us give more diligence to the noble aspirations of the soul life, let us be stirred by the insinuations of true revelation as we recline upon our beds of indifference, to be still so that the deeps may be broken up, the soil of the inner garden may be matured by the power of infinitude, and our whole being in a condition to receive the life-giving pulse and we be animated to a deeper spring of action and a more enduring work. Some ask what is religion, seeing that so many make a cloak of a profession and seem willing to rest upon their responsibility—yes, resting upon the dwarfish condition of their fellow-men, without endeavoring to press on up the mount of divine knowledge even to the transfiguration of the high capacity of our understanding, and while in this condition say that revelation is the natural result of our intellectual training. But mark this: that wherever

divine revelation has been allowed to operate upon the soul it has brought a new era to that life, and men learn in the deepest sense that God really teaches his people himself; they find a light springing up and this light leads to all truth, and when this light comes in contact with the intellectual faculties it does not become the servant (when rightly understood), but stands as a superior power, even teaching the full-stored mind many exalted truths of a transcendent light.

Let reason be dethroned and what are we? Let revelation be denied and where is our experimental righteousness? Religion, then, is the effect of the combined forces of our natural faculties and the soul revelation so blended that they all rest upon the high authority of the spirit of God for all direction. It is a practical exemplification of the union of every force of our being for good. We know that we can live, merely live, without any of these three elements visible in our lives, and can perform many things with a small portion of each; but we cannot understand divine revelation without reason; neither can we enjoy the full benefits of reason without divine revelation. Then let us not undervalue the responsibilities that lie near us, and are our opportunities from a precious God for our full development; let us turn our thoughts and aspirations to the purest fount of knowledge, to the spring of our souls' comprehension, and no longer endeavor to build by our intellectual training alone a ladder to reach as we suppose to heaven, disregarding the richest inheritance, that of a spiritual breathing with God in the sanctuary of this fleshly tabernacle. Do not let us be content with a Pharisaical religion, which chiefly consists in a system of worship without that deep vivifying faith which leads to life eternal. There is a something called reason which usurps authority over the unrestrained mind, and asserts the power to drive out divine revelation when it is first presented, or felt; and as this is continued in it produces a barrenness that will drag down the highest and noblest qualities of the human mind. Ah! 'tis a great wish to "know thyself;" to know whence cometh wisdom, and how to incline our hearts to diligence so as to gain that holy condition where the spiritual life becomes the abiding place. We find in all our studies through life (when directed by God's spirit) that they are as openings to a higher and better thought; and as we come to comprehend the key that unlocks the door to the full view of our present and future advancement we find it is the spirit of divine revelation, and that all our faculties, all our intellectual education, yea, all that we are or ever will be, is due to the eternal mind of God through our spiritual capacity, and all is beautified and enhanced by the revelation to us; that an earnest zeal tempered with this true knowledge will open the avenues of the mind to visions of light ever beckoning us on to an increasing effulgence of a better hope. An arithmetical problem can be solved, a philosophical experiment be performed, a Latin verb conjugated without calling in the assistance of the spiritual voice. Yet how much more excellent are all these departments of knowledge of our surroundings when they have the touch

of divine revelation reflected through us, enabling us to understand the power we have to receive so much of the seeming invisible economy of God. I desire to impress upon all the present necessity of this truth, that our highest enjoyment cannot be transmitted, cannot be conferred, cannot be comprehended by the intellectual education alone, but must be brought about by a prayerful feeling of a soul-need of more light, and a deeper meditation in the quiet of our own chamber, thus developing the seeds of divinity there. Oh! let us all nurse this tender spirit, and be able to go up to the mount of illumination and dwell beside the waters of a pure life. This abiding-place will draw us into a near fellowship, and the bond of unity will be sealed with the holy seal. The book of life will be opened and we enjoy the pure love of the Father which is heaven indeed. MARY G. SMITH.

Hoopeson, Ill.

PRISON REFORM.

SINCE the time that John Howard visited prisons in England and showed one-half of the world that they did not know how the other half lived, and the good Elizabeth Fry read the Scriptures and talked with and taught the most degraded criminals in Newgate, many have followed in their footsteps. Some, with mistaken zeal, have probably done more hurt than good to the cause they have espoused.

And since that time—1775—the theories for the elevation and reformation of the criminal class—as I shall call them for convenience—have been nearly as numerous as the subjects of their labors themselves.

But I hold that any system that does not look to the cure or reclamation of the criminal and his restoration to society, is a defective system.

The old doctrine of "an eye for an eye, a tooth for a tooth," "blood for blood," has had its day and its adherents. We are living under the dispensation of the New Testament, and we believe that our places of detention for criminals should not be places of punishment for, or in retaliation for, the crimes they may have committed but we should seek the reformation of the criminal; his cure and restoration to society.

One of our most earnest and consistent workers in prison reform in Maryland said the other day in an address, quoting an eminent statistician of Europe:

"Society prepares the crime which the criminal commits.' Society is responsible for the forces it puts in motion and direction they take. It is bound to recognize that want creates temptation; that laxness in executing justice engenders lawlessness; that to license immorality is to encourage wickedness and to breed sorrow; that to suffer intemperance is to foster poverty and crime; that ignorance is blind and weak. To prevent an evil is nobler than to remedy it. Nobler and grander than any achievement of the present age will be the exercise of law, voice and conscience to prevent many of the ills we now have. An inscrutable fate does not reproduce from year to year the same amount of want, lawlessness, crime, beyond the power of society to change them. Society has the power to reform itself, to remove temptations, to encourage

¹An essay read at the meeting of Friends' Union for Philanthropic Labor, at Philadelphia, 11th Mo. 2, 1886.

education, to reward virtue, to abate abuses, to restrain vice, to encourage industry. If it fails, it makes itself responsible for the crimes which the criminal commits."

This is indeed a serious aspect of the question.

In former times criminals were regarded scarcely as human beings; now we believe they are not only frequently the creatures of circumstance, but sometimes more sinned against than sinning.

As the advanced thinkers of our day claim that the "drink passion" is a disease, or the result of a disease, why may we not with equal propriety claim that the motive to commit crime, or the crime itself, be resultant from disease, and the criminal be treated with as much compassion and charity as the unfortunate victim of alcoholism?

I believe the first step towards the reformation of the criminal is to convince him that he is a fellow creature, our brother in the sight of God, and not an outcast, an animal with no reason or instincts of humanity but an immortal soul to be saved.

Our friend Edward Coale, of Illinois, quotes the keeper of a prison as saying, "The prisoners like the Friends, for they recognize them as their fellow beings."

We believe in "that light that lighteth every man that cometh into the world." We also believe that "there is an inspiration in man" — a connecting link between the Creator and the creature, and that no one can sink so low or wander so far from the Father's house but he may be reclaimed, "so long as reason holds her seat and be not dethroned," if we can but touch the chord that binds soul to soul and man to his Maker.

This innate spark, or consciousness of right and wrong, though blunted and seared through contact or familiarity with crime, will, under the balmy atmosphere of kindness and love, warmed by confidence, and watered by sincerity and frankness, grow into sensible proportions; self respect—generally almost or wholly lost—will gradually return, and the former outcast from society will be a changed and a reformed man.

Elizabeth Fry did not impress upon the minds of her hearers—the lowest class of criminals to be found in the prison-houses of England—that they were desperately wicked and irretrievably lost, but she convinced them that they were her fellow creatures, her sisters, by the very act of her coming into their midst and sitting down with them, "remembering them that are in bonds, as bound with them."

A system that secures the confidence of the criminal will soon secure his esteem and affection; and when we progress so far as to get this much control over him, he will come under the influence of his custodians, if they show by their course of action that they are thoroughly in earnest in promoting the physical, moral and spiritual welfare of those unfortunates, whose health, life, and it may be future welfare, are in our hands.

To quote again from the very enthusiastic and efficient agent of the Maryland Prisoners' Aid Association:

"Figures show that since 1880 there has been an

alarming increase in crime. In nearly every State the criminal class has increased more rapidly than the population. In the State of New York crime is declared to be increasing three times as rapidly as the population. In New Jersey a worse condition prevails. Despite this general increase in crime all over the country, Maryland shows a decrease of nearly twenty-five per cent. in the last ten years, although the population of the State increased nearly one hundred thousand in that time."

This improved condition in the situation we attribute to the working of our Prisoners' Aid Association in part, and also to the fact that we have prohibition (or local option) in many of the counties of our State.

To show the result of the system I have referred to, I would say that in Maryland the inmates of our State Prison, the Jails, Alms-houses, etc., are very largely colored persons, but previous to 1872 no provision had ever been made for the reformation of the lowest, the most ignorant and vicious of our population, colored boys from seven to sixteen years of age. We had Houses of Refuge for white boys and white girls, places of detention or punishment for adults of both sexes and colors, but colored boys, some not more than six years of age, were apprehended for real or fancied petty crimes, and frequently for no other crime than being a waif—turned out of doors by their parents or caretakers—and committed to the city or county jails for an indefinite period, in which baleful atmosphere it is easy to see that, when released, they were thrown upon the community, far advanced in the theory and practice of crime.

At the organization of the House of Reformation for colored boys twelve of these unfortunates were in the city jail. The institution was started on a farm of eight hundred acres in southern Maryland, about forty-three miles from Baltimore. An ordinary old frame farm-house was the only building on the estate. This was utilized for the first year, and more prominent buildings of brick were gradually erected, until now we have a main or administration building, five family buildings, each intended to comfortably accommodate fifty boys, a large workshop, etc., etc. The inmates now number about two hundred and sixty-seven, ranging from seven to eighteen years of age.

There are no bolts or bars on the premises, no trace of a wall or a fence, but the boys spend half of each day in the school-room or workshop and the other half in every kind of work on the farm, roaming over the whole estate daily in the prosecution of the tasks assigned them, yet escapes or attempts at escape from the restraints of the institution are of rare occurrence.

The treatment of the inmates of this institution is mild and parental, but firm. The feeling between the Superintendent, the teachers and the boys is so cordial there is no incentive for them to escape; for in doing so they are giving up a good home with all its comforts and privileges and getting in exchange for it the miserable lives so many of them have led before being committed to our institution.

What has been accomplished here can be done elsewhere, and we commend this as a model institution.

EDWARD STABLEY, JR.

For Friends' Intelligencer and Journal.

THE FREEDMEN'S NEED.

ABOUT a half century back, I enlisted in the Anti-slavery movement, and having now spent the past winters of '85 and '86 in different parts of the South it is but natural that mind and heart should be on the alert to understand the present condition and needs of the freed people. If the boon of liberty is to be to them no blessing, our lifelong warfare against slavery's wrongs would seem to have been in vain; but my observations have not in the least tended to such conclusion. I have assiduously interviewed other travellers and sojourners that I might survey the situation from the standpoint of differing minds, and have carefully noted what the leading papers and magazines have published (mainly from southern writers); and the evidence thus far obtained foreshadows the uplifting of the colored race as an important factor in the prosperity of the country.

I have weighed each brief communication in the INTELLIGENCER AND JOURNAL, hoping always that Friends might be more fully reminded of our obligations to the children of those whom slavery crushed, and who are now comparatively "helpless by the way-side." If our Society has not the power to do as did the Good Samaritan, we can at least cast in "the widow's mite" of our influence, and not appear before the world like the Priest and Levite, passing quietly by on the other side. I am jealous of our reputation as "Friends,"—but that reputation can only be founded on what we are and do, and this because our hearts are in sympathy with the weak and the poor. Lift up the voice to plead, and stretch forth the hand to do, is the appointed means by which the human heart is taught "to feel another's woe."

I am also concerned for the life and growth of our Society, and believe that life will be most effectually fostered by humanitarian work which our intelligent youth (and those outside in sympathy with us) can appreciate as religion put into practice. The world should see that our religious fervor is not all spent in sweeping and adjusting our own household of faith. I do not forget that Friends (as well as the evangelical sects) are now doing good work in the temperance cause, and are not unmindful of the claims of the Indian race; but I have felt that we, as the foretime friend of the slave, ought to have been foremost in teaching the Freedman how to provide a home and deport himself as a man, now that he is no longer a chattel.

One contributor (page 597, of 1886) has set forth at length the claim of the "poor whites" to aid from the religious people of the North. Of this I have only to say that when national aid is bestowed these will have the full benefit thereof,—there is no Southern prejudice against education for those not African. I unite with the views of S. M. G., (page 623, of 1886), and will briefly repeat that "many Southern Christians are opposed to educating blacks," expecting them to be as hewers of wood and drawers of water for the whites. They have supposed that education would unfit them for servants; (my Southern intercourse has well nigh demonstrated the reverse).

The colored race are now in that transition state in which a little judicious aid would help them a long way upward. They are expecting "that education in some mysterious way will confer on their children all the blessings of life" (see J. S. Wilson's letter from Macon, Ga., page 827). These anticipations should be utilized, and not left to die because of hope deferred. Friends should exert their whole influence in behalf of national aid; but this influence will not be potent until we can point to practical efforts put forth by us as a Society. I am aware that the funds of our Yearly Meeting are limited, but it can at least help sustain the schools that individual philanthropy has carried thus far. The Association now formed for the purpose of upholding those schools only relieves the Society of executive jurisdiction.

The principal purpose of the Indian schools of Hampton and Carlisle is to demonstrate the capacity of the red man to receive education; hoping also that some of those pupils will serve as civilizing missionaries among their tribes. And the colored schools of Mt. Pleasant and Aiken are adding proof of the black man's capacity, and are sending out teachers for their schools and churches. They prefer those of their own color, and it is at present best that as a race they should rely mainly on themselves. Did space permit, I could multiply evidence of the African's capabilities; suffice it to say that the million of dollars on which the colored citizens of Charleston already pay tax, and a similar catalogue of wealth in the Gulf States, is evidence of business ability; and the graduates of Lincoln University, Pa., have shown capacity for a collegiate course seldom surpassed by their peers of Saxon hue.

Instances of educated and devoted pastors in the colored churches have shown what cultured minds may do for a people who are aiming to learn, and expect to be lifted above the condition of their fathers. The forefathers of Israel were slaves in Egypt, and the influence of wise lawgivers in training them as stalwart freemen gave an impetus to the infant nation that carried their civilization beyond that of the nations around them. The Freedmen of the South, in the natural rebound from the pressure that was upon them, are ready to receive a like impetus that will make them intelligent, law-abiding and orderly in the generations to come. [Our friend points out, in further paragraphs, the danger to the country from race hatred, if the colored people are left uneducated, and the possibility, also, of their falling under control, politically, of those who oppose Temperance Reform.—Ens.]

But if honest-hearted and clear-sighted citizens will combine their energies to remove ignorance and discourage vice, we need not fear that anarchy will triumph, or agrarianism enact our laws. If the intelligent citizens of this land of promise do their duty, our Republic may yet be—as its great opportunity suggests—a blessing to the nations, causing peace and virtue to abound where oppression and vice have heretofore cursed the poor of the earth.

WILLIAM LLOYD.

Newtown Pa., Second month 12th.

For Friends' Intelligencer and Journal.

KNOWLEDGE AT FIRST HAND.

ONE of the tendencies in nature is that of great things to absorb smaller ones. The larger particles of mist attract the smaller and become rain drops; the rich add to their riches more easily than the poor. Our organic life is a constant and wholesome struggle against this tendency by which our bodies are ever drawn dustward. When this struggle ceases, Jeath writes "finis" on our page of life. Life, indeed, may be roughly defined as the sum of those forces which keep the individual distinct from his fellows. A much neglected lesson and a warning may be read in these things. It is not less true of the mental and moral being than of the physical that it must, as the price of its life, keep itself sharply defined from others. In ruder times it was a custom of sanctity to mortify the body, to lessen its life and increase its sufferings. While we have grown beyond this, and now realize that our bodies, as temples of the living God, should be pure and wholesome, we have in many cases reapplied the theory to the diviner part. By many it is still considered a duty to mortify the mind and spirit by believing that against which the intelligence revolts, and accepting as high truth what the soul rejects as false. It is not necessary to specify what points in popular theology are here referred to. But under whatever guise such a course appears it never ceases to be cowardice and lack of faith in God. "Faith" has long been misapplied to belief without evidence; true faith is trust in the temper of all God-given tools. Every man who fails to use the mental machinery with which he is endowed will be called to account for misused opportunities. Rather perhaps in the very act he is punished, since the weapons given him for attack or defence lose point and edge, and are worthless when the trial comes. Every man has in his mental endowment a part of that light "which lighteth every man that cometh into the world,"—and though it may seem a will-o'-the-wisp to his neighbors, and may cast him into a bog as it did Christian in the parable, he will find the strait gate by following it unflinchingly.

A logical inference, of course, is that we should put little value on authority; and I do not shrink from the application. It is better that we should make our own mistakes in matters of right and wrong than to repeat another's successes. The experience of others should be used in making up our minds; but it should be our minds, not theirs, that we make up. We should not hesitate to cast off the old if it is not adapted to our conditions; and the fact that it has served us well in the past should not save it. That would be for the snake to refuse to cast its skin when the new one is grown, because of the old one's faithful service in time past. If our lack of form has become itself a form, if our formlessness hinders rather than helps, we should recognize the fact and make what changes are necessary. If the work we have assumed is done, and our tools are antiquated, let us take a new work and forge new tools from the tried steel of the old. In fact we must take a new work, if we hope to continue as a Society. Nature never

permits a muscle of the body to live in idleness. If it cannot adapt itself to new conditions it must waste away and disappear; for it is a pauper living on the work of others. Just so, no matter how much good our organization has done in the past, if it have not a vital part to play in the life of to-day it will disappear, and it should disappear. To this end we must think the thoughts of our own generation. George Fox has little for us, except a noble example of faithfulness to the promptings of God's spirit. With a dead-lift effort and with assistance from many true-hearted men he elevated mankind to a higher plane. What have we to do with his standpoint? He has helped us to a higher one, and our duty is to brace ourselves in the new position and struggle upwards again. It is always wasted time to search his writings or those of others for support for a new truth; test the new truths with the balance of your own generation. If it be indeed a truth it needs no authority, but is its own unfailing champion. If, as our belief teaches, we can get truth at first hand for each day's needs, why should we scramble so for the tarnished instruments of an early time? Each man should go back to first principles, "proving all things and holding fast to the good." Men have such a tendency to mystify, and language is so imperfect a vehicle for thought that a second hand truth is very apt to be only half a truth at any rate.

True religion is to "do the right as God gives us to know the right," and we know that man can do it, for a man has done it. Is it not cowardice that ties so many to the conventional notions of right and wrong, to the through-ticket method of going to Heaven? Any method of avoiding the most useful, and therefore the most laborious, life deserves no better name. No one need wait long for a mission. Even now the labor movement threatens a return to the law of the strongest, and shows the explosive nature of the compound our republic makes of people of all nations, needs and thoughts. Our Society as a whole has been gaining great credit from the work of a few of our number among the negroes and Indians; if so few can do so much, how great is the responsibility of the idle ones for their part undone. Let each put his shoulder to the wheel, and great results will follow. Let none wait for his neighbor; if each "do the duty which lies nearest to him" all the duties will be done.

J. H. HOLMES.

Washington, D. C.

[We think that our friend, who writes well, and whose thought contains much that is good, underestimates the value of "authority." A great principle, once recognized and defined, does not need to be renewed. It is as true in one age as in another. Much of what George Fox said and did was applicable to his own time, and not to ours; but the greater, and the essential, part of his work is applicable to all time. If we are not to respect and weigh the experiences of our fathers, if our children are not to start with the knowledge which we are able to give them, of what value is the record of intellect, the testimonies of life, the touch and inspiration of one soul with another? That each person starts afresh, or that each age is not the child of its predecessor, is

contrary to the evidence furnished upon every hand.
—EDS. INTELLIGENCER AND JOURNAL.]

RELIGIOUS EXPERIENCES.

I THINK no one who is familiar with the New Testament records can fail to see the testimony there to a new and peculiar experience in the religious consciousness of man, and no one who is familiar with Christian history down to our own time can fail to see that that experience has been the one thing to be accounted for, as its spiritual bond of continuity.

See the evidences of it, first, in Christ himself. As this experience evidently requires a certain degree of moral maturity, we find nothing important recorded of him in his childhood, except that he was obedient to his earthly parents. But that tarrying at the temple when he was twelve years old, and his saying to his parents that he must now be about his Father's business, seem to point to this as the beginning of that religious consciousness which afterward distinguished his life and gave him his power in the world. And how often, and in how many ways, he expressed it! "I am not alone," said he, "for the Father is with me." He did indeed seem to walk as if dwelling in God, and God in him, all his life; and, whenever any occasion arose of joy or grief, of need of strength or of spiritual exaltation, he instinctively turned to address at once his Divine Companion. "I thank thee, O Father, Lord of heaven and earth, that, though thou hast hid these things from the wise and prudent, thou hast revealed them unto babes." "Whatsoever I speak, even as the Father said unto me, so I speak." "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name." "O my Father, if it be possible let this cup pass from me."

This direct and conscious communion Christ himself describes as a new birth,—an experience of filial relationship to the Divine Spirit, by which, and not by intellectual demonstration, the Son of man finds himself to be the Son of God. By all the methods of personal influence, he was able to quicken such an experience in the souls of those who were prepared to receive it. "As many as received him, to them gave he power to become the sons of God; born not of the will of the flesh or of the will of man, but of God." Disciples and apostles recognized this as the central fact in the Christian faith. "We have received the spirit of adoption, by which we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." Put that testimony of consciousness—"the Spirit bearing witness with our spirit"—over against the conclusion of physiological psychologists, that there is no free will and no spirit, and say which is better evidence, a direct consciousness or a logical conclusion.

I have not the time, nor is it essential that I should trace here the various forms, doctrinal and practical, in which this central fact of the Christian gospel has found expression in the history of the Church. I think it is not difficult to see how this experience of Sonship as connected with Christ, and this witness of the Spirit as described by Paul, are

the germs of that simple formula of doctrine which the first apostles were commissioned to teach,—the truth of the Father and of the Son and of the Holy Spirit, which, under the influence of later speculations, developed into the theory of the trinity of persons in the Godhead. And, while we may attach but a minor value to symbol or to ritual, we cannot miss the significance which is found in the persistent hold of the Communion Service upon the loyalty of Christians through all generations. Attempt, as we may, to do away with any distinctive experience expressed by it, the inherited instincts of the people are truer than the conclusions of our reason, and still persist in recognizing a genuine spiritual fact implied in that word "Communion."

Under whatever terms of conversion or regeneration, under whatever cant phrases of "getting religion" or "joining the church," it is plain to see that, with those who have come within the reach of Christian teaching, there has been an instinctive recognition of a peculiar and definite spiritual experience through which one passes in becoming a Christian. There have been times in which all religious cries have been explained as miraculous, and this among the rest. But such false interpretation does not nullify the fact. The fact is the reality of coming to a direct acquaintance with God by immediate communion. It is not necessarily a convulsive epoch. The experience does not consist in the consciousness of the moment of transition. *That* may not even be remembered. The essential thing is the consciousness of present, direct, immediate communion with the Divine Spirit, in however long or dim a way we may have come to it. The aspect of the world as the house of the Lord in which we shall live all the days of our immortal life, the aspect of life as filled in every event with sacred meaning, this is an aspect of things which, once seen, can never again be unseen. However poorly the life may come up to the vision, to however low a level one may again descend, however in his remorse he may be of all men most miserable, he can never unlearn his acquaintance with the Spirit,—he knows the way of release.—James C. Parsons in *Unitarian Review*.

SCRIPTURE LESSON NO. 11.

THIRD MONTH 13TH.

JACOB AT BETHEL.

TOPIC: THE DIVINE PRESENCE.

GOLDEN TEXT: "Surely the Lord is in this place."—Gen. 28: 16.
READ GENESIS: 28: 10-22, Revised Version.

TIME 1780 B. C. This differs from the chronology of Usher which is found in our family Bibles. There is a discrepancy of twenty years. Some commentators follow one date and some the other. These lessons accept the latest acknowledged authority, yet the difference of a score of years is small when we consider the great antiquity of the record. The discrepancy arises from the different view taken in regard to the time which Jacob served with Laban; some reckon it to have been forty years, while twenty-one is the limit assigned by others.

At the date of our present lesson, Abraham lies with Sarah in the cave of Machpelah at Hebron; Isaac their only son is an old man with dimmed eyesight. The story of his marriage, found in Genesis. 24th chapter, is another simple and artless picture of the social usages of that ancient time. We learn how unreservedly the will of the children was subservient to parental authority. Neither Isaac nor Rebecca was consulted in their marriage, which was left entirely to the head-servant or steward of Abraham's household, who seems to have been fully impressed with the importance of the mission intrusted to him. The children were the property of the father, and no one questioned his authority even to take the life of his child. It was this absolute control that made the sacrifice of a son in the worship of those times no crime, but rather a meritorious act on the part of the father. Abraham, by a special revelation from God, was spared so great a surrender.

Two sons, twins, were born of this marriage. Esau, being first born, was entitled to all the honors and wealth of the family, and to succeed his father as its head or chief. He was a great hunter, worldly and adventurous, but brave and good natured, caring more for the gratification of his desires than for his birth-right. Jacob was just the opposite,—a plain man, who took the care of his father's flocks, and was the favorite of his mother. He was crafty and unscrupulous and envious of his brother because of his birth-right, which is readily seen in the advantage he took of Esau's hunger and distress to purchase the coveted honor, and in the deceit practised upon his father to obtain the patriarchal blessing.

This treachery and falsehood led Jacob, as it ever leads those who yield themselves to such influences, into sorrow and fear which resulted in his fleeing, as a fugitive from his father's house, on foot and without attendants. It was while pursuing his lonely and dangerous journey of 450 miles to Padan-aram in Mesopotamia, the place where Abraham stopped for a time when he came out of Ur of the Chaldees, that the vision or dream, which forms our lesson to-day, was given him.

Jacob appears to have realized more clearly than ever before the nearness of the Divine Presence, and he is conscious that now he is under the protection of the God of his fathers. He asks only that he may have bread and raiment and return to his father's house in peace. So truly does our Heavenly Father, in the gracious visitations of his love, curb our desires, and make us willing to be anything or nothing if so be we may have him for our leader, our guide.

Again we find the stone of memorial set up, and the oil of dedication poured upon it. Henceforth all who passed that way would recognize it as a place set apart to holy uses.

"Gave a tenth," set apart from that time a tenth of all he should hereafter become possessed. This was one share of his earnings given to God in acknowledgment of his allegiance, just as a tax or tribute money was paid to a king. It was probably used in sacrifices and the erection of altars. The example is a good one. Abraham gave a tenth to Melchizedec the king and priest, and we give to-day of

our earthly substance for the maintenance of religious worship, for the dissemination of Christian literature, and for the help of those who are sick and in need, as well as for the support of the government under which we live. What we give for the good of others ought to be, like Jacob's, a free-will offering. Jesus taught the blessedness of giving.

THIS LESSON TEACHES:

(1.) That we cannot escape the consequences of wrong doing by running away. God follows us, and by the visitations of his love brings us into a condition to be willing to accept the simplest and humblest portion, if his presence shall be with us to direct our way.

(2.) That every place where the heart is favored to hold communion with God is the gate or entrance to heaven.

(3.) That when we are assured of the Divine Presence we go on our journey without fear. Though it may be full of perils and dangers, we have a trust and confidence that he will not forsake us, and this strengthens our faith and courage.

THE BULRUSH CATERPILLAR.

Among the most curious productions of New Zealand is the singular plant (called by the natives *Aueheto*), the *Sphæria Robertia*, or bulrush caterpillar. If nature ever takes revenge, one might imagine this to be a case of retaliation. Caterpillars live upon plants, devouring not only leaves, but bark, fruit, pith, root, and seeds; in short, every form of vegetable life is drawn upon by these voracious robbers. And here comes a little seed that seems to say, "Turn about is fair play," and lodges on the wrinkled neck of the caterpillar, just at the time when he, satisfied with his thefts in the vegetable kingdom, goes out of sight, to change into a chrysalis and sleep his way into a new dress and a new life. A vain hope. The seed has the situation. It sends forth its tiny green stem, draws its life from the helpless caterpillar, and not only sends up its little shoot with the bulrush-stem capped with a tiny cat-tail, but fills with its root the entire body of its victim, changing it into a white pith-like vegetable substance. This, however, preserves the exact shape of the caterpillar. It is nut-like in substance, and is eaten by the natives with great relish.—*Julia P. Ballard, in St. Nicholas.*

WHAT a man does, that he has. What has he to do with hope or fear? In himself is his might.—*Emerson.*

It is only when grave thoughts and benignant aspirations move with even habit through the mind that a man masters the noblest expression.—*Morley.*

Thou must deny thyself, and again deny thyself! This is the everlasting song which fate hoarsely sings to us all our lives through.—*Goethe.*

HE only earns his freedom and existence who daily conquers them anew.—*Goethe.*

THE spirit world is never hidden;
Thy mind is shut! thy heart is dead!
Up, bathe, then blind one, unforbidden,
Thy earthly breast in the morning red?

—*Goethe.*

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, THIRD MONTH 5, 1887.

OLD AND NEW FAITHS.

A VENERATED mother in "our Israel," whose memory is kept fresh and green by the love of many Friends, as well as hosts of others, used to assert with great earnestness, when conversing upon the desirability of the growth of a broad and liberal faith, that nevertheless she would not unsettle the trust of the most ignorant of Catholic girls, who could appreciate little beyond the rites and ceremonies of her church, unless she knew she could give her a better faith to take its place. So important did she deem it that each one should worship and have an abiding trust and faith in the efficacy of the worship.

And it is the uprooting of the old, without a firm hold upon the newer and truer faith, that concerns us of to-day.

This divinely implanted principle or desire to worship a being beyond and above those that surround us here, which characterizes all races, must ever be to the thoughtful mind a subject of the greatest interest. We know not how much we are indebted to our spiritual natures for our happiness here, but we do know that the more elevated is the ideal of our worship the greater is our capacity for all that is good and noble. Hence it is no marvel that we long to have others see from our standpoint.

But alas! that our adoration should have another side; that hearts full of thankfulness for the very privilege of being should so often lose the beauty of truly spiritual insight, by an insistance, sometimes even to rudeness, that only by and through one ideal can the great "I Am" be truly worshipped. Occasionally such descend to ridicule to destroy what seems to them a crude faith; and, instead of preparing ground for the true seed, the crust thereof is but hardened and the awakening is afar off.

Counted by centuries, toleration has taken rapid strides; noticed only in the passing years of an individual life, how slowly bigotry and prejudice take to flight. Is it not because to so many the ever new gospel of the universality of God's love is only a half truth? Because its height and depth, so far beyond the comprehension of the finite mind, can be grasped only in part, and blessed is he who can approach to

the grandeur of the whole truth. The intellect can not be trained to it. Jesus understood it when he illustrated it by the little child who in perfect trust and simplicity depends on something for protection because it is conscious of needing that protection.

Little by little the great world learns that each soul has its own portion of the immortal, and if it realizes this its divine messages need not to be interpreted by other souls.

There are inspired messengers who are receivers that can unfold to others, and it is for these to keep the close watch lest in their presentation of the truths revealed to them, be they new or old, the manner of their doing it shall not offend the "little ones," treating revered beliefs not with harshness and condemnation, for thus the onward march of advanced truth is retarded.

God has in all ages provided prophets with such largeness of vision, and with love so broad and deep, that they were enabled to lift the world, as by great leaps, out of the darkness toward the true light, and from such prophets men learn to look within for interpretations that they before expected only from without.

We are yet many of us in the same condition of those of old to whom the beloved Master said, and how his heart must have yearned to give it utterance: "I have many things to say unto you, but ye cannot bear them now." Beyond his wisdom we cannot yet go.

We think it only just to ourselves to say to correspondents and contributors that they can help us very much by sending their "copy" in good order. Some of our most esteemed friends write far from plainly, and the amount of extra and unnecessary labor thrown upon the editors, as well as the compositors, in the effort to decipher their contributions, is serious. Where one does not write a legible hand, it would be best to have the manuscript copied, in good order, before forwarding it, especially if the article be long. In some cases we find that this has been done, and the relief to us is, in the aggregate, very great.

Of course, the standing rule is to write only on one side of the paper. This, in our experience, is usually observed. In short letters, however, it is not so important as in longer ones. But another and equally important matter is to have the writing not too cramped and crowded. Where it is on lines reasonably far apart, we can make corrections or additions, if needed, without being at a loss for the space to put them on.

Be noble, and the nobleness which lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.

-- Lowell.

MARRIAGES.

HAWKINS—GREEN.—Second month 23d, 1887, at the residence of Samuel S. Green, Swarthmore, Pa., by Friends' ceremony, Alfred L. Hawkins, son of Prudence and the late D. Reece Hawkins, and Lydia S. Green, she being a member of Chester Monthly Meeting, and daughter of William L. and Sarah S. Green, all of Media, Pa.

BARTRAM—BARTRAM.—On the 10th of Eleventh month, 1886, under the care of Darby Monthly Meeting of Friends, at the house of the bride's parents, Lansdowne, Pa., Nathan D., son of Elizabeth and the late Thomas L. Bartram, and Sarah B., daughter of John B. and Hannah H. Bartram.

DEATHS.

BLAKER.—At Macedon Center, Wayne county, N. Y., on the 11th of Second month, 1887, Minnie A. Blaker, in the 19th year of her age. A member of Farmington Monthly Meeting of Friends, and daughter of Benjamin C. and Mary P. Blaker. In His hands will we trust that our sudden loss is her eternal gain.

BROSIOUS.—At her residence, Octoraro, Lancaster co., Pa., on Second month 18th, Lydia, wife of William Brosious, in her 83d year. A member of Penn's Grove Monthly Meeting of Friends.

BROWN.—At his late residence in Wilmington, Delaware, on the 21st of First month, 1887, Thomas Brown, in his 92d year. A member of Wilmington Monthly Meeting. Interment on the 25th at Plumstead, Bucks county, Pa.

CAVENDER.—Second month 19th, 1887, in Richmond, Ind., at the residence of her daughter, Hannah Patterson, Rebecca, widow of Abram Cavender, in her 87th year. A member of Whitewater Monthly Meeting.

CLOUD.—In West Philadelphia, on the morning of Second month 23d, Jesse Cloud, a member of the Monthly Meeting of Friends of Philadelphia, in his 76th year. Interment at Marlborough meeting grounds.

CUMMING.—Second month 24th, in Philadelphia, Richard P. Cumming, Jr., son of the late Richard P. and Hannah Cumming, aged 60 years.

EAYRE.—In Philadelphia, Fifth-day, 24th of Second month, 1887, Richard Eayre, formerly of Burlington co., N. J.

MOORE.—Second month 13, 1887, George W. Moore, of Huntington county, Indiana, in the 40th year of his age; an exemplary member of Maple Grove Monthly Meeting. Deceased was a son of Samuel and Elizabeth Moore, and grand-son of the late John Moore, the first member of the Society of Friends who settled in this county. He was united in marriage in Ninth month, 1874 with Sarah, daughter of Mordecai and Mary Ann Morris, members of the same meeting, and grand-daughter of the late Nathan H.acock, formerly of Quakertown, Penn. Death was the result of an accident, which he survived but a few hours, and was a severe blow to his relatives and numerous friends. He leaves a wife and three children who have the sympathy of all in their severe trial.

PAINTER.—At Concordville, Pa., Second month 19, Sarah B., wife of Darwin Painter, in her 67th year. A member of Concord Monthly Meeting, Pa.

PICKERING.—At the residence of her son, Wm. T. Pickering, Ioka, Keokuk county, Iowa, Sarah Pickering, in her 86th year; a member of Plainfield Monthly Meeting, Ohio.

PICKERING.—First month, 1887, at her home in Harrison county, Ohio, Nancy Pickering, widow of James Pickering, in her 86th year. Interment at Flushing, Belmont county, Ohio.

PICKERING.—First month, 1887, at his home in Flushing, Belmont county, Ohio, Absalom Pickering, in his 84th year. Interment at Flushing.

VAIL.—Second month 8th, 1887, at her home with her uncle Charles L. Vail, Forest Hill, Md., Elizabeth B. Vail, in the 13th year of her age; an orphan grand-daughter of Lindley M. and Rachel H. Vail.

In memory of Lydia A. Thatcher who died Twelfth month, 29th, 1886.

For the first time in the history of our First-day School organization, we are summoned to record the death of a teacher; others have shown deep interest and been helpers in the work and passed on to the higher life,—but in this case we mourn the loss of one who was more or less actively engaged in teaching throughout the whole period of fifteen years. She was gifted with many fine traits of character, gentle and amiable in disposition, devoted in spirit with a sincerity of purpose which led her to fill a place in our hearts that one indeed might envy; her upright walking among mankind and a constant endeavor to perform the practical duties of every-day life, caused us to admire her. As she advanced in years of maturity and womanhood her religious views seemed to develop and there was a desire manifested to walk in the light of the Christian's pathway—this was obvious from her constant attendance at meeting as well as in seeking for opportunities of a devotional nature. We would not in this humble tribute to her memory overlook that which made her most attractive in the home circle: it was in that position she seemed to be a shining light and a support to a fond parent in her declining years.

As week after week we miss her outward face and form, causing a shadow of grief and sadness to pervade our minds, we feel strengthened to press on and follow her example looking toward the great future when all will be revealed and we shall meet again.

"In that great cluster's stillness and seclusion,
By guard-angels led.

Safe from temptation, safe from sin's pollution
She lives whom we call dead."

Chester, Pa., Second month, 21.

NEWS OF FRIENDS.

DUANESBURGH QUARTERLY MEETING.

THIS meeting was held in Albany, N. Y., on the 20th and 21st of Second month. The meeting for ministers and elders, held on Seventh-day afternoon, was well attended by our own members, and some from other quarterly meetings. Robert S. Haviland, from Chappaqua, spoke to us loving words of counsel and encouragement, leading us to look not back at the past with vain regret, but forward to the future with hope, believing that God hath power to raise up human instruments, now as in the past, and all that he requires on our part is a meek and submissive yielding to divine control. On First-day morning and evening, the meetings were large, many friendly people from Albany and vicinity meeting with us—besides a few dear friends from Purchase, Stanford, and Saratoga quarterly meetings. Robert S. Haviland, and James C. Stringham of Dutchess county, were both greatly favored in the ministry, bearing to mind and heart the evidence of divine truth. I can give but one or two extracts. R. S. H., repeating the words of Jesus, "Man shall not live by bread alone," made a forcible illustration by saying: "The bread lying before us upon our tables, when

analyzed, all of its component parts are known to be healthful and nutritious. We know and believe this. But unless we partake of this bread, and it becomes a part of ourselves, we receive no strength from it. So with the spiritual bread; we may believe in and admire the doctrines of Christianity, but they do us no good, unless we take these doctrines and precepts into our lives, and, make them a part of ourselves. Then do we know of a growth and development in spiritual things, and continuing to partake of this Heavenly bread, we become in a measure Christ-like in thought and in deed." J. C. S., in carrying out the thought that morality is not enough, cited the instance of the young man who came to Jesus asking what he should do to inherit eternal life. "The answer given represents not so much the giving away of our worldly possessions, but to give that which is a part of ourselves, a consecrated life,—our time and thought for the bettering of humanity. Then the selfish and absorbing thought of our own salvation is lost in the thought of the cup of cold water to be given in His name." From this was shown the erroneous view sometimes held that all the pleasures and delights of life must be given up to make this high attainment, which was disproved by the constant peace of mind, the unfailing fountain of joy, ever bubbling up in the soul of the true Christian. By it all true and pure enjoyments were deepened and strengthened.

The meeting on Second-day was not so large, but excellent and feeling testimonies were borne, and the cementing influence of divine love was felt, uniting all hearts. The business of the meeting was concluded in harmony, and much satisfaction expressed that love and unity prevail in all our subordinate meetings.

M. J. H.

PELHAM HALF-YEAR MEETING.

From Young Friends' Review, for 2nd month.

I have no doubt many will be interested to know something concerning Pelham Half Yearly Meeting, which has just been held at Coldstream, in Lobo, Ont. Our monthly meeting (Norwich) was held on the day previous, the 11th inst. It was quite large, and in a marked degree interesting and profitable. Serena Minard and Isaac Wilson both spoke, reaching the conditions of those gathered, and the presence of the Divine seemed to encircle us, and draw all as it were into the one fold. But little business, out of the ordinary, was transacted, except that a proposal of marriage by two young people belonging to Arkona Preparative was passed. A short discussion was aroused by a young member asking the question, whether it was allowable for Friends to work with those outside our Society in the temperance cause—as with the W. C. T. U., etc. Much encouragement was offered to all who felt it their duty to thus work for the promotion of the cause within the bounds of Truth, and the fact was expressed that none could do so with more effect than Friends, whose hands in this respect are clean.

Our Half Yearly Meeting convened on the 12th. The meeting was rather larger than the day previous, and fully as large as usual, and acknowledged to have been by the Divine Presence. Isaac Wilson, of Bloom-

field, Ont., was the only speaker in the meeting for worship. The business meeting was large and deeply interesting, as many of our meetings are, very many, not members, both young and old, remaining after the first meeting. This, a few years ago, could not have been. It shows that we are broadening in our ideas. I believe the presence of those not members will be of much benefit to us, as well as to them, by making us more guarded in our expressions, and more careful to live up to our profession. Samuel P. Zavitz and Serena Minard were appointed clerks for the year. In the answers to the queries much was found to be full of encouragement. A request from Lobo to have the Half Yearly Meeting which is held in Yarmouth in 8th month held in Lobo the year the Yearly Meeting is held in Yarmouth was duly considered, and united with; and this meeting was therefore adjourned to meet again in Lobo at the usual time in 8th month next.

The public meeting on First-day filled the house. The rain which had fallen so abundantly the week previous had ceased, the temperature had fallen, a light snow covered the ground, the clouds were driven from sight, and the morning broke bright and clear. Both wheeling and sleighing were good and our spirits were in keeping with the day, and the meeting was one long to be remembered, for we felt that it had been held in "the power of God." I. W. spoke long in his clear and convincing manner, and also appeared in supplication. S. M. also addressed us, refreshing our spiritual wants as the gentle dew refreshes the needy earth.

—Bucks Quarterly Meeting, held at Wrightstown, on the 24th of Second month, (on account of the inclemency of the morning and exceedingly bad condition of the roads) was much smaller than it frequently is—very few strangers being present. The silence was first broken by a member from Horsham, whose communication appeared to be very acceptable and was listened to with marked attention. After some further speaking, including a sermon by one of our ministers and a discourse by a member, the first meeting closed, and the business of the quarterly meeting was proceeded with. Reports were received from the eight monthly meetings, and summary answers to all the queries were adopted as representing the condition of the society since last year. The committee appointed at last meeting on the subject of an addition to the 9th query, made a favorable report, which was united with, and the matter will now be forwarded to the yearly meeting for its consideration and approval, and if put in practice by all the monthly meetings a much clearer view of the state of the society will be obtained. After transacting the regular routine business, the meeting closed under the feeling that we are not a forsaken people, but are still favored by the overshadowing power of the great head of the church, unto whom we owe all the favors we enjoy.

I. E.

—S. P. Brown and C. A. Zavitz being belated on their road from Guelph, walked out, in the night, from London to Coldstream, a distance of sixteen miles, to attend the Half Year Meeting (at Cold-

stream), evincing, in the act, we think, something of the "early Friends'" religious enthusiasm.—*Young Friends' Review*.

COMMUNICATIONS.

PUBLICATIONS OF U. S. GOVERNMENT.

Editors INTELLIGENCER AND JOURNAL :

In the issue of Second month 19th, under the head of "News and other Gleanings," an item refers to the U. S. Government having printed "over seven thousand distinct works." It would be interesting to know what description of works, and where such an enormous amount of reading matter is circulated, and for what purpose. There may be others quite as ignorant as myself that would be glad to know more concerning a matter of such magnitude.

WM. G. WOODSITT.

Salem, N. J., Second month 23.

[The item referred to was clipped from some other newspaper, and we do not know exactly the facts which our correspondent queries after. But it is not difficult to suggest some of the series of publications issued by the Government. Among them are the reports of the several Departments, and of many of the Bureaus in the Departments. The issues of the Census Bureau, the Patent Office, the Bureau of Statistics, the Department of Agriculture, and the Smithsonian Institution make up a large list. The special works printed at Government expense, in time past, —reports of naval expeditions (*e. g.* Commodore Perry's to Japan, Commodore Wilkes's to the Antarctic seas) and of the exploring expeditions, surveys, etc., in the undeveloped parts of the United States, will also form a great body of literature, and some of it of great scientific value. The current issues of the Government can usually be obtained by any one who will make proper application to the particular Department or Bureau; though the influence of a Member of Congress is sometimes needed in the case of the more important works, of which smaller editions are printed.—EDS. INTELLIGENCER AND JOURNAL.]

RESPONSE TO THE REQUEST FOR FUNDS.

[Our friend W. M. Jackson, of New York, incloses the following note, "as an acknowledgment to the Interested Friends," and also as an incitement to others to 'go and do likewise.'"—EDS.]

DUNELLEN, N. J., Second month 23d, 1887.

WM. M. JACKSON: We have read thy article in the INTELLIGENCER, and wish to contribute our mite toward helping the poor colored people of the South. Surely such devotion as Martha Scofield's to the cause deserves encouragement and aid.

INTERESTED FRIENDS.

FROM A NEBRASKA FRIEND.

Editors INTELLIGENCER AND JOURNAL :

THE reading of your excellent paper is truly a feast to me, who am debarred the privilege of mingling with Friends either in a social or religious capacity. THE INTELLIGENCER AND JOURNAL is the only medium or connecting link between me and the Society which I love so well. I have just been reading of the religious visit paid to the scattered families of Friends in

Nebraska by T. E. Hogue, a minister of Iowa. The account is very interesting, and I could but feel a longing desire that *I, too*, unworthy as I am, could have shared in the good things dispensed by the All-Father.

MARY A. CALKINS.

North Platte, Neb.

SWARTHMORE NOTES.

—Prof. Arthur Beardsley gave a very interesting lecture on Sixth-day evening, the 25th ult., under the auspices of the Delphic Literary Society. His subject was "A visit to our National Park," and it was illustrated by the stereopticon.

—Several visitors attended the meeting on First-day morning. After the First-day school exercises were over, the meeting was a silent one. No spoken words could have made it more solemn and impressive.

—The 246th student arrived on the 24th ultimo.

—Phebe Fannie Foulke, A. B., of the class of 1882, has entered upon a two years course of study, under the direction of the Faculty, for her Second Degree.

—John L. Cochran, B. S., of the class of 1873, died at his home in Folly Mills, Va., on the 24th of First month.

—The present graduating class numbers 12; the next now numbers 35, most of whom will remain and graduate, forming one of the largest ever graduated at Swarthmore.

—A well attended and interesting meeting of editors of college journals in Pennsylvania was held at Philadelphia on the 19th ult., and a permanent association formed, with William G. Underwood, of Swarthmore, Class of 1887, as President.

ORTHODOX FRIENDS.

—*Friends' Review* says: It seems right to cite here an expression of Lawrie Tatum, as follows: "I believe that every meeting belonging to Iowa Yearly Meeting has grown up and been established without a pastor being employed." This refers, we presume, to meetings in existence before the present movement towards the settled pastorate system took place. Pasadena Meeting, California, of which mention is made in L. Tatum's letter, we are informed by another correspondent, is now "in charge" of Jeremiah Grinnell as supported pastor. We cannot but feel regret, also, whether this may seem "traditional" or not, at learning from the same source of information, that the meeting-house at Pasadena is provided with a steeple, and proposes to have an organ, as soon as funds are ready for that purpose. Are we over anxious in conceiving (to apply one of the expressions of George Fox's Journal) that some, at least, of the changes now under trial "strike at the life" of the Society of Friends?

—A contributor to *Friends' Review* says: In all the yearly meetings there is much interest manifested in foreign missions. With one or two exceptions every yearly meeting has a Foreign Mission Board. North Carolina has only the Women's Foreign Board, and the last Yearly Meeting of Canada turned over their means and work to the Women's Foreign Board. Several of the yearly meetings have, in addition to

the regular Board, also a Women's Foreign Board. Most of the yearly meetings have undertaken special fields of work, but frequently two or three work in the same country. Some yearly meetings join in the work under the Boards of others. Thus, at least, six yearly meetings, I believe, aid our missions in Mexico, four in connection with the Board of Indiana Yearly Meeting. I think that either the Boards of the yearly meeting, or of the women in four yearly meetings, assist English Friends in Syria. Two American yearly meetings are interested in our mission in Japan, and at least two in Jamaica. Kansas is about to enter upon a mission in Alaska. Here and there Sabbath schools, or individuals, have supported pupils in mission schools. One of the most hopeful signs in our mission work, to which we should be far more alive, is the desire of many to see the foreign missions of the various yearly meetings united under a single board. It would save much labor and some confusion and bring the yearly meetings much nearer together. Following the proposal of Iowa Yearly Meeting the four most western and four largest yearly meetings have already appointed committees looking to such a union. More than once the formation of an American Friends' Foreign Mission Board by the several yearly meetings has been proposed and met with much favor, but from some cause or causes has failed of organization.

—The *Christian Worker* (Chicago), representing the "Evangelical" Western Friends, says: "Those who have been actively connected with revival work all agree that singing is indispensable to a complete work in such meetings. A church that wants a revival, if it has an intelligent understanding of its needs, will expect singing as well as preaching. So well is this understood by the great evangelists of the day, that each one is accompanied by a singer. . . . Friends, so far as we know, have singing in all their revivals. That they have either revivals or singing is proof of a marvelous change within the memory of men in middle life. . . . The revival came with such evidence of almighty power that few were found to resist it. The Lord's hand was recognized in it by every yearly, quarterly or monthly meeting where it was permitted to go. Scarcely was this work begun before singing was heard, recognized and cherished. First the voice of one alone, soon others joined, then the congregation sang."

—A writer in the *Star and Crown* (Indianapolis), in an article controverting the claim that water baptism is commanded by scripture, says: "Some of the sweetest spirits in Ohio Yearly Meeting, who are firmly opposed to the introduction of the outward baptism and supper, have been denounced as evidently unconverted. Some have spoken of those who believe in ordinances as 'Water Friends.' I can not concede to them this right, the two names from which derived being diametrically opposed, for since the days of Fox all who have laid claim to the name of Friends have born testimony against water and for the Holy Spirit."

WHAT I aspired to be,
And was not, comforts me.

—Robert Br. wing.

AFTER THE RAIN.

BY SARAH DOUDNEY.

AFTER the rain, my friend,
After the rain,
Soon will the Father send
Gladness again ;

Weeping endures awhile,
Joy comes at last,
Brighter the world shall smile
When tears are past.

Far yonder cloud shall flee
Over the height ;
There, on the darkened sea,
Fall gleams of light ;

After the rain, my love,
After the rain,
Sunshine, like Noah's dove,
Steals back again.

Brave souls can bear the showers,
Heavy and chill,
Hearts that are strong as ours
Grief cannot kill ;

Wait, with your hand in mine,
Trustful and true ;
Wait till the glories shine
Out of the blue !

After the rain, my dear,
After the rain,
Skies will be calm and clear,
Birds sing again ;

Blossoms shall ope their eyes,
Blooming and bright ;
Earth will be paradise,
Life a delight ;

Only be hopeful, sweet,
Never complain ;
Daisies will kiss your feet
After the rain !

—Sunday Magazine.

"LET NO MAN TAKE THY CROWN."

THE Master has said, "I come quickly ;
So watch and hold fast till I come ;
And then, as reward, I will give thee
A crown of bright glory, and home,—
A home in those beautiful mansions
Where sorrow and sin are unknown."
So now we must watch and be faithful
Lest some one take from us our crown.

There are snares and temptations around us,
And dangers on every hand,
And we must have help from the Master,
If we through these perils would stand ;
We must be on our guard every moment,
Our armor must not be laid down ;
And we must each moment be watching,
Lest some one take from us our crown.

Soon the long night of watching and waiting,
The dark dreary night, will be o'er ;
The Master will come in the morning,
And we will know sorrow no more.

So now we will ever be faithful,
 Our armor we'll never lay down ;
 For we must be watching each moment,
 Lest some one take from us our crown.

MARY M. BUCKLAND.

GERMAN EMIGRATION TO THE AMERICAN COLONIES.¹

THE greatest influx of Germans commenced about 1700. Within the following twenty-five years vast numbers fled from the desolations and persecutions at home to the English colonies in America, and it is estimated that over fifty thousand, within that time, reached the Province of Pennsylvania. A few miles from Coblenz, on the Rhine, is the well-built and attractive town of Neuwid ; it has now a population of about ten thousand, comprising Romanists, Lutherans, Moravian Brethren, Baptists and Jews, who live together in great harmony. Count Frederic of Wied, whose family still occupies the spacious palace at its north end, founded the town in 1653, on the site of the village of Langendorf, which was entirely destroyed in the Thirty Years' War. Here, in 1705, arrived a number of Lutherans, who had fled from persecutions at Wolfenbrüttel and Halberstadt. The then Count of Wied, who welcomed all comers, without distinction of religion, gave them residence and protection. Here they remained for some time, and then went on down the river to Holland, where they embarked in 1707, for New York. After a severe and protracted voyage, a violent storm drove their small ship south of Sandy Hook, obliging the master to take refuge in the capes of the Delaware, and ultimately land his passengers at Philadelphia. Determined to continue to the Province of New York, the emigrants left the Quaker City, journeying overland ; traveling thitherward, they reached the edge of the Schooley's Mountain range, in Morris County, New Jersey, and were suddenly confronted by the view of a charming valley. Below were the pleasant reaches of the Musconnetcong, flowing tranquilly between grassy banks, with rich meadows rolling back in gentle undulations, seeming fairly to invite settlement.

To these tempest-tossed wanderers it appeared, indeed, a land of promise ; what more could they desire in a search for homes ? New York Province certainly would offer no richer or more inviting locality ; here they decided to remain. Passing down the mountain, they drove their tent-stakes and laid their hearthstones as the commencement of a settlement which has been known from that day to this as the German Valley. Many now well-known families in Morris, Hunterdon, and Somerset Counties take their origin from this ancient little Lutheran community.

Hendrick Hudson, after his voyage in the "Half-Moon," in 1609, in writing of the locality on which now—a populous crescent—the city of Newburgh rests, mentions it as a "pleasant place to build a town on." As the Palatine parish of Quassaick, on this "pleasant place," a town was laid out, about one hundred years later, by emigrants from Germany. The company comprised forty-two persons, who,

under the guidance of their pastor, Joshua Kockerthal, had been sent to America by Queen Anne, who had guaranteed them ninepence a day for a year's support, and a grant of land on which to settle. They had been driven to the fields in midwinter by the destruction of their homes by the French, and had applied to the English government for aid, as Protestants who were suffering from abject poverty because of their religious beliefs. On reaching New York, Lord Lovelace had them transported to Quassaick Creek, and ultimately his successor Governor Hunter issued to them a patent for twenty-one hundred and ninety acres of land. The first place of worship in Newburgh was a little Lutheran church, twenty feet square, built by these German settlers. The settlement, as a German community, did not prosper. The Palatines, who were mostly husbandmen, found the rough hill-sides much inferior for cultivation to the rich lands they had known over the seas. Attracted by descriptions from friends, located in Pennsylvania, of the fertile regions they inhabited, the individual owners gradually sold the plots originally apportioned them and removed to that Quaker colony. By 1743 practically the place had changed from a German settlement to a Scotch-English neighborhood. Notwithstanding the comparatively short time the Palatines lived on Quassaick Creek, they left an indelible mark on the country, and a record of which the people of Newburgh are still proud. That city's historian, Mr. E. M. Ruttenber, writes that "no citizens of more substantial worth are found under the flag of this, their native land, than their descendants ; no braver men were in the armies of the Revolution than Herkimer and Muhlenberg. Had they done nothing in the parish but made clearings in its forests and planted fields, they would be entitled to grateful remembrance ; but they did more : they gave to it its first church and its first government, and in all its subsequent history their descendants have had a part."

The citizens of London were astonished to learn in May and June, 1709, that five thousand men, women and children, Germans from the Rhine, were under tents in the suburbs. By October the number had increased to thirteen thousand, and comprised husbandmen, tradesmen, school-teachers and ministers. These emigrants had deserted the Palatinate owing to French oppression, and the persecution by their prince, the Elector John William, of the House of Newburgh, who had become a devoted Romanist, though his subjects were mainly Lutherans and Calvinists. Professor Henry A. Homes, in an able paper treating of this emigration, read before the Albany Institute in 1871, holds that the movement was due not altogether to unbearable persecutions, but largely to suggestions made to the Palatines in their own country by agents of companies who were anxious to obtain settlers for the British colonies in America, and thus give value to the company's lands. The emigrants were certainly seized with the idea that by coming to England its government would transport them to the Provinces of New York, the Carolinas, and Pennsylvania. Of the latter Province they knew much, as many Germans were

¹From an article in the *Pennsylvania Magazine of History and Biography*, by Andrew D. McEllick, Jr.

already there. Pastorius, the founder of Germantown, had published circulars in Germany extolling the colony and inviting settlement. Penn had also well advertised in the Palatinate the inducements for settlers offered by his grant. The emigrants had also heard of the success of Pastor Kockerthal's little colony which had gone to New York the previous year, and they were all anxious to be transported to a country where rich lands were to be had at no cost, and where their efforts for subsistence would be undisturbed by oppressions.

The English government was much distressed by the arrival of this vast number of impoverished emigrants. Their coming not having been anticipated, no plans had been made for their distribution in the colonies, or their care in England. Means were taken at once to notify the Dutch and German authorities that no more would be received. This certainly had the sympathy of the Elector Palatine, who had already published an order punishing with death and confiscation all subjects who should quit their native country. Great efforts were made to prevent suffering among these poor people; thousands of pounds were collected for their maintenance, from churches and individuals, all over England; they were lodged in warehouses, empty dwellings, and in barns, and the Queen had a thousand tents pitched back of Greenwich, on Blackheath. Here, on that historic moor, where Wat Tyler and Jack Cade had assembled the rebellious men of Kent, and where, later, Claude Duval and other bold riders of the road were wont to relieve belated travellers of their gold and jewels, was presented the strange spectacle of an encampment of five thousand alien people, speaking an alien tongue, awaiting with patience and confidence a help and relief they felt sure would come from the sympathy and compassion of Protestant Englishmen.

Although Mortimer, in his "History of England," says it was never known who encouraged them to this emigration, a committee of the House of Commons, appointed in 1711, elicited facts, as their report shows, going to prove that the Queen's government was not altogether guiltless in provoking the movement. The Palatines testified that they had left their country because of books and papers, containing Queen Anne's picture, that had been distributed, urging their coming to England, that they might be sent to Her Majesty's plantations in the colonies. It is hardly to be believed that they would have come almost at one time, and in such great numbers, without having received encouragement from agents or others, who must, at least apparently, have made promises, with authority. The Germans evidently expected that immediately on arrival in England they were to be dispatched in a body across the sea; but no one stood ready to carry out such a programme. If the government had made promises, it was with expectation of no such liberal response. To carry thirteen thousand people would require a great fleet of the small vessels of that time, and there were no ships for such a service. Much time would also be required in preparing for their arrival in America, and in perfecting arrangements for their final settlement. Notwithstanding the great efforts made by

the English people, very much distress followed this unhappy heira. Disease decimated their ranks, and many wandered about England, becoming a poverty-stricken incubus on the parishes. Numbers of the younger men enlisted in the British army serving in Portugal, and some made their own way to Pennsylvania, presumably by effecting arrangements with the masters of vessels, whereby, on arrival, their services were to besold for a term sufficient to secure payment of their passage-money. This was not an unusual means of emigration to the colonies at that time.

EARTHQUAKES IN NORTH AMERICA.¹

IN endeavoring to determine the degree to which the different parts of North America have been subjected to devastating earthquake shocks, or to those which would prove disastrous in a country occupied by complicated society, we find ourselves met with the difficulty which arises from the brevity of our historic records concerning the greater part of this continent. It is true that in Mexico, and the peninsula district to the southward, we have a record which comprises nearly five hundred years; but of the rest of the continent our longest records are only of about half that duration, and these concern only a little strip of country along the Atlantic coast of the continent; for the remainder the information is for a brief term of a single century. It has occurred to the present writer that it may be possible to supplement this extremely imperfect historical record by an examination of the very numerous poised blocks as well as the detached and frail columns of stone which abound in many districts, natural monuments which would be overturned by a succession of great earthquakes as easily as a Gothic steeple or other frail work of human architecture. Although little has been done with this method of investigation, it will be possible to make some use of it in extending an inquiry which, if it rested on human testimony alone, would be extremely imperfect and unsatisfactory.

These natural indices of a quiet earth have been formed in two different ways, viz.: in the glaciated districts, which practically comprise the northern half of the continent, including all of New England, New York, a great part of Pennsylvania, Ohio, Indiana, and the northern tier of the Western States and Territories to the Pacific, as well as all the vast territory to the northward of the United States, we often find perched boulders, or erratics, left upon the surface at the melting of the glacial sheet. These blocks not infrequently were dropped in positions from which a great earthquake shock would easily dislodge them; occasionally we find a large block which, when the ice melted away, came to be lodged on supporting stones, or on the summit of a rocky hill, in a very insecure position. Yet more often we find a spheroidal block, say two or three feet in diameter, perched on a larger boulder. In great part these poised stones have been overturned by snow-slides and falling trees; those which escaped these mis-

¹From an article in *Sedgwick's Magazine*, by Prof. N. S. Shaler, of Harvard University, on "The Stability of the Earth."

chances have often fallen a prey to boys who take a natural delight in assisting gravitation. In New England and other glaciated districts, the present writer has observed many hundreds of such natural indications of immunity from earthquakes. The other class of these indicators is that of columns or other unstable masses of rock which have been preserved, while the surrounding rock has been worn away, either by the action of rain and streams, or, more rarely, by the beating of the ocean waves when the sea was higher than it is at present. All these pinnaced rocks date from times which, in a historic sense, are very ancient, perhaps hundreds of times as remote as the first written records of this continent. The most of these pillared stones having an height of twenty feet, may be safely reckoned as of an age of at least twenty thousand years, and thus give us evidence of long continued immunity from shocks of the first or second order in the districts in which they are found.

* * * * *

It is to be noted, however, that since the settlement of this New England country there have been several shocks of an alarming nature, which have principally affected the State of Massachusetts. That of 1727 and several following years was one of the most peculiar disturbances which have ever been recorded. The first movements of this long-continued series of shocks disturbed a tolerably large area; but in a short time the shocks became confined to the region near the old town of Newbury, Mass., where, from 1727 to 1740, each shock, though the motion was slight, was accompanied by loud and terrifying sounds proceeding from the depths of the earth. We have the story of this strange convulsion from the journal of the Rev. Matthias Plant, the pastor of the Puritan church at Newbury. Although he viewed the matter rationally, many people believed that the tumult was caused by the devil at work in his nether realm.

In 1755, almost coincidently with the great Lisbon earthquake, Central New England was visited by a disturbance of considerable violence, one which, though a single shock, was probably nearly, if not quite, as violent as any of the several movements which have recently occurred in South Carolina. This disturbance, though not hurtful to life or limb, did a good deal of minor damage to the buildings of Boston and vicinity; a good part of the chimneys were overturned, and wherever a heavy weight was supported on a tall, frail base the effects were considerable. John Winthrop, then professor of physics and astronomy in Harvard College, one of the few eminent American men of science of the eighteenth century, states that the bricks from the chimney of his house, in Cambridge, the top of which was thirty-two feet from the ground, were thrown to a point thirty feet from the base of this structure. If we may trust this observation, it is clear that the shock, though not of great violence, was of sufficient force to bring havoc to many flimsy structures of the present day. Since 1755 there has been no earthquake in this district which can be termed menacing in its

violence, though movements of slight importance have been numerous.

We may reasonably conclude that while the New England district has probably long been exempt from disturbances of great severity, the Massachusetts district appears to be liable to shocks of a violence sufficient to wreck buildings which are not well fitted to sustain such assaults.

* * * * *

The shocks of 1811-13 are, by their violence and continuity, to be ranked among the first score of recorded earthquakes. Save perhaps that which, in 1819, disturbed the delta of the Indus, in Western Hindostan, the Mississippi earthquake of 1811 directly produced more extensive and permanent local geographical changes than any other of which we have an account; so violent and continuous were the shakings that the alluvial land in the neighborhood of New Madrid was lowered below its previous level, and into the depressed region the stream of the Mississippi poured in such violence that for a time its lower waters, for a considerable part of their course, turned backward toward their source. Although the colonizing of the district had just begun, the area of country already cleared by settlers which was converted into morasses by the shock was so great that the Government was compelled to furnish some hundreds of thousand acres of new lands on higher ground to those whose dwelling-places had been made uninhabitable. It seems likely that an area of not less than five thousand square miles was, on the average, though irregularly, lowered to the depth of ten feet below its original level. The energy of these shocks was so great that the low, strongly built cabins of the frontiersmen were wrecked, the forest trees were beaten against each other, and their branches interlocked as they swung to and fro. The irregular movements of the ground led to the formation of numerous great crevices, from which turbid waters were thrown up to a considerable height. To protect themselves from being engulfed in these fissures, the people felled trees so that they lay on the ground at right angles to the general trend of the fissures, and built places of refuge on the broad foundations which they thus secured. There can be no question that a disturbance of this magnitude would, in the present condition of the region where it occurred, cause greater destruction than did that which recently occurred at Charleston, S. C.

These two series of shocks, that of 1811 and 1886, have a close general relation to each other; so alike are they, indeed, as to suggest that the great series of repeated shocks, gradually diminishing in intensity, may be the type of disturbance characteristic of the lowland districts of the southern part of this continent. The New Madrid earthquake of 1811 was, however, by far the most extended phenomenon; the shocks were more frequent and of much greater violence, and the period during which they recurred was far longer than in the Carolinian disturbances.

* * * * *

It is satisfactory to find that, within the area of the United States, two centuries of historic record and much natural evidence go to show that great earth-

quakes are exceptional, but this should not blind us to the fact that large areas are already known to have suffered from movements which may bring widespread destruction, where the builder takes no account of any other disturber of stability save gravitation. It is not likely that we as yet know, by experience, the full extent of country which is subject to this order of shocks; our historic perspective is very short, and the natural evidence does not give us any assurance concerning disturbances of this lesser order. It is clear that we cannot, in this country, reckon on an earth as stable as that of the northern region of Europe, where our race was bred and our building system developed. It is equally clear that the mode of construction should be adapted to the new needs which the less firm ground of this country imposes on us.

As long as the building material most commonly in use was timber, and the masonry structures of a low and substantial nature, they were fairly fitted to afford the resistance required to withstand the shocks which could be expected to come upon them. But the combination of ambition and economy which is filling the land with lofty and flimsy structures invites calamity on the least disturbance of the earth. The shock of 1755, which did little more than stir the fears, shake down the chimney-tops of the old town of Boston, and afford a text for many interesting sermons, would be extremely disastrous to the higher and weaker structures of to-day.

The prescriptions which the architect has to follow in preparing his buildings to resist the strains of a moderate earthquake are simple, and do not require any great increase in the course of construction. It is well to understand that the actual movement of the ground, even in violent shocks, is slight. In those which we have termed of the first order it is doubtful if the movement ever amounts to a foot in amplitude, while the shocks which we may anticipate in this country, such as have recently occurred in Charleston, for instance, probably swing the earth to and fro within the space of an inch. The destruction is done in part by the suddenness of the to-and-fro motion, which breaks the foundation from the superstructure, but in larger measure by the pendulum-like vibration which is set up in the building. This pendulum movement may cause an oscillation of one inch at the foundations to be several feet in a sixth floor, or, say, one hundred feet above the ground. The rending effect of this pendulum-like swinging, especially in weak masonry, may easily be imagined.

LIGHT.

THE night has a thousand eyes,
And the day but one,
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—FRANCIS W. BOURDILLON.

THE THREE PERIODS OF LINCOLN'S LIFE.

WE shall see in the course of the present work how the life of Abraham Lincoln divides itself into three principal periods, with corresponding stages of his intellectual development: the first, of about forty years, ending with his term in Congress; the second, of about ten years, concluding with his final campaign of political speech-making in New York and New England, shortly before the presidential nominations of 1860; and the last, of about five years, terminating at his death. We have thus far traced his career through the first period of forty years. In the several stages of frontier experience through which he had passed, and which in the main but repeated the trials and vicissitudes of thousands of other boys and youths in the West, only so much individuality had been developed in him as brought him in to the leading class of his contemporaries. He had risen from laborer to student, from clerk to lawyer, from politician to legislator. That he had lifted himself by healthy ambition and unaided industry out of the station of a farm-hand, whose routine life begins and ends in a backwoods log-cabin, to that representative character and authority which seated him in the national Capitol to aid in framing laws for his country, was already an achievement that may well be held honorably to crown a career of forty years.

Such achievement and such distinction, however, were not so uncommon as to appear phenomenal. Hundreds of other boys, born in log cabins, had won similar elevation in the manly, practical school of Western public life. Even in ordinary times there still remained within the reach of average intellects several higher grades of public service. It is quite probable that the superior talents of Lincoln would have made him Governor of Illinois or given him a term in the United States Senate. But the story of his life would not have commanded, as it now does, the unflagging attention of posterity had there not fallen upon his generation the unusual conditions and opportunities brought about by a series of remarkable convulsions in national politics. If we would correctly understand how Lincoln became, first a conspicuous actor, and then a chosen leader, in a great strife of national parties for supremacy and power, we must briefly study the origin and development of the great slavery controversy in American legislation which found its highest activity and decisive culmination in the single decade from 1850 to 1860. We should greatly err, however, if we attributed the new events in Lincoln's career to the caprice of fortune. The conditions and opportunities of which we speak were broadly national, and open to all without restriction of rank or locality. Many of his contemporaries had seemingly overshadowing advantages, by prominence and training, to seize and appropriate them to their own advancement. It is precisely this careful study of the times which shows us by what inevitable process of selection honors and labors of which he did not dream fell upon him; how, indeed, it was not the individual who gained the prize, but the paramount duty which claimed the man.—*Nicolay and Hay in The Century.*

INTEREST IN STUDY.

IN all pedagogy the great thing is to strike the iron while hot, and to seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired—a headway of interest, in short, secured, on which afterward the individual may float. There is a happy moment for fixing skill in drawing, for making boys collectors in natural history, and presently dissectors and botanists; then for initiating them into the harmonies of mechanics and the wonders of physical and chemical law. Later, introspective psychology and the metaphysical and religious mysteries take their turn; and last of all, the drama of human affairs and worldly wisdom in the widest sense of the term. In each of us a saturation point is soon reached in all these things; the impetus of our purely intellectual zeal expires, and unless the topic be one associated with some urgent personal need that keeps our wits constantly whetted about it, we settle into an equilibrium, and live on what we learned when our interest was fresh and instinctive, without adding to the store. Outside of their own business the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They cannot get anything new. Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone. If by chance we ever do learn anything about some entirely new topic we are afflicted with the strange sense of insecurity, and we fear to advance a resolute opinion. But, with things learned in the plastic days of instinctive curiosity, we never lose entirely our sense of being at home. There remains a kinship, a sentiment of intimate acquaintance, which, even when we know we have failed to keep abreast of the subject, flatters us with a sense of power over it, and makes us feel not altogether out of the pale.

Whatever individual exceptions might be cited to this are of the sort that "prove the rule."

To direct the moment of the instinctive readiness for the subject is, then, the first duty of every educator. As for the pupils, it would probably lead to a more earnest temper on the part of college students if they had less belief in their unlimited future intellectual potentialities, and could be brought to realize that whatever physics and political economy and philosophy they are now acquiring are, for better or worse, the physics and political economy and philosophy that will have to serve them to the end.—Prof. Wm. James, in *Scribner's Magazine*.

THE ST. ELMO'S LIGHT AT SANDY HOOK.

PETER CAMERON writes to the New York *Telegram* that on the evening of the 18th of February he was at Sandy Hook, the guest of Keeper Edwards of No. 2 United States Life-saving Station, making studies for his new painting, "The Landing of the Lifeboat," and that he saw a sight that surprised him. We quote:

At six p. m. it commenced suddenly to thunder and lighten, this being almost unheard of here at this season of the year. At seven p. m. I sallied out to the seashore, guided alone by the brilliant flashes

of electricity, and while doing my best to study the weird effects of light and shade and at the same time hold up against the gale and drenching rain, a thunderbolt like a ball of white-hot iron passed close to me and with incredible swiftness described a most erratic course around me and overhead, leaving me stunned with its noise and for the time being blinded with its glare. When I had recovered a little I found that my beard and mustache and the rim of my storm hat were enveloped in a greenish blue fire and on raising my hand I found that my finger tips were similarly illuminated. Having observed this phenomenon before in the tropics and at Cape Horn, I was not alarmed; still, knowing that discretion is the better part of valor, I retreated to the sheltering doorway of the lifeboat house, from which I witnessed for three hours one of the most brilliant and incessant electrical storms that it has ever been my lot to behold.

As the patrolmen returned from their nightly watch they declared that this storm surpassed all they had ever seen in the winter season and each of them related that for much of the time their hair and mustaches had been charged with blue fire, as mine was. When the storm was at its height I observed the St. Elmo's light at the head of the tall signal mast in front of the station. It appeared like a dull blue phosphorescent ball that grew brighter during the passing squalls. I drew the attention of Keeper Edwards and two patrolmen to it, and they affirmed that in all their marine experience they had never seen it before.

NEWS AND OTHER GLEANINGS.

—The recent death of Sir Joseph Whitworth, the eminent English mechanical engineer, has revived many stories of his early achievements. His greatest mechanical achievements were the production of exactitude and method in the manufacture of tools for machinists. His "true plane" and "true screw" solved the question of exactitude. His later achievements in the production of enormous armaments sink into insignificance when compared to the benefits machinists and the world in general received from the minute and careful exactitude he brought about in the production of tools.

—The seismoscope at the United States Signal Office in Washington was disturbed by and accurately recorded at 7 hours 33 minutes no seconds, a. m., 7.50 meridian time, on the 24th, the arrival at that point of the recent earthquake reported from France and Italy. A rough calculation gives about five hundred miles per hour as the velocity of transmission.

—A Poona (India) paper, the *Kesari*, speaks as follows with reference to Dr. Joshee, the Hindu lady who graduated in Philadelphia last year: "We are very glad to announce the safe arrival of Mr. and Dr. Anandibai Joshee in their native land. We cannot but admire and praise Dr. Joshee's great courage in crossing the ocean, and the perseverance with which she studied and earned her medical diploma at the Woman's Medical College in Philadelphia. When we consider the opposition and the strong prejudice entertained by the people of this country against female education, and also the troubles and trials endured by Mr. and Dr. Joshee in venturing to do this great thing against public opinion, our admiration for them increases very greatly."

—The annual expenses of the Pope are about eight million lire. Theodoli, the majordomo of the Vatican, has recently made the following estimate of the income of the papal treasury to be expected during the year 1887. The money deposited in English banks by Pius IX. brings an annual interest of four and a half million lire; the rents from real estate are a million, and the Peter's pence is estimated at one and a half million lire. According to this, there will be a deficit of about one million lire for 1887. [A lire is equal to 18 cents 2 mills, American money.]

—The colleges of this country contain 18,000 female students.

—Fifty thousand tons of soot were taken from London chimneys last year. Its value was set at \$204,000, as a fertilizer.

—French engineers have under consideration a plan of constructing a ship canal from the Mediterranean to the Persian Gulf. It would shorten the route to Asia by three days, and open up a new country to trade.

—The President has signed the act to indemnify certain subjects of the Chinese Empire for losses sustained by the violence of a mob at Rock Springs, Wyoming Territory, in September, 1885.

—The rules of the Brotherhood of Locomotive Engineers provide for having action brought against any member accused of drunkenness, or of keeping a saloon. If found guilty of drunkenness he can be expelled by a majority vote of those present; if he is convicted of keeping a saloon, he is declared expelled without a ballot.

CURRENT EVENTS.

A VERY serious earthquake occurred, on the morning of the 23d ultimo, in Northern Italy, and the adjacent region of France, the centre of disturbance being probably at Nice, where a second, but much lighter shock was experienced on the 25th. In that city and in many others, much damage was done, and the loss of life was very great. A despatch from Rome makes up the following list of the killed and wounded on the Italian side of the border: Bajardo, 300 killed and wounded; Diano Marina, 250 killed and injured; Brassano, 50 killed and 36 injured; Diano Castello, 30 killed; Castello, 30 killed and many injured. The number killed is less than was at first supposed. It is estimated that in the Province of Porto Maurizio 570 were killed and 156 injured. In the Province of Genoa 64 were killed and 37 injured. Bajardo and Diano Marina were the only places destroyed. At a house near Diano Marino a ball was proceeding when the shocks came. The building was completely wrecked and a terrible loss of life resulted. The dancers lay dead in heaps upon the ground. Many of the houses destroyed had large tanks underneath, which were filled with new olive oil, intended for exportation to France and Germany.

In France the loss of life was not serious. A despatch from Paris on the 25th ult., says: Flammarion and other astronomers predict further shocks, but they say the disturbances will probably be less severe. Slight damage was done in Basses Alps in the Department of Var; the walls of houses and churches were cracked. No lives were lost. At Nice and Cannes the panic is subsiding, and the inhabitants who have been camping out are returning. The hotels here are crowded with fugitives from the Riviera. Many reached this city but partially dressed, and others without luggage. A number of ladies are suffering from illness, caused by fright during the earthquake.

ROLLO OGDEN, Pastor of the Case Avenue Presbyterian Church in Cleveland, Ohio, resigned on the 27th ult. In his letter of resignation he says: "My only reason for this

step is a change, or rather growth and maturing of theological opinions, which makes it impossible for me, in good conscience, to longer assent to the doctrinal standards of the Presbyterian Church."

A SEVERE snow storm prevailed on the 24th, throughout the northern sections of New York, New Hampshire and Vermont. About a foot of snow fell upon a level, but was blown in places into drifts from five to twenty feet deep. Railroad travel in all directions was blocked. On the 26th a very severe storm of snow and rain prevailed in this city, and adjacent regions.

THE death of James Freeman Clark, the well-known Unitarian pastor, was prematurely announced on the 26th. He was confined to his bed with a severe cold, but, a later despatch said that "no serious results are anticipated."

THE Legislature of Virginia will meet in extra session on the 16th instant. The extra session, it is said, has been made necessary "by the efforts of the representatives of the bondholders to compel the State to accept her coupons for taxes."

SEVERE repressive measures have been announced by the German Government in Alsace and Lorraine, the provinces taken from France in 1870. A large majority of the people continue to oppose the union with Germany, which inflames Prince Bismarck's resentment.

CONGRESS adjourns on the 4th instant, at noon, the term of service of members of the House of Representatives expiring at that time. It is thought, at the present writing, that much business will be left undisposed of, and that a special session may be required.

A SPECIAL despatch from Peoria, Illinois, says the two thousand miners along the lines of the Peoria and Pekin, Toledo, Peoria and Wabash and the Central Iowa Railways, who have been on strike for several weeks, have reached a settlement with their employers. The miners are to form co-operative associations. The mines will be worked by them, the mine owners getting three-fourths of a cent per bushel as rental.

A SLIGHT earthquake was felt in South Carolina about 6 o'clock on the morning of the 26th inst. At Summerville the vibration lasted about five seconds and in one house a vase was thrown down. The movement was from west to east. It is said that since the earthquake on January 31st, the land in Tyrell county, on the North Carolina coast, has risen twelve inches.

NOTICES.

*Friends' Charity Fuel Association will meet this evening at 8 o'clock in the parlor, at 15th and Race streets.
JOS. M. TRUMAN, JR., Clerk.

*The Committee on Education of Philadelphia Yearly Meeting of Friends will hold a Conference with Parents, School Committees, Teachers, and others interested, on Seventh day, Third month 5th, 1887, at Fifteenth and Race Sts., Philadelphia, commencing at 1.30 o'clock, P. M. Punctual attendance is desired.

The subjects to be considered are:

1. "What constitutes a suitable preparation for a course of study in Science."
2. "The necessity and means of educating the will."
3. "The first and last fifteen minutes of school."

All interested are invited to attend.

WM. WADE GRISCOM, Clerk.

*Quarterly meetings will occur during Third month as follows.

4. Nottingham, Little Britain, Pa.,
5. Whitewater, Milton, Ind.
7. Prairie Grove, West Liberty, Ia.

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A SONG OF FAITH.

BE strong, my soul, be strong!
Does not the Father send
Unto thee daily some new proof
His love will never end?

Be strong, my soul, be strong!
What time the shadows fall
Do thou but listen, thou shalt hear
The heavenly Father's call.

Be strong, my soul, be strong!
The way seems rough and steep—
He sends His staff to comfort thee
And bids thee cease to weep.

Be strong and full of faith,
In hope and love be strong,
And God will guide thee to a rest
That will be sweet and long.

WILLIAM S. LORD.

COMPARATIVE VIEWS IN THE DISCIPLINES.¹

PERHAPS we can give no good reasons why our different yearly meetings should not act with a degree of independence in arranging rules of discipline for their own government; but the fact of the constant interchange of members by certificate, and a common interest in the ministry—and the frequent interchange of fields of labor in this important engagement—it interests us deeply to know what correspondences and what differences there are in our various codes of discipline.

The "Queries" which are so carefully answered in our meetings for discipline, at least once a year, and are explicitly reported to the next yearly meeting, are for the purpose of presenting a statement of the condition of the Society as regards morals and the general conduct of life, both secular and religious. They embody, in a very brief form, the substance of our rules of discipline and are unique as a means of "laying judgment to the line and righteousness to the plummet" in the observance of our principles and testimonies, as well as in the presentation of ethical conditions in a Christian Church.

The New York Discipline gives the following as the first query: Are Friends careful to attend all our meetings for religious worship and discipline; is the hour observed; and are they clear of sleeping, and of all other unbecoming behavior in them?

Philadelphia asks: Are all our religious meetings for worship and discipline duly attended; is the hour observed; and are Friends clear of sleeping, and of all other unbecoming behavior therein?

The Illinois discipline, established in 1875, adopted this neater and briefer form, which is a decided improvement: 1. Are Friends diligent in the attendance of our meetings for worship and discipline; do they avoid unbecoming behavior, and observe the hour for meeting?

The earlier form of the first query was, for men's meetings: Are meetings for worship and discipline kept up, and do friends attend them duly, and at the time appointed; and do they avoid unbecoming behavior therein?

We see that here Illinois friends have returned to first principles, to brevity and dignity of expression.

New York gives the second query thus: Are love and unity maintained as becomes brethren; and if differences arise, is due care taken speedily to end them; and do Friends avoid and discourage tale-bearing and detraction?

Philadelphia asks: Are tale-bearing and detraction discouraged? And where any differences arise are endeavors used speedily to end them?

Illinois asks: Do Friends maintain love and fellowship towards each other as becomes our Christian profession? Are tale-bearing and detraction discouraged? And when differences arise are endeavors used speedily to end them?

The earlier form was: Are Friends preserved in love one toward another; if differences arise, is due care taken speedily to end them; and are Friends careful to avoid and discourage tale-bearing and detraction?

The third query has reference to dress and address and New York uses this formula for the third query: Do Friends endeavor to train up their children, and others under their care, in a life and conversation consistent with our Christian profession; are they careful to maintain our testimonies in regard to moderation, simplicity, and plainness of speech, behavior, and apparel; and do they endeavor, by example as well as precept, to impress upon the minds of those under their care a due sense of the importance of these testimonies?

Philadelphia asks: 3. Are Friends careful to bring up those under their direction in plainness of speech, behavior, and apparel; in frequent reading of the Holy Scriptures, and to restrain them from read-

¹Read in the Conference, after meeting, at Race Street meeting-house, Philadelphia, Second-month 27th.

ing pernicious books and from corrupt conversation of the world?"

Illinois asks: 3. Do our members observe simplicity and utility in their apparel, and avoid superfluity and vain fashions, and do they advise their children and others under their influence to the same care? Are they thoughtful to encourage plain and honest speech, and kindness and gentle dignity in deportment, and to guard against frivolous and pernicious literature, supplying that which is profitable and inviting in its stead, and against corrupting conversation? Do they encourage the frequent reading of the Scriptures of Truth?

This religious care in the regulation of family life was treated of in two queries according to the former order:

Do Friends endeavor by example and precept to train their children, servants, and those under their care in a religious life and conversation consistent with our Christian profession; and in plainness of speech, behavior, and apparel?

Then as regards Bible reading: Is it the care of all Friends to be frequent in reading the holy scriptures; and do those who have children, servants, and others under their care train them up in the practice of this religious duty?

Is not this a materially different stand, on the whole, from that adopted by Illinois Friends, and is the stand of the little band of western Friends a little more consonant with our present idea of sound reason and true striving after the divine likeness?

But now let us consider the temperance query, by means of which Friends have sought so far as they might to lay the axe at the root of "a crying sin" and a dangerous evil to the state. New York asks: 4. Are Friends careful to avoid the unnecessary use of spirituous liquors, and all other beverages of an intoxicating character, and frequenting places where they are sold; and do they avoid attending places of amusement of a burling tendency?

Philadelphia asks: 4. Are Friends clear of the manufacture and sale of all intoxicating beverages; are they careful to discourage their use as a drink; and is due caution observed in the use thereof as a medicine? Are they careful to discourage the attending of places of diversion, and the unnecessary frequenting of taverns? And do they keep to true moderation and temperance on account of marriages, burials, and other occasions?—1873.

Illinois goes still further: 4. Are our members clear of importing, distilling, vending or using intoxicating liquors as a beverage, and do they avoid renting their property or selling their grain for such purposes? Are they thoughtful in extending a proper temperance influence through their neighborhoods and to give due help and encouragement to the intemperate, for their reformation? Are Friends careful to discourage the use of tobacco, especially with the young as being both needless and injurious? Do they bear watchful testimony against attending places of unprofitable diversion or of demoralizing tendencies?

The corresponding query of the old Discipline was thus: "Do Friends avoid all vain sports, and

places of diversion, gaming, all unnecessary frequenting of taverns and other public-houses, excess in drinking and other intemperance?"

Have we not seen the standard considerably elevated in our religious body, and have not our testimonies become much more aggressive in this generation?

Then comes the fifth query concerning tender and practical charity to those of our communion as are in need. New York asks: 5. Are proper and seasonable care and assistance extended to those whose circumstances seem to require them; and all children under our care instructed in school learning to fit them for a business?

Philadelphia asks: 5. Are poor Friends' necessities duly inspected, and they relieved or assisted in such business as they are capable of? Do their children freely partake of learning to fit them for business; and are they and other Friends' children placed among Friends?

Illinois inquires: 5. Are the necessities of the poor within our neighborhoods, and the circumstances of those who appear likely to need aid, inspected and relieved, as far as duty requires? As way opens are such prudently advised and assisted in obtaining such employment as they are capable of performing, and is due care taken to encourage the school education of their children?

The words of the old query are clear, brief, and strong: "Are the necessities of the poor among you properly inspected and relieved; and is good care taken of the education of their offspring?"

At this place comes in our query concerning the testimony to a free gospel ministry. New York asks: 6. Are Friends careful to maintain our Christian testimony against a hiring ministry; do any of our members employ a minister or priest in the accomplishment of their marriage, or do any attend the marriage so accomplished?

Philadelphia asks: 6. Do you maintain a faithful testimony against oaths; an hiring ministry; bearing arms, training, and other military services; being concerned in any fraudulent or clandestine trade, buying or vending goods so imported, or prize goods; and against encouraging lotteries of any kind?

We see here that our Yearly Meeting has shoved together the testimony against oaths, which no Friend is ever under any temptation to violate; bearing arms, etc., which is no longer required from the conscientiously scrupulous in time of peace; fraudulent or clandestine trade, which means evasion of the tariff laws; prize goods, which recalls the privateering in 1812, now forgotten except by the student of history, and lotteries, which are long since illegal, with that which is yet vital, the testimony to a free gospel ministry. Does not this query need pruning? Illinois asks: Do our members maintain a faithful testimony in favor of a free gospel ministry, resting upon divine qualification alone? Do they bear testimony against oppression, oaths, military services, clandestine trade, prize goods, and lotteries?

Illinois brings in the dead issues in such a way as to encumber the testimony! to a free gospel ministry. Why? for the earlier query was bluntly expres-

sive of something that was practical and earnest: "Are Friends faithful in bearing our Christian testimony before receiving and paying tithes, priests' demands, and those called church rates?"

The oldest inhabitant remembers nothing of these grievances, and many among us feel an objection to using any expression in our discipline which seems to indicate lack of tolerance. Now Friends surely have nothing to do with sitting in the judgment seat in these days of full religious liberty. Surely those among us who love best our pure principles of truth, liberty, and responsibility to God alone must wish to have some pruning done here. Let us hope to have liberty to stop calling our neighbors opprobrious names before many more years pass by. "Hiring" is simply abusive, and, I suspect, unjust.

Remarkably salutary and unique is the seventh query. It antagonizes extravagance and prevents bankruptcy so effectually that it makes our happy religious body to dwell in a peculiar temporal peace in the land—peace and prosperity.

New York asks: Do Friends conduct their business in manner becoming our religious profession, and do they avoid extending it beyond their ability to manage? Are they deficient in performing their promises or paying their just debts? If any give occasion for fear on these accounts, are they timely admonished and advised for their preservation or recovery?

Philadelphia inquires: Are Friends careful to live within the bounds of their circumstances, and to keep to moderation in their trade or business; are they punctual to their promises, and just in the payment of their debts; and are such as give reasonable grounds for fear on these accounts timely labored with for their preservation or recovery?

Illinois asks in this way: 7. Are Friends careful to live within the bounds of their circumstances and to avoid involving themselves in business beyond their ability to manage? Are they just in their dealings and punctual in complying with their engagements; and where any give reasonable grounds for fear in these respects is due care extended to them?

There was nothing parallel to this query in the ancient discipline. It is distinctively modern, and aims to be repressive of errors that are very modern—sins of our own day and time. Sometimes I have questioned whether our Overseers can exercise the paternal care over the membership which is implied in this service. "Timely labored with for their preservation or recovery." What tender fatherly counsels, what admonition, wounding to self-love at times, but most salutary to the rash, are required that those who are in danger of pecuniary ruin may be warned in time—preserved to peaceful, innocent lives of moderation and safety.

New York inquires: 8. Is care taken seasonably to deal with offenders in the spirit of meekness, and agreeably to discipline?

Philadelphia asks: 8. Do you take due care regularly to deal with all offenders in the spirit of meekness, without partiality or unnecessary delay in order for their help; and where such labor is ineffectual, to place judgment upon them in the authority of truth?

Illinois inquires gently: When members violate any of our vital testimonies, or so act as to morally injure themselves, is due watchfulness observed to extend to them patient and Christian care for their restoration to correct living, and unity of fellowship in the Society?

These brotherly and tender words mean just about the same as the more downright words of the earlier days: "Is due care taken when anything appears to require it, that the rules of our discipline be timely and impartially put in practice?"

In the old Discipline were seventeen queries, one of which has long since been dropped: "2. Is there among you any growth in the truth?" The twelfth Query was like unto it: "Is there any appearance of conviction among you, and have any been joined to our society on that ground since last year?" The fifteenth asks if "Friends are annually advised to keep correct and clear accounts, and carefully to inspect the state of their affairs once in the year?" The sixteenth inquires "if Friends are clear of defrauding the King of his customs, duties, and excise, and of using or dealing in goods suspected to be run?" The seventeenth inquires concerning the keeping of a "record of prosecutions and sufferings of your members; is due care taken to register all marriages, births, and burials; are the titles of your meeting-houses, burial grounds, etc., duly preserved and recorded; are the rules respecting registers and trusts properly observed; and are all legacies and donations properly secured and recorded and duly applied?" S. R.

[During the reading and discussion of this paper the recently revised disciplines of Kentucky and Ohio, were compared clause by clause with the foregoing.]

THE RELIGIOUS LIFE.¹

Those of you who are familiar with Tennyson will recall perhaps his picture of St. Simeon Stylites, one of the "pillar-saints" as they were called, of the early ages. St. Simeon cries,

"Let this avail, O great, dreadful, mighty God,
This not be all in vain, that thrice ten years,
Thrice multiplied by superhuman pangs,
In hungers and in thirsts, fevers and cold,
In coughs, aches, stitches, ulcerous throes and cramps,
A sign betwixt the meadow and the cloud,
Patient on this tall pillar I have borne
Rain, wind, frost, heat, hail, damp, and sleet and snow;
And I had hoped that ere this period closed
Thou wouldst have caught me up into thy rest,
Denying not these weather-beaten limbs,
The meed of saints, the white robe and the palm."

This was St. Simeon's ideal of the religious life,—to separate himself from all human relationships, and mounting a tall pillar exposed to all the hardships that the elements could impose, and depending for food upon the service of his fellows, to devote himself to the mortification of the flesh. In stories of the middle ages, you will read of women whom the severities of monastic life could not satisfy, and who retired to the recesses of the mountains, and entering narrow, isolated cells with all the solemnities of priestly rites allowed the entrance way to be closed with solid

¹Quoted before the Synod of the Swarthmore College, April month 6th, 1887, by Elizabeth Powell Bond.

masonry. This was their ideal of the religious life. They must cease to be daughters, sisters, wives and mothers; they must stifle every movement of human feeling, they must turn away from every human tie, they must be blind and deaf to every human need for help; all because they thought this the appointed way of service to God.

In the progress of religious thought and experience men have ceased to strive after saintship through the barren life upon a stone pillar; and I do not believe that anywhere in the world women now find the highest type of religious life within the walls of a narrow cell. But while the extreme severities of asceticism have been modified, and men have sought out less painful ways of serving God, we find essentially the same standard of the religious life in the easy satisfaction of setting apart a certain day and hour in which to "do up" religious service and then dismiss the grave and distasteful theme until the recurrence of the appointed time presses it again upon our thoughts. We find a trace of this standard of the religious life in the idea that when we worship God we must assume a feeling of awe and solemnity that may be immediately replaced by frivolity and carelessness, even by downright dishonesty. Let us think for a moment of our relation to our earthly parents who are at this moment as really removed from our sight as is our Heavenly Father, to whom our relation at this hour is essentially a spiritual relation. How can we best honor our parents? We have a stated time daily or weekly in which we withdraw ourselves from the work and interests close at hand and turn all our thoughts toward them. We write them what most deeply concerns us in our every-day life. It may be that we open our inmost hearts to them, that we pour out fond expressions of love to them, and tell them our gratitude for all their loving kindness toward us, and our desire to prove ourselves worthy of all their benefactions. This is good; this is worthy of the holy relation of parents and children. But when this exercise is over, have we really honored our father and our mother? This letter that we have written will awaken a responsive thrill of love in the parent hearts, and will carry joy into the places made desolate by our absence. But this letter is only *sentiment* on our part, the cheapest, frothiest substitute for true devotion. There goes to these parents another document, not of our writing, a document of cold-blooded figures, absolutely bare of sentiment, but this document is the measure of the honor we have shown our father and our mother. This record of our daily work and our daily behavior is the measure of our true devotion. What can it avail to write, "Dear father, dear mother, I love thee," and turn away to say by our actions, "but it is too much trouble to do the work thou hast sent me to do; I am young and ought not to be held to strict lines of duty." What can it avail to write, "Dear father, dear mother, I thank thee," and turn away to say by our actions, "but do not expect me to stop and think whether I am carrying out thy wishes and purposes in sending me here." Dear young people, believe me that *words* of love and devotion turn to dust and ashes in the hearts of our parents, unless they are attended by the *fruits* of love

and devotion, which in the lives of students are faithful study and noble conduct.

Our relation to our earthly parents, whom we have seen, is typical of our relation to our Heavenly Father, whom we have not seen except as our spiritual development gives us sight. An hour or a day set apart for the worship of God, whatever the form may be, of silence, or of spoken prayer, or the singing of hymns, should not be called an hour or day of service. It is an hour or day of religious sentiment, which, it is true, may react upon ourselves so as to quicken our spiritual life; may be a blossoming time of the soul whose fruitage shall be genuine religious service. But if that hour of silence or uttered prayer be counted the service of God,—a thing accomplished and to be dismissed; a duty done and absolving us from all thought of God until the next stated time for silence or prayer—then it becomes an hour as barren as the years of the pillar-saint. Sentiment is not service. Of what avail can it be to say or to sing "Our Heavenly Father, we love thee, we acknowledge thy majesty and power, we would like to feel ourselves thy true children;" and having said or sung this religious sentiment, to turn away, and by our daily lives to add, "but after all it doesn't make much difference how we live,—we shall have a great deal better time if we are not too particular about our standards of right and wrong."

What can it avail to sing with fervor, "All hail the power of Jesus' name!" and then to turn away to our daily lives unmoved by that name which stands for faithfulness in little things as in great; for meekness of spirit, for purity of heart, for loving helpfulness toward the weak, for the charity which hopeth and believeth all things good.

The form of infidelity most to be feared is not the questioning of theological dogmas; but rather the easy substitution of religious sentiment for religious service. This form of infidelity saps the very fountains of spiritual life. The expression of religious sentiment has its appropriate seasons for the uplifting and quickening of the spiritual nature; but religious service has all seasons for its own. Whatever be the duty of the hour—whether it be work of hand or brain, whether it be rest or recreation, the performance of that duty is the religious service of that hour. Looked at in this way, the religious life ceases to be a supernatural, awful experience befitting the aged only, and is seen to be the inheritance of every human soul,—the birthright of the young not less than of the aged. This ideal of the religious life does not separate us from our human relationships, but endows them with new value and beauty, makes us more faithful as children, as brothers and sisters, as friends. This ideal of the religious life does not turn our thoughts to far away people whom we cannot reach, but makes us to see that here and now, wherever our lot may be cast, is hourly use for all our wisdom, all our strength, all our tenderness.

"The trivial round, the common task,
Will furnish all we ought to ask,—
Room to deny ourselves; a road
To bring us daily nearer God."

It is to this plain, simple ideal of the religious life

that I commend your thought and aspiration. It will make you earnest, faithful students; it will make you clean-hearted young men and women; it will make you kind and courteous in all your relations; it will in no wise cloud your joyousness; it will make our college-life a life of successful work in which the elder and the younger folk unite in closest sympathy interchanging enthusiasm and experience, a mutual giving and receiving. Thus, and only thus, may we truly serve our Heavenly Father, who asks at our hands a life that shall show forth his attributes of faithfulness and tenderness, of wisdom and power.

For Friends' Intelligencer and Journal.

THE THIRD BEATITUDE.

A MINISTER, not of our fold, once made the remark, "Every one admires meekness in Quakers." Possibly, if he had known us better, he might have added—and they admire it in each other.

Human nature, having a common inheritance, is not changed by the denominational lines which may surround certain portions of the great family of man. One of the most deeply rooted principles of this nature is self-love. The branches that spring from it may assume different shapes and other varieties of external appearance; but the sap, which is the life of all of them, rises from one common root. Among the branches is one that may actually be distinguished by the luxuriance of its growth, and the sturdy vigor with which it resists all assaults. It is called by different names—such as self-respect, self-defense, dignity, personal rights, etc.—and it assumes various manifestations; but in all its phases it is the antagonist of meekness. It will fight whenever it is attacked; and it will not forgive an injury until restitution shall have been made. It uses in the heart, if not vocally, language like this: "I will not be imposed upon; I demand simple justice, and I shall not be satisfied until it is attained; I shall not interfere with others, but if they invade my territory they must take the consequences; I owe it to myself to maintain my position, and I intend to do it." It is scarcely necessary to add that meekness finds no place in the heart where such tenants as those referred to have taken up their abode. We may refrain from any overt act against those who, as we think, have injured us; but if malice has found a lodging place in our hearts, or if we are secretly cherishing a desire to be "even with them," we are not in a condition to receive the blessing which is promised to the meek.

We are sometimes told that the Society of Friends—and most especially one branch of it—has no creed, save the "Sermon on the Mount." It is, indeed, a high profession to claim such a code. If, as a body, we have arrived at that exalted plane, there are many of us who must feel deeply impressed with a sense of our unworthiness to belong to such a body. The more we read and ponder over these sayings of the Saviour, regarding them as the ideal standard of Christianity, and comparing them with our real condition, the more must we feel humiliated by the comparison.

Our inherent pride, and our combative propensi-

ties are strengthened by intercourse with the world until they at length become self-sustaining; and instead of being a source of regret and mortification to us, we secretly rejoice at their vigor, and know what it is to be "proud of our pride," and vain of our ability for self-defense.

We look at our neighbors, and find them arranged in two lines which are widely separated from each other, yet each having a theory to which its members seem to conform with at least a show of consistency. The members of the so-called evangelical churches find the root of the evil in our first parents, and the cure for it in the sacrifice made on Calvary. The rationalists regard each individual as his own keeper, and capable by the "science of self-culture," in his own will and wisdom, of reforming himself, and helping, morally, to reform the world. In both lines there may exist pride and combativeness, with other inherited tendencies, and a decided hankering after popularity.

That small portion of professing Christendom known as the religious Society of Friends cannot fall in with either of these lines; nor can it take a position between them, borrowing worldliness from one and skepticism from the other. Should such a course be pursued, or attempted, we should soon lose our identity, and be "crushed as between the upper and the nether millstone." Our profession is as much higher than either of these as our failure to conform to it falls below their conformity to their respective standards; and, if we may judge from appearances, there are few if any of the virtues so little cultivated as those of meekness and humility. Abstract meekness we appreciate and approve; but when the concrete A. B. or C. D. invades our territory, trespasses on our rights, or in any way inflicts an injury upon us, we do not go to the "Sermon on the Mount," or to the thirteenth chapter of "First Corinthians," or even to our excellent, "Book of Discipline," for precepts that will apply to the case. On the contrary, we are much more likely to adopt—at least in feeling—the Mosaic code of justice: "An eye for an eye, and a tooth for a tooth."

If all of our members—and especially those who are prominent in the meeting—were willing to suffer wrong without either resistance or resentment, each individual would be a light in his neighborhood, and the Society of Friends would be as "a city that is set on a hill." We may feel that we have been unjustly treated, wronged of our dues, and injured in our reputation; nevertheless if we silently bear the injury, and permit no malice to take root in our hearts, we may enjoy present peace, and trust that somewhere, in the cycles of time or eternity, our cause will be vindicated, and we shall reap the reward for our forbearance. H.*

Second month 28.

JESUS did not intercede with God for man, but with man for God. J. J. CORNELL.

THERE is not a heart but has its moments of longing,—yearning for something better, nobler, holier than it knows now.—HENRY WARD BEECHER.

SCIENCE AND RELIGION.

EDITORS INTELLIGENCER AND JOURNAL:

THE letter below was written in reply to one which I received from a friend, who seems to be somewhat in the wilderness of thought and feeling, and I thought that I would publish it in that it may possibly give information to some as to a more enlightened sense of the relationship of science and religion.

D. N.

Man finds himself "ever in the presence of an Infinite and Eternal Energy, from which all things proceed," says Herbert Spencer. He also tells us that "amid the mysteries which become the more mysterious the more they are thought about" there will remain what he calls "the absolute certainty" mentioned above, which I again repeat,—that he (man) is "ever in the presence of an Infinite and Eternal Energy, from which all things proceed!"

And as I think that I have heard these intimate that Spencer has changed in view, I will quote the following from "First Principles," second edition, 34, p. 123: "Moreover, as the religious sentiment in the mind perceives its object, the Ultimate Being, so that Being is conceived as making itself known to the mind of man through the religious sentiment. A reciprocal relation is thus established, the Unknowable causing a peculiar intuition, the mind of man receiving it. We need not discard such feelings as idle delusions." Furthermore, in speaking on the same theme, he says: "The sense of an intuitional perception of that object, the sense of undefinable similarity thereto, the sense of inspiration and guidance thereby, are included under and rendered intelligible by the actual identity of their ultimate natures of the subject and object of religious feelings."

Herbert Spencer has been greatly misrepresented and misunderstood, not only by religious, but also by irreligious people, just as Darwin has also been greatly misunderstood, for by accurate definition Darwinism is not a theory of the Origin of Species at all, but is only an attempt at designating the causes which may lead to the relative success or failure of such varieties and forms as may come into existence. He says that he "plainly acknowledges" our "ignorance of the cause of each particular variation." Again, "our ignorance of the laws of variation is profound." And again he says: "I believe in no law of necessary development."

Natural selection can originate nothing; it is only a theory in regard to how certain forms survive or perish in the world; and this Darwin's able coadjutor, W. Wallace, confesses, and says that all such theories are, and can only be, "simply questions of how the Creator worked." Darwinism simply accounts, so far as it goes, for the success and establishment and variety of certain forms after they have been called into existence! As a theory it is also strictly utilitarian, and as a "law" its range is very limited; for instance he denies that beauty for its own sake, can be an object or end in organic forms. He says: "This doctrine, if true, would be absolutely fatal to my theory." The Duke of Argyll in his "Reign of Law," shows how Darwin forgets himself when he

undertakes to affirm his theory as a universal process in nature, and not a mere "struggle for existence" in particular organisms. "It does not account for the preservation of only a certain number." As a theory it is very incomplete. In fact science can only observe the types of the Infinite and Eternal Mind,—can only form some idea of the why and wherefore of things,—but as to the "how" of things, to quote Herbert Spencer again, all such attempts "show the imbecility of human intelligence when brought to bear on the ultimate question." The writings of this distinguished man show—especially his later works—that science and religion should, as Jethro and Moses, unite and agree: "And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent."

The agnosticism of Herbert Spencer is very different from that of the smatterers in neoscience, or "science falsely so called." And when he speaks of Deity as "Unknowable," he is speaking strictly within the terms of human limitation and finitude. "Phenomenon without noumenon," he says, "is unthinkable; and yet noumenon cannot be thought of in the true sense of thinking. We are at once obliged to be conscious of a reality behind appearances, and yet can neither bring this consciousness of reality into any shape, nor bring into any shape its connection with appearance. The forms of our thought, moulded on experience of phenomena, as well as the connotations of our words formed to express relations of phenomena, involve us in contradictions when we try to think of that which is beyond phenomena; and yet the existence of that which is beyond phenomena is a necessary datum alike of our thoughts and our words."

In other language Spencer here says that existence, motion, and life are always present in thought and speech. We know that phenomena are self-acting and automatic within limitations, and we are obliged to be conscious of a reality behind nature. We "cannot find Him out to perfection, that is, we cannot bring the Absolute within the sphere of relative thought, because of our finite faculties. Spencer holds that Deity postulates himself in the human mind as non-relative—as existence itself! We know Him, therefore, by consciousness, and not by attempting to prove His existence by ratiocination. To explain more fully, when we Friends meet for His worship, we do not meet to speculate or dispute concerning His mode of existence, or even to think concerning Him in the sphere of relative thought, but to worship Him in that "He is"—and that he operates!

"A brute," says Spencer, "thinks only of things which can be touched, seen, heard, tasted, etc.; and the like is true of the untalented child, and the deaf mute and the lowest savage." Unlike the ordinary consciousness, the religious consciousness, he further says, "is concerned with that which is beyond the sphere of sense."

The agnosticism of Herbert Spencer is the wise agnosticism of the Friend; for the Friend says "that the carnal mind is at enmity with God." The true Friend further says that He is to be known only by

His spirit—not by the “ordinary consciousness”—but that He is to the spiritually minded in that “He is, and He is a rewarder of all them that diligently seek Him.”

There is another species of agnosticism which is very unwise,—in fact it is foolishness, and arises, I think, quite frequently from a misunderstanding of certain terms employed by certain writers to which I have endeavored to call thy attention.

Thy Affectionate Friend,

DAVID NEWPORT.

THE LICK TELESCOPE.¹

THERE is something almost romantic in the design and construction of the monster Lick telescope. Being the greatest work of the kind ever undertaken, presenting difficulties that had never before been encountered, inviting and suffering drawbacks and disasters that seemed to be sufficient to stagger the most persistent and painstaking skill; watched from day to day by a whole world of anxious observers, hovered over and caressed by the united wisdom of a generation—that lens has come into the world with its great cyclopean eye ready to pierce the mysteries of the heavens. Captain Thomas Fraser, superintendent of the Observatory, furnishes some hitherto unpublished and highly interesting information concerning the grinding of the crown glass lens, and the plan adopted for transporting it from Cambridgeport, Mass., to San José. On the subject of the grinding, he says that the closest measurement at command was the 100,000th part of an inch, but in grinding the great lens it was discovered that even this infinitesimal fraction was too large. A still finer measurement was required in reducing the lens in numberless places to thickness (itself unequal) that would exactly concentrate parallel rays of light filling a circle three feet in diameter, to a point a little larger than a pin.

In order to reduce the fine measurement already at command, the following ingenious arrangement was employed by Alvan Clark & Sons, makers of the lens: A gas jet was placed before a mirror, which sent the rays of light through a telescope to the great lens, thus magnifying the rays. The magnified light, passing through the great lens, was still further immensely magnified: and, after having passed through this lens, it was observed through a second telescope, and thus further magnified. In this way the least failure of the great lens to concentrate perfectly was detected, and there was also determined the amount of glass in it, at any given point, that had to be ground off, in order to secure a perfect focus. Thus a measurement of the 2,000,000th part of an inch was secured. It took very little grinding to remove so small a thickness of glass from a given point, a gentle rubbing with the thumb being sufficient, as the glass is softer than common window glass.

The two great lenses for the Lick telescope, on which the Messrs. Clark, of Cambridge, have been so long at work, are now practically completed, and will

¹ James Lick, to whose generous bequest the world of science owes its great observatory in California that bears his name, was originally a citizen of Lebanon, Pennsylvania.

soon be sent to their destination. The plan adopted for shipping the double lens, worked out by Captain Fraser, is as follows: The two glasses will first be wrapped separately in fifteen or twenty thicknesses of cloth, drawn very tight. The cloth will be cotton, and, in order to make it soft and perfectly free from grit, it will be washed many times and thoroughly beaten. Next to the cloth will come a thick layer of cotton batten, and then a layer of paper. The lenses with their coverings will be packed tightly in a box. The shape of this box will conform to the shape of the lenses. The felt will be attached with glue, so that no nails will be anywhere near the glass. Outside of this wooden box and enclosing it will be a strong steel box, approaching the shape of a cube. The wooden box will be tightly packed into the steel box with curled hair. To enclose this steel box will be still another steel box or chest, and the inner steel box will be kept from touching it by a large number of spiral springs covering the whole interior of the outer steel chest. The outer chest will be packed with asbestos, to render it fireproof, and both of the steel boxes will be made air-tight and water-proof. The outer chest will be suspended by pivots in a strong wooden frame, and a contrivance has been adopted for turning the chest one-quarter round every day during its progress to California. This is to prevent any molecular disarrangement in the glass and to avoid the danger of polarization, it being feared that the jarring of the train will disturb the present arrangement of the molecules, unless the position of the glass is daily changed and all lines of disturbance thus broken up.

The glass will be insured for its full value—or rather its cost—\$51,000, and all the precautions mentioned are taken to prevent any accident to it. It would probably be impossible to replace it, as Fell, who cast it, and the elder Clark, who ground it, are both old men. The glass will be shipped by express.

Boston Transcript.

SWARTHMORE NOTES.

—The quarterly meeting of the Board of Managers was held at the College on Third-day, the 8th inst., and the arrangements for next year were considered. But few changes in the present excellent corps of instruction are expected.

—Prof. S. S. Green gave a very interesting address upon the proper preparation for a scientific course of study at the educational conference at Race street Meeting-house on Seventh-day.

—An exhibition of athletics, under the auspices of the Athletic Association, was given in the Gymnasium on Third-day afternoon, the 8th inst.

—Dr. Edward Martin of the class of 1878 has been appointed “Director of Physical Culture for the Young Men,” and he entered upon his duties last week. With Dr. Susan P. Stackhouse occupying the same position for the young women, this subject now receives the attention which its importance demands.

—Dr. Joseph Thomas finished his course of lectures on English and American Literature on Sixth-day, the 4th inst.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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SUSAN ROBERTS.

RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, THIRD MONTH 12, 1887.

CARE OVER THE REMOVING MEMBERS.

ANY one who looks over the old record books of our monthly meetings must be impressed with the great care bestowed upon members who were about removing, to settle in other places near by, or more remote, as the case might be. Friends contemplating such changes laid the matter before the meeting, and asked for counsel and advice in the undertaking. The kindly interest thus awakened in the welfare of one another strengthened the bond of Christian fellowship, and while, it widened the circle to take in the outgoing ones, drew in nearer unity those who remained. It was this evidence of oneness of feeling and fraternal regard that justified the saying, "See how these Quakers love one another."

"They that dwell in love dwell in God," said the Master, and the testimony is as true to-day as when it fell from his lips. We may not find the old methods always the best for the newer time, but the old spirit should never be outgrown. It is here that we too often lose ground by holding with tenacity to ways and usages after the occasions that made them necessary have departed.

We should never outgrow the spirit of fellowship. "Rejoice with them that rejoice; weep with them that weep; be of the same mind one toward another," are precepts that apply with great force to our church relations. We can scarcely consider a religious body as faithfully performing its service to the component parts thereof where this is wanting. It is the cement that keeps every part in place and position, and gives an enduring character to the whole.

Now how is it with us as a body? Do we give evidence in our little centres of religious thought and influence of this watchfulness for good over the individual members? Do we enter into their difficulties with a desire to be helpful? Do we manifest that interest in their welfare that follows them and is felt as a hedge about them, wherever in the changes and vicissitudes of life their lot may be cast? These are questions that have a bearing upon the present as well as the future condition of the Society of Friends. In most unlooked-for places we find men and women who were born into the Society, but, wandering from

home and home influences, have been lost sight of by the meeting where the record of membership remains, and perhaps forgotten, except by the few bound to them by the ties of blood. Friends come to our city from more or less distant meetings of our own yearly meeting without either the individual or the meeting giving any present attention to the removal. They marry or are perhaps married and have growing families, but for want of religious convictions, or from indifference, they establish no relations of fellowship with the meetings here. They drift along with the general current, are generally the losers themselves, and the meetings here, equally with the home meetings, suffer loss. It is not to be expected that all who are members by birthright are living members, but the fact of birthright entitles them to all the rights and privileges belonging thereto, and among these there is none more important or more obligatory than the watchful oversight that follows them and extends the blessed influence of the home centre to the most distant parts to which they may wander.

We do have need for greater care and attention in this particular, and this word of reminder is not given without due consideration of its necessity and positive evidence that it is a "word spoken in season."

EDITORIAL NOTES.

It does not appear that the Revised Version of the Scriptures is used so generally and so carefully as should be the case, especially with those who attach the highest importance to the letter of Scripture. Thus, in a contemporary, the *Christian Worker*, of Chicago, we find an editorial article built upon this text:

"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Romans vi: 11.

The variation from this language, in the recent revision, is striking. The text reads:

"Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

It seems a misfortune for any one who depends greatly upon the outward form of the Scriptures to be dwelling upon language which is not even that of the best available translation, but has been set aside upon thorough investigation.

A PASSAGE in the paper of Edward Stabler, Jr., in the last issue, on "Prison Reform," would doubtless be especially noted by attentive readers: that in which he spoke of crime increasing in certain States, though it showed a decrease in Maryland. We should like to have more light on this subject; we are reluctant to believe that, except under particular conditions, as in the large cities where there is a great influx of new people, many of whom are definitely of the criminal class and sent from Europe for that very reason, there is an actual increase of crime in any part of the United States.

ONE point in E. S.'s paper we particularly com-

mend, though it is, of course, familiar to those who have been much at work in the prisons,—the extreme need of helping the discharged prisoners. If a man cannot return to society he cannot take up life honestly; if, therefore, society thrusts him out, he will with absolute certainty return to crime. Yet in Delaware the law requires a discharged convict to wear a "convict's jacket" for several months after release, "as a badge of his crime,"—as if the very object was to prevent him from taking an honest place in the community.

THE Universal Peace Union, of which Alfred H. Love is President, and T. E. Longshore, Secretary, sent to Congress, before its recent adjournment, a memorial against making appropriations for coast defences, etc., such as were proposed. We shall endeavor to print some extracts from the memorial next week. The final action of Congress, it may be remarked, was to appropriate an amount quite small, when compared with what had been proposed, for building naval vessels, but nothing at all for fortifications. Most of the forts are now fallen into ruin, and while some of them are entirely deserted by soldiers some have one man in charge,—among these being Fort Sumter, at Charleston.

We call attention to the announcement of the course of lectures for the benefit of Friends' Library. The lecturers, Professors Heilprin, Appleton, and Sharp, all rank high in their professions, and deserve a large audience.

DEATHS.

BARNES.—On the 18th of Second month, 1887, at his residence, near White Plains, Westchester Co., N. Y., Elias Barnes in the 72d year of his age; an elder of Purchase Monthly Meeting. In the death of this dear friend the community, as well as his family and the religious society of which he was a member, has sustained a great loss. He was the son of Samuel and Letitia Barnes, and resided at the time of his death on the farm where he was born. He leaves a wife in feeble health and two children. Yielding in disposition and quiet in demeanor, yet steadfast in all things pertaining to truth and honesty, he was an example that we who are left a little longer may emulate.

The Christian spirit of benevolence and charity were prominent characteristics of his life.

His disease was pneumonia, of about two weeks' duration. Prostrated in physical strength, he gave evidence to those about him that his dependence was on that Almighty Arm of power which had supported him through life, and was sufficient to sustain him in the hour of death.

Surrounded by his family, the last word his lips uttered was love, thus ending a life from which we may learn many lessons worthy of remembrance and which we believe he has entered that abode "not made with hands, eternal in the heavens."

BEANS.—On the morning of Second month 19th, 1887, Ann Beans, widow of Robert Beans, of Johnsville, Bucks county, Penna., in the 69th year of her age, a member of Horseshoe Monthly Meeting of Friends.

GRISCOM.—At the residence of Mark Zellej, near Medford, N. J., Second month 2d, 1887, Hannah Ann Griscom, in the 75th year of her age; a member of Medford Monthly Meeting.

IBLDER.—In Philadelphia, Second month 18th, 1887,

Maude Annie, wife of John D. Iblider, and daughter of Rebecca W. and the late E. T. Mott. Buried on the 21st, at Somerville, N. J., from the home of her brother-in-law, Dr. H. G. Wagouer.

JACKSON.—Third month 3d, Edward, infant son of Dr. Edward and Jennie P. Jackson, of Germantown, Pa.

REEVES.—Suddenly, Second month 28th, 1887, Henry Reeves, in his 71st year, a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

STORK.—At Asheville, N. C., Second month 29th, 1887, Hannah Wharton, wife of Theodore B. Stork, and daughter of Charles W. and Mary L. Wharton; a member of the Monthly Meeting of Friends of Philadelphia held at Spruce street.

VANDEGRIFT.—In Philadelphia, Third month 1st, 1887, Mary L., wife of B. F. Vandegrift, and daughter of John W. Hampton, Sr. Also same date, Mary, twin infant daughter of the same, aged 12 days. Interment at Fair Hill.

WOOD.—Near Greensboro, Henry county, Indiana, on the 29th of First month, 1887, Simon P. Wood, in the 67th year of his age, a member of Fall Creek Monthly Meeting.

At the time of his death, he was alone at home, his family having gone to meeting; on their return they found him lying dead upon the floor near the stove where he had just made a fire. Apoplexy is supposed to have been the cause of his death. He was a consistent member of the Society of Friends, and for many years bore a testimony against the evils of intemperance by his example, by precept and by his vote. He was laid away in Friends' burying ground near Duck Creek Meeting-house, Second month, 1st, surrounded by a very large concourse of sorrowing relatives and friends.

EDWARD W. WILSON.

Although an announcement of the death of this dear friend appeared in the columns of the INTELLIGENCER AND JOURNAL, the writer feels that more than a passing notice is due to his precious memory.

His was truly a Christian character of that modest, retiring kind which belongs, to the followers of the meek and lowly Jesus. It was ever a privilege to enjoy his society—always bright and cheerful, with a kind word for every one. He had his share of life's trials, yet was never cast down, while his example and words of encouragement have strengthened many a faltering heart.

During his last illness, which was attended with an amount of suffering that very few are called to bear, his patient faith in the wisdom and power of God was indeed sublime. Through these long weeks of pain, not a murmur escaped his lips; but the burden of his prayer was, "Thy will be done, O Father." A short time before he passed away he called the members of his family to his side and for each he had a sweet farewell message of love—then calmly said, "Now all is peaceful and beautiful."

So that pure spirit winged its way to its eternal, happy home, where we shall meet him very soon if we tread the path in life that he has trod, with Christ as our ever waiting guide.

H.

SCRIPTURE LESSON NO. 12.

THIRD MONTH 20TH.

JACOB'S NEW NAME.

TOPIC: PERSISTENCE.

GENESIS XXXII.—"I will not let thee go, except thou bless me."—Gen. 32: 26.

REMARKS.—Gen. 32: 24-26; Revised Version.

TIME, about 15 to 20 min.

PLACE, PENNSYLVANIA, on the north bank of the Jabbok, a little stream which enters the Jordan from

the east, midway between the Dead Sea and the Sea of Galilee.

After the vision at Bethel Jacob continued his journey to Mesopotamia and in due time arrived at Haran. The account of his interview with his cousin at the well, his return with her to the house of her father, Laban, and the eventful history of the 10 years spent in Laban's family occupy the intervening chapters of Genesis.

Although Jacob seemed to have had a fuller trust and confidence in God, after the vision at Bethel, we find him still possessing the subtlety and overreaching that marked his earlier years, and which can only be excused by considering the low state of morals of that distant age. He is deceived and he resorts to stratagem to gain his purposes. His plural marriages, forced upon him by the customs of the people among whom he had taken refuge, and the rivalries and jealousies resulting therefrom, gave him untold trouble. Through questionable means, he had amassed great riches, in the forty years he had lived with his father-in-law in Padan Aram, and now a desire to return to his old home, has taken possession of him.

His former experience gave him little to expect from Laban, and his fear lest he might be refused the privilege of taking Rachel and Leah and their handmaidens, with the children that had been born to him, and the risk there would be in making a claim upon the flocks and herds, that by contract he was entitled to, all influenced him to depart secretly and without making known his intention to Laban.

But another difficulty now presented. In the journey of 450 miles, that lay between Haran and the home of his childhood he must pass through the territory of Esau, his brother. Here he is made sensible of the need there is to find out the state of Esau's feelings towards him.

As his caravan drew near the fords of Jordan Jacob dispatched messengers with valuable presents to Esau, hoping in this way to gain permission to pass on to his old home. While waiting the return of the messengers he offered the prayer with which our present lesson begins, and which is the first prayer recorded in the Scriptures.

He had made all necessary arrangements for the safety of his family, and returned to his former place of encampment to pass the night in communion with God. "There wrestled."—What this wrestling was, whether it was physical,—a real strife,—or spiritual altogether, we do not know; some think the prophet Hosea gives the impression that it was a spiritual conflict (Hosea 12; 4-5.)

The persistence with which he continued the struggle, until he received the injury that made it possible for him to do no more than keep a hold on his assailant while he craved the blessing, which at last was granted, are indications of a firmness of purpose that will not be satisfied until the object is gained.

This is a clear portraiture of one who is conscious of wrong doing, and that he has much to be forgiven and who feels that only through Divine help can he gain the mastery over himself.

The "new name" was his as one who had prevailed with God, and he called the place of his wrestling Peniel because there he had been brought face to face with God, and his life had been spared.

THIS LESSON TEACHES:

(1.) That our Heavenly Father often tests our fidelity to him by spiritual conflicts which, as we hold fast to that we have already attained, he gives us strength to overcome.

(2.) That only they who overcome, in the struggle with the enemies of the soul's peace, receive the blessing and are given the new name reserved for those who prevail with God.

SCENES AMONG THE SOUTH CAROLINA COLORED PEOPLE.¹

LAST First-day, S. Entrikin, E. Coates, and self left here about daylight. It was foggy, but as the sun rose higher it poured its clear light over the sky in beams of unusual glory; a white arch spanned the blue, and fleecy clouds tufted the dome. We reached the top of the hill, and looked down on the little village of Vauluse, with all the wheels of its great factory hushed in the Sabbath stillness, while rest seemed written on the face of the two large ponds whose waters shimmered in the new sunshine. In this level country this narrow valley, with its picturesque scenery and its rows of factory houses with white tenants, was a rare and novel sight, and made us feel we were really in the nineteenth century. Crossing the bridge at the edge of the dam, we wound our way up a long, sandy hill, and for four miles did not see a single habitation;—most of the timber had been cut, and not a spot cultivated;—until we were beyond factory lands; then ploughed lands and small cabins were seen, and another two miles brought us to a large church, where about two thousand had assembled for union meeting which meets on the "Fifth Sunday," and is devoted to missionary and educational work. The subject before them was "Truthfulness of Deacons," and, as most of the delegates were such officers, in the five minutes allowed there was some plain talking, their sincerity shown by expressing the truth then and there in a way all could understand. "We are a nation; we can be a people if we build on truth and as deacons we must lead the folks; we must walk so they will trust us. I've heard some say they would as soon throw money on the ground as give it to a deacon. Then that deacon is not truthful; he has lived so they can't trust him." We wondered how many educated congregations would dare take up their own faults, and try to overcome them as these simple seekers for the truth were doing.

No pen could do the scene justice. The large church, only weather-boarded, uncouth benches, high pulpit draped with a woman's circular and cord and tassel, babies in arms and on the floor, with a mass of eager upturned faces waiting for instruction. As we were led up the long aisle to take the only chairs in the building, we felt the presence of the Unseen, and remembered that it was in this very house we had assembled the day and hour that Lucretia Mott was

¹Extract from a recent private letter from Martha Schofield.

laid in her honored grave. Here new lights had been kindled for the long road that will make her memory go down into the everlasting future. Then came the missionary sermon, by a tall, dark, white-haired ex-slave, and for two hours they listened with attention. His voice and spirit would rise on a wave of earnest enthusiasm, as he poured out in graphic language the meaning of missions, yet interspersed with so many homely truths that it kept their minds (and ours) wide awake.

"I don't know as I'm able to preach what you want to hear, it may hurt some of you deacons and preachers, but I've promised to speak the truth; and first I want to gather your minds; they are scattered; let 'em come together; that is one good of education; education in the head and religion in the heart will make us a people. We're nothin' now, and some will stay on bein' nothin', but education and religion will make us what we ought to be and can be. Education makes a man know what to do with his time; when you get it in your head, you can use it as you please. Ever see a man hoe cotton? he's got it in his head, and when he got it in his head, he got the twist in his wrist. Don't you know when Jonah went and sat down on the sandy beach, and waited for the ship, and said, 'I'm goin' in it,' the Lord said: 'My word is in here; it shall go to Nineveh;' and He made the whale carry it there. Don't you remember how Jonah sat down and thought he stop doin', and the bug came and eat the vine and let the hot sun on his head? Mission must go on; fire cannot burn it; don't you know the children in the fiery furnace? don't you know Daniel in the lion's den? Water can't drown it; it's like water, you may back it up, but it will run over or make a crack and get through. Jesus was a mission. I saw him a innocent babe in the manger; town so full they couldn't get in; I saw him at two years old, when Herod said all must be killed. I saw the power of God come down into Mary's heart and tell her to take the young child down into Egypt. I saw him when he was 12 years old. I saw him with the woman at the well; he wasn't like the pictures (pointing to one on the wall); they make a sad-looking man. Some has beard, some has none, some has long hair, but he said, 'I am the way' and that means one way, 'the truth and the life.' How could men take photographs of Jesus when they all hid their faces? I saw him carryin' this mission on the Cross, where they put him with rogues, low-down horse-rogues, and when they tell him to save them and save himself, he was only caring for the mission, and he knew that must go on,—the Lord was in it and it couldn't stop. What mission we got to do we must do it; 1887 is our master now; God done turned us over to another year, and we don't know what we'll get from it; mayn't get what we want, what we'd like, but let us love him and thank him for all we get, and if He's in our mission it won't stop, for all, the Lord's; it must go on."

There were other words of encouragement to those who felt the movings of this Power within themselves, that they should strive to help it grow, to watch and care for it tenderly, to know that it was the Power of God in their own hearts, a treasure in their own keep-

ing, and only needed constant lessons from the Great Teacher to make them better and wiser and more faithful fathers and mothers and Christians. A minister from Augusta said that years ago he had heard a speaker now present say, "Save the boys, and the girls will not go astray," and he felt how true it was, and they all needed to preach and teach it. There was much that was interesting, and during the two days one hundred and seventy dollars was brought in for educational purposes. Two of our former pupils received prizes, as they had collected over twenty dollars since the last union meeting.

We then drove over to Bettis Academy, under the same denomination, where "our Alfred" has three hundred scholars. Nearly one hundred girls are in the rough building, built for the purpose. They pay 15 cents a month and cook their own provisions, brought from home. There are long rows of beds, neat and clean, but one shuddered, thinking of the cold days and hard winter, for no two boards in the floor seemed to touch each other. The long cook-house where they have to eat is only a ground floor, as they cannot afford brick, and are afraid of fire. Such sacrifice and efforts on their part prove how good the soil where seed has been planted, and how white the harvest waiting for workers. We rode the fifteen miles home, the last half being under a moon that shed its soft light over all the landscape, feeling the day had been well spent, and our efforts to go fully appreciated.

With the busy work of the week it is not possible to make these visits to country places as often as we wish, though the field for practical help in such churches is always waiting.

NEWS OF FRIENDS.

SOUTHERN QUARTERLY MEETING.

THIS meeting held at Camden, Delaware, on the 2d of Third month was not large, but was considered a satisfactory meeting. William Lloyd and his wife, from Bucks county, Pa., were present, in addition to three of the members of the Yearly Meeting's Visiting Committee. The reports from three of the monthly meetings were received,—the one from North West Fork failed to reach the clerks in time, owing to an oversight of the postmaster in sending it to Camden, N. J. The representatives from three meetings were all present except one. All the queries were read and summaries adopted, and the usual routine business transacted.

The public meeting held next day was much larger. Wm. Lloyd, Margareta Walton, and Elizabeth Lloyd each had vocal service in the line of the ministry, and near the close of the meeting fervent supplication was made by M. W., under the feeling of which all present seemed bowed in spirit, and the meeting closed with thankfulness for the favor of being present.

The meetings within the limits of this quarter are comparatively small, and, being situated at such a distance from each other, but few Friends besides those appointed as representatives attend, except those residing where the quarterly meeting is held.

BLUE RIVER QUARTERLY MEETING.

This was held at Benjaminville, Ill., Second month 26th, 1887. The select members met at two o'clock on Sixth-day, and while there were many vacant seats, one especially who had never been absent since the organization of the meeting (our endeared friend Elizabeth H. Coale), it was a solemn and instructive occasion, with several earnest exhortations to a higher plane of action, and deeper thought as to the obligations devolving upon ministers and elders. The whole season was one to be remembered for its baptizing influence. The business part consisted in the usual investigations as to our condition.

The quarterly meeting proper began at ten o'clock on Seventh-day, with a comparatively small number. Quite an impressive season for worship with several exhortations; after which the reading and answering of the queries brought before us the status of our membership, and some counsel was given. Judging from the answers we find that we are not losing interest, but a prayer arose that we might individually come up to the work of the Lord; that as he leads we will go forward in the true life and light of the gospel. The weather was of extreme severity in cold and wind, thus preventing some of the elderly people and invalids from attending. Still on First-day morning a much larger number was present than on the previous day. We had a solemn silence for quite a while, wherein the soul could reflect and commune with the Father, and surely many could say that while we kept silence before the Lord we had a renewal of strength, also enabling some to minister to the instruction and encouragement of all. In the afternoon a meeting was held at the house of an aged Friend who was not able to be out. It was felt to be a grave one for its impressiveness as to the close of life. In the evening at seven o'clock the usual weekly meeting was held at the school-house with a large attendance for the evening and the weather. Now as we have returned home we feel to acknowledge that it was good to be there.

M. G. S.

Hoopston, Ill.

—A meeting of the Visiting Committee of this Yearly Meeting was held on Sixth-day, the 4th inst., at 15th and Race streets. There was a number absent on account of illness, or the unfavorable weather. Very interesting reports were presented of visiting Friends in Southern Quarter, and in the course of the consideration of these and related matters there was much earnest expression, and a lively exercise of spirit. The visiting sub-committees for a few of the quarters are continued and it is expected that the general committee will hold one more meeting before the Yearly Meeting, and will then have its report prepared for presentation.

EDUCATIONAL.

CLOSING CONFERENCE WITH TEACHERS, ETC.

THE Committee on Education of Philadelphia Yearly Meeting held the third and last Conference of the season at 15th and Race Sts., on Seventh-day the 5th inst. The attendance was perhaps larger than at any previous meeting, and great interest was manifested in all the subjects presented.

Prof. Samuel S. Green, of Swarthmore, read a carefully prepared paper on "What constitutes a suitable preparation for a Course of Study in Science." He clearly defined what he deemed the true functions of the school, the College, and the University; he concisely presented the cloims of mathematics, of Latin and Greek, of modern languages, and of the sciences, to prominence in our educational courses; he cheerfully granted that scholars might have different tastes that should be recognized in their choice of studies; he set forth the advantages of the spoken languages over the dead ones to the student of science; he pleaded for depth of culture rather than breadth, for thoroughness in a few branches of science rather than a superficial knowledge of many; he recommended zoölogy and botany as the best subjects with which to begin a course of study in science, on account of the small cost of appliance, and the abundance of material; and he closed with a striking picture of our perversity in browsing on thistles when grass is everywhere abundant around us.

Joseph S. Walton, of Ercildoune, Chester Co., read a thoughtful paper on "The Necessity and Means of Cultivating the Will." He explained how animals are trained, and pointed out the difference between them and man, in that the latter has will, or the power of choice. He spoke of the necessity of cultivating the will in early life, and of so training it that right action may grow into a habit that sinks into the automatic, and he forcibly dwelt upon the duty of parents and teachers in this direction. He enumerated the ways in which the will is weakened, and called our attention to the sure means of strengthening it and of making it a power in our intellectual, moral, and religious life, showing most conclusively that extensive knowledge and even good resolutions will avail but little unless controlled by a well-disciplined will under the guidance of "the still small voice."

Isaac T. Johnson, of Wilmington, Delaware, presented an excellent paper on "The first and last fifteen minutes of a school day." He thought the morning hour should be the time for teachers and pupils to draw near together in spirit and sympathy, that the bond of union between them may be strengthened. He asked in an impressive manner if every rightly-qualified teacher, as he looks into the bright faces of those whom he is expected to teach, is not often made to feel deeply at this time his great responsibility, his own inefficiency and his need of added strength for the duties of the day. He felt that at these periods the concerned teacher may exert a great influence for good by his selections from the Scriptures and from other readings in the same line of thought, pointing out the right lines of conduct to be pursued, briefly presenting the views of Friends on various subjects, by extracts memorized and recited by the pupils, by questions and answers drawn from them, and by information of general interest to the whole school; and in the last fifteen minutes in closing up the exercises of the day, whatever may have been the annoyances, he believed that nothing should prevent the teachers from exercising such self-con-

trol that they may have a pleasant word at parting with their pupils.

In this brief notice only an outline can be given of these interesting papers; but it is expected that they will be published in the *INTELLIGENCER AND JOURNAL*, when those of us who have heard them may review them, and others may enjoy them as we have done.

After the reading of each essay an opportunity was given for comments by those present, and remarks were made by Geo. L. Maris, Joseph Shortlidge, Edward H. Magill, Aaron B. Ivins, Clement M. Biddle, Matilda E. Janney, Isaac Eyre and Louisa Wright, generally commendatory of the views expressed in the papers.

In looking back over these conferences it is but natural that we should ask whether they have been productive of good. Have they awakened in Friends a deeper interest in the subject of education? Have our teachers been incited to higher aims? Have Friends been more united, and have our hearts been warmed by these minglings for a common purpose? Are we educating ourselves by these processes into a better life? If the large attendance and the sustained interest manifested are to be taken as answers in the affirmative, there is reason for encouragement.

II. R. R.

STILLNESS AS POWER.

[A friend in a distant Territory sends us an article with the above caption, printed in the *Globe Democrat of St. Louis*. It is too long for us to use entire, but we extract the portions below.—EDS.]

THEY are the strong who are quiet. For, first, effort is noisy; however a weight be lifted, if it be done with straining, with puffs and sighs and breath, and with many shifts of place and posture, it is done noisily; but if masterfully, by strength that is royal to the beggarly task, the weight flies up without heaving or posturing, or the break of a bubble of respiration. Secondly, steadiness is still; for it is the stopping and shifting often and the doing work by strokes that is the maker of noise; but this is weak work, which shows little when much time is gone. I have noticed that it is they who hurry not, yet never cease, who at the hour's end have great issue, and house a crop in its season. Moreover, this steadiness which is noiseless, because freed of the clatter of fetching and changing, hangs altogether on concentration of mind; and what is stiller than attention, which keeps not only the mind set to a point, but holds the body as fixed as a foundation, that it shake not the observer in the cupola.

Now this law rules not more in the exercise of personal character than in the building of it; which brings me to the occasion of this subject coming to me. I had it of the following story: In a meeting of the good people called Friends or Quakers, there was a long quiet which none broke, fearing, according to their creed and custom, to thrust anything of themselves into a stillness which was of the Spirit. At last an old man arose and said only these words, after which he sat down: "In stillness is fulness; in fulness is nothingness; in nothingness is all." It is worth a look whether the old man spoke as wisely,

as briefly, as I think he did, and thus shows a plain road to a good discipline.

In stillness is fulness. What plainer, since quiet is the gate-keeper of thought, and after that the courier of its travels; and of the fulness comes more thought, yes, even the glory of the heart, for great feeling ever roots in great thoughtfulness; or if one say rather that great thoughtfulness roots in great feeling, I will not dispute it; or if another think that neither bears the other, but that they are of one motion, and, like a double star, circle each other, I will dispute this even less; but, however, it is sure that stillness is the space, the sky, in which thought and feeling have condensed to spheres and move in freedom. Any act of the mind is an apprehending of what is, and like to a perceiving. And as the ear can not discern in a clamor, nor the eye in a shifting and waving of lights, so the mind is uncognitive in a turmoil. Also, if stillness be the workroom of thought, it is, too, a garden where the mind may sit under the "wide quiet" unroofed, that simply the tide of being, or of influence, or right, or love—or by what name soever known—may sweep through it; for thence comes great power and many thoughts. To all this is to be added one very great fulness that lies in stillness, which is the clearing and growing of the sense of duty. For when the mind is not overcome by present performance, or by the cares of many contending occasions, each struggling like a cabiner to seize the mind and carry it his own way, then in the quiet and peace of reflection questions of duty turn their faces towards us, and the fabric of obligation is builded like the castle in the old tale which grew more every night by the washing of the dew than the workmen erected in the day. As duty is the top of all knowledge, so often its questions lay hold the deepest—as a mountain towering high into the rush of the atmosphere or the region of storms might shift and glide on the earth or even be overthrown if it grappled not with the pivot. It is only in quiet, and often when the quiet is built of reflection and seclusion, that the questions of duty untangle themselves and lie straight.

To this the old Friend added: "In fulness is nothingness." This is to say that no man will measure himself boastfully who has an eye to look forth grandly. If a pitcher full of water knew the ocean it would esteem itself no better than a shallow dish, and if with this the pitcher were growing larger continually, then it would never vaunt itself above an empty vessel. Now, thus it is with the mind, which is a vessel of knowledge, a vessel which has a law of increase in it; and the fruit of all knowledge is to know the unbounded ocean thereof. Whence arises modesty; and the mind which in stillness has grown full of knowledge is like a vessel set on the sea shore and filled brimming with the substance of the ocean, but thinking nothing of its fulness by reason of its awe of the infinite sea. This is modesty, true greatness, which seems to itself a nothingness, because it is the greatness of any greatness, that it loses itself in all greatness. Thus (a common but noble instance) Newton thought himself but picking up a pebble or two on the shore of truth's ocean. Then in another

way fulness brings us to nothingness; for it brings a sense of being embosomed in the All, that we stand not by ourselves, have no station outside, but move in a pleroma in which we have being. The more we have of knowledge and of thought, with which, also, feeling goes, then the more we know of the infinite fulness in which we live. Now it is not any part but the whole that commands worship; and in worship we lose thought of ourselves.

But the aged Friend added one other clause: "In nothingness is all." The Nazarene prophet put the same in his own way: "He that loseth his life for my sake shall find it," which was to say, "He who hath willingness to be nothing hath arrived at all of life." I see three reasons for this; how many more there may be I know not, or whether everything be not in some way a reason, for herein we enter into great depth; but plainly these three: (1) When self is forgotten, which is the meaning of the old Friend's nothingness, then divination, reason, insight come; for nothingness of self makes room for everything beyond self, which is All, and then nature comes to abide with us, there being room when no longer the space about us is puffed full of ourselves. (2) Humility is a prime condition of knowledge which need not be argued. Never yet knew I a man to learn who thought already that he was wise. As hardly might a bird soar whose head was twisted till the eyes looked downward and mistook the earth for the firmament. (3) If in stillness we have learned of duty, even to a fulness of the sense thereof, and have attained the nothingness of modesty and devotion, speedily we shall come to the *doing* of duty, and duty done is a great revealer, leading to all knowledge and wisdom. This again the searching intelligence of the prophet of Nazareth saw, and he spoke it very simply: "If ye will do the will, ye shall know of the doctrine." It is a great and deep well of divinity, this fact that faithfulness in act breeds knowledge in the mind. But the fact is so; the mind's eye can set no lens before itself like simple goodness; which, I say, is a fact which hath the whole depth and rooting of religion in it.

With like nobleness and sense of the all of power which lies in nothingness, as the old Friend spoke it, Plutarch says: "It is the higher accomplishment to use money well than to use arms; but not to need it is more noble than to use it."

"Wondrous state of man!" exclaims Emerson, "never so happy as when he has lost all private interests and regards, and exists only in obedience and love of the Author." J. V. B.

THE LIBRARY.

THE BETHLEHEMITES. From the German, by Julie Sutter. Philadelphia: Porter & Coates.

THIS little translation from the German makes an interesting story of domestic life at Bethlehem, at the time of the birth of Jesus of Nazareth. We are introduced by the narrative to a devout Jewish priest, Zadok, to families of artisans, to Joseph and Mary of Nazareth, as well as to other of the inhabitants of the land of Israel, who come up by imperial mandate to the capital city "to be taxed." It is interesting, correct in particulars, according to the Gospel story. It

is unobjectionable, representing the different nationalities, Egyptian, Roman and Jewish, as they witnessed the great events, so potent for the weal of mankind, though apparently for the present so heavy with woe.

LIGHTS AND SHADOWS OF QUAKERISM. By Edward Ryder.

This writer starts out with the assertion that neither the Christian public nor the world at large has ever adequately understood the phenomena of Quakerism. He conceives it to have been a powerful movement in the direction of freedom of conscience and spirituality in religion. The movement was marred near its commencement by certain peculiarities, and finally checked by "a too rigid incrustation of the red hot lava of reform," producing a new repression of the freedom the movement demands.

The Quakers, he thinks, allowed zeal to master discretion and by insisting on a too absolute standard shut themselves off from the multitude, and stood still till the world went by them. They were left, he says, contending about non-essentials, while the less punctilious divisions of the great Army of the Cross moved on to the important business of saving souls. At length they found that the tenet to which they have from the earliest times adhered; the light and guidance of the Spirit of God to his people; was the common conviction of the enlightened Christian world. The name given in derision became a title of respect, and the sect became rigidly conservative. Formalism became their stumbling block. And our author admonishes us that the only way to avoid formalism is to keep alive. A do-nothing policy is paralyzing. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." These prophetically descriptive words of the inspired writer are so representative of the experience of those who wait upon God as an act of divine worship, that Friends are apt to appropriate them as their own.

E. R. is heartily in accord with Friends as to their testimony to a free gospel ministry, believing much hypocrisy and false teaching has been attributable to a variance from the sacred rule of Christ, "Freely ye have received, freely give." He also affirms that Friends have been faithful and consistent in maintaining in its fulness the doctrine of the universal brotherhood. They won the love of the sons of the forest from the beginning and are felt by the African, to be their truly Christian brethren. Peace and temperance have been great fields of labor, but in general missionary work he deems them derelict. He also commends the equal service of women in the gospel ministry. He deems it an error in Friends to lay so much stress on the mere manner of speech, and to make the style of dress a test of piety and social standing, since it leads, he deems, directly to formalism and is apt to end in Pharisaism.

Our author considers "water baptism and the Eucharist symbolical representations of those acts, whereby the soul is cleansed through Divine grace, and fed with the truth and love of God, as embodied

in Christ Jesus;" but he seems to acquiesce in the teaching of Quakerism that men should not substitute a shadow for the substance on which their eternal welfare depends. Yet he would desire in matters such as these, perfect liberty. The Puritan idea of the Sabbath was essentially Jewish, and was, as a ceremonial institution, rejected substantially, as not obligatory, by the Society of Friends. The observance of a day of rest and refreshment as well as of a religious service was acceded to cheerfully, but Friends were careful to insist that all days are alike holy.

This is the substance of the strictures of E. R. upon the lights and shadows which he sees resting upon the pathway of our religious society. His little volume is published by Philip H. Smith, Pawling, N. Y.

IN THE LANE.

AND art thou then, my heart, too old
Ever to leap with love again,
To feel the strong blood-torrent rolled
Through heaving breast and teeming brain?
Is it no more, my heart, for thee
Life's one unquestioned ecstasy?

Are faded quite those dim far days
When music mothered every sound,
When up and down youth's happy ways
Fared glories on eternal round?
Has chill of years killed every joy
That blossomed for the wandering boy?

These are the trees once known so well
We felt to them all but beknown;
Their very shadow we could tell
From others by the forest thrown.
The same glad songs from bush and bough—
As once we heard, we hear them now.

And these sweet flowers beneath my feet,
Their young eyes greet us as of yore.
The hope, there! Still they think to meet
Her glance that shall not answer more!
To us alone it cannot be
They're looking up so tenderly.

This is the same gray path we took
Behind the slowly going day;
As they do now, the light leaves shook
When evening breezes blew this way;
And there's the glow upon the dome,
And here the cows are coming home.

Ah, no, good heart, thou still canst stir,
Still lives the love first bid thee leap:
Still are we at the side of her
They laid away 'neath yonder steep.
Though clouds be on her and a stone,
In the dear old lane we're not alone.

—JOHN VANCE CHENEY in *The Century*.

A LESSON IN NATURAL HISTORY.

"I SUPPOSE you think you know me, child," said he,
"But things are seldom what they seem to be,
And your ignorance I cannot but lament.
I can give some information
For your mental cultivation,
If you listen with a mind intelligent."

"O, thank you, sir!" she said in tones polite,
Though her teeth they chattered audibly with fright.
"Then give me your attention," he began,
"And please do not grow fidgety—
My family is *Strigidae*
And *Synium Cinereum* my clan.

"My customs, I truly say, are *diurnal*,
Though my cousins, the *Nyctens*, are *diurnal*
(They are dear but distant relatives of mine).

My habits are *carnivorous*,
And sometimes *insectivorous*,
To rodents I especially incline.

"My eyes are rather luminous, I own,"
He continued in a meditative tone,
"But if it would oblige you, I could wink.
My pupils are dilating,
But the lids are *nictitating*,
Which enables me to give my noted blink.

"I grieve to say that persons superstitious
Abuse me in a manner most malicious,
But you—regard me not with careless eyes!
Let me ask you to observe a
Final fact—that to *Minerva*
I am sacred,—and I'm counted very wise."

"I thank you very kindly, sir," said she,
"But all your Latin words are Greek to me,
Don't think me rude—you are a learned fowl,
And I much admire your feathers,
So suited to all weathers;
But excuse me—do you not oft *commence owl*?"

—MARGARET JOHNSON, in *St. Nicholas*.

TEMPERANCE IN ATLANTA.

ONE of the editors of the *Christian Union*, of New York, who has lately visited Atlanta, says in a letter to his paper: "There are no bars, no drinking places of any sort, and the city is notably and delightfully free from the lawlessness and noise of drunkenness. On the day of Governor Gordon's inauguration Atlanta was crowded with people from all parts of the State; the streets were full from morning until late at night with every class of Georgian, from the 'cracker' down, but there was absolutely no disorder of any kind."

The Mayor of the city, Mr. Hillyar, in turning over his office to his successor, said that, in his opinion, Atlanta had made more progress during the last two years than the five next largest cities in Georgia, which hold on to their bar-rooms, all put together. "Is there any city where they have bar-rooms that has a surplus of over \$25,000 in its treasury on a clean balance sheet, and can sell four-and-a-half per cent bonds at par? I found the city with nearly a hundred and thirty bar-rooms; I leave it with none. When I remember the acrimony and fierceness of the contest by which the result came about, but that not a solitary tragedy or riot, or anything to bring reproach on the good name of our fair city occurred; that wounded feelings have healed, and all are again practically united, I am filled with pride to be one of such people, and with gratitude to the Giver of all good, who holds our destinies in His hands, and doeth all things well." He quoted from the treasurer's report to show that the credit of the city had greatly advanced, and that a reduction of taxes could safely be made.

NEWS AND OTHER GLEANINGS.

—The St. Louis *Independent Gazette* announces that "there has just been uncovered near Tuscaloosa, Alabama, a bed of red hematite iron of sixteen feet thick, which analyzes sixty-two and one-half percent, of metallic iron, and is believed to be the most extensive and valuable deposit of the kind in the United States."

—"Chinook," the New York *Tribune* says, is an Indian name given to a wind occasionally experienced on the eastern slope of the Rocky Mountains, Montana, and the adjacent region. In passing over that lofty range the air current loses most of the moisture acquired from the Pacific Ocean, and comes down again many degrees warmer than before. A similar phenomenon in Switzerland is called a "foehn." As the chinook visits what in winter is the coldest part of this country, its arrival often works a very marked change in temperature. Stories which sound fabulous are told of the rapidity with which it melts snow on the great cattle range of the Northwest.

—There are fifty-one active volcanoes in Japan. This accounts for the multitude of hot springs in that country.

—An exhibition of food products is to be held at Amsterdam, Holland, from the Sixth to the Twelfth month of this year, 1887. The large consumption of all kinds of American products in Holland makes it a matter of great interest to dealers in cereals, canned goods, etc., to take part in this exhibition. In addition to articles of food, all implements needed for the proper preparation of the same may also be sent, while a course of lectures appropriate to food, its preparation, etc., is to be given.

—BOSTON, March 2.—The President and Fellows of Harvard College have recently come into possession of a magnificent bequest of more than \$230,000, which is applicable only for purposes of special astronomical investigations at such an elevation as to be free, so far as practicable, from the impediments to accurate observations which occur in observatories now existing, owing to atmospheric influences. A circular has been issued from the Harvard Observatory in which the purposes of the bequest are set forth, and containing suggestions as to the best method of their accomplishment. It is deemed by the Faculty that a location in the southern hemisphere will be preferable for various reasons. The southern stars, invisible in Europe and the United States, have been less observed than the northern stars, and by the aid of a southern station the investigations, undertaken at Cambridge can be extended upon a uniform system to all parts of the sky.

CURRENT EVENTS.

CONGRESS adjourned at noon on the 4th instant. A number of important measures failed to receive final action, and others, including the River and Harbor Appropriation bill, did not receive the President's signature. It is not expected that an extra session will be called.

HENRY WARD BEECHER died in Brooklyn, on the morning of the 8th inst., at 9.20 o'clock. He was seized with apoplexy on the night of the 3d inst., but it did not develop definitely as such for twenty-four hours, after which he soon became unconscious, and so continued, the physicians expressing no hope of his recovery after the coma set in. He was born in Litchfield, Conn., Sixth month 24th, 1813, the son of Rev. Lyman Beecher, a famous Congregational preacher. He graduated at Amherst College, and after having "charges" at Lawrenceburg, Ohio, and Indianapolis, came to Plymouth Church, Brooklyn, in 1847.

FARES upon all the street railways of Philadelphia have been reduced to five cents. The change took full effect, this week.

In the Rhode Island House of Representatives on the 3d inst., a resolution to submit a woman suffrage constitutional amendment to the people was carried, 52 to 7. The House, also, on the same day, indefinitely postponed a resolution proposing a constitutional amendment repealing the lately adopted prohibitory article.

A SLIGHT shock of earthquake was felt at Charleston, S. C., at a quarter-past two o'clock on the morning of the 3d inst. The shock was also felt at Summerville and other points.

NOTICES.

. Monthly Meetings in Philadelphia, as follows:

At Race street, Third month 16, 3 P. M.

At Spruce street, Third month 17, 10.30 A. M.

At Green street, Third month 17, 3 P. M.

. The printed reports of the First-day School General Conference, for distribution within the limits of Philadelphia Yearly Meeting, having been received at Friends' Book Store, 1500 Race street, First-day School Unions and First-day Schools are desired to call for their respective quotas. Also the printed reports of the session of the Philanthropic Union, for distribution to all who feel interested.

. Henry T. Child expects to attend Westfield Meeting, N. J., on First-day, the 13th inst., and a Temperance Meeting on the afternoon of that day.

. A Conference on Temperance, under the care of the Quarterly Meeting's Committee, will be held at Race street Meeting-house, on Fourth day, Third month 23, 1887, at 8 P. M. Subject, "Temperance Work Among the Children," which the Committee think one of the most important branches of our labor, and desire the attendance of Friends and others.

. Quarterly meetings will occur during Third month as follows.

10. Salem, Woodstown, N. J.

14. Baltimore, Lombard St.

17. Haddonfield, Moorestown, N. J.

. A meeting of the committee appointed by Philadelphia Yearly Meeting to consider the change in discipline, as proposed by Philadelphia Quarterly Meeting, will be held in Race street meeting-house, Third month 12th, 1887, at 10.30 a. m.

CLEMENT M. BIDDLE, } Clerks.
RACHEL W. HILLBORN, }

. The stated meeting of Philadelphia First-day School Union will be held at Girard Avenue meeting house on Sixth-day evening, Third month 11th, at 7 o'clock. It is desirable to have brief reports from the several organizations and the attendance of Friends generally. Essays bearing on the cause very acceptable.

JOS. M. TRUMAN, Jr., } Clerks.
ALICE E. WOOD, }

. A Conference under the auspices of the Visiting Committee of Baltimore Yearly Meeting will be held on the occasion of Baltimore Quarterly Meeting, at Lombard street meeting-house, on First-day, Third month 14, at 3.30 o'clock, P. M.

The subject of "The Mission of the Society of Friends, and the Present Duty of its Members," will be considered and a free expression of views thereon is desired. By order of THE CENTRAL COMMITTEE.
Baltimore, Second month 21.

. The Burlington First-day School Union will meet at Upper Springfield meeting-house, Seventh day, Third month 12th, at 10.30 A. M. Carriages will meet the morning train from Kinkora. All interested in the work are welcome.

WM. WALTON, } Clerks.
MAGGIE D. ROGERS, }

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

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Vol. XLIV, No. 12

PHILADELPHIA, THIRD MONTH 19, 1887.

JOURNAL
Vol. XV, No. 758

VEILED VISION.

IF suddenly there stood to us revealed
The world of spirits, that may be so near,
Not, as we dream, some far, unreckoned sphere
But close to us as heart beat, though concealed
As where the fiery chariots all afield,
Girdling the prophet, till a touch made clear
His curtained sight, to what ignoble fear,
And shame, and self-reproach, our souls would yield !

We might behold our darling dead, their eyes
Clouded through wonder at our empty days;
Sad with vast pity for our waste and woe,
Our mad mistakes, our blind and grovelling ways,
Our cold forgettings ! Yet God's angels so
Do watch us with a mystery of surprise.

MARGARET J. PRESTON.

INTOLERANCE.¹

THAT each one has the right to his opinion, honestly and sincerely entertained and to enjoy it without molestation or being thought the less of by others, is a proposition that would seem too obvious to be called in question. Yet in actual life how few there are of us perhaps entirely free from the inclination to decry others, because they do not think as we do ; it may be upon religious moral, political, or other subjects. Every one ought to be sufficiently positive in character, and sufficiently informed as to what is going on in the world about him, and the state of knowledge in general, to have opinions of his own upon all the more important questions of the day. And having such opinions, formed upon due consideration, it is proper he should value them, and adhere to them with a certain degree of tenacity, subject, however, to ready change on being convinced of error. But in enjoying this right to hold and uphold one's own valued opinions, it is not so easy to realize in all the length and breadth of the significance the fact that every other person has exactly the same right. This requires a degree of moral religious growth that very many never attain.

The rule that we should do unto others as we would have them do unto us, seems not generally considered to apply to anything so intangible as the reciprocal granting of freedom of opinion in all its fulness.

We of the present day can hardly realize what intolerance is, or the extent to which it still prevails

—without recurring to the history of the past. Persecutions for opinion's sake have in the past, filled the world with blood. We read in the Bible chiefly of the persecution of Christ and his apostles and followers, but in the so-called Christian church itself at a much later period do we find the climax of intolerance. All have read or heard of the horrors of the Inquisition. To know what the Inquisition was, and why it was such as it was, will materially aid the understanding of the subject in hand. It was called also a Tribunal of Faith, and was established about the twelfth century. It was an ecclesiastical or church tribunal under the immediate direction of the Pope ; and its object was to seek out heretics and adherents of alleged false doctrine, and to pronounce its sentences from which there was no appeal, against their fortunes, their honor and their lives. Its mode of proceeding was most tyrannical. Persons suspected of holding false doctrines were secretly seized and thrown into prison, their accusers being unknown ; and rewards were paid to spies for ferreting out victims, these spies sometimes being members of the victim's own household. Persons long dead were sometimes convicted of heresy, their bones dug up and dishonored, the property they had left confiscated, and their children and grandchildren also dishonored by being subjected to certain disabilities. It is stated that with such remorseless alacrity did this tribunal of faith carry on the work of protecting the interests of religion, that between 1481 and 1808, when it was abolished by Napoleon, it had brought to punishment three hundred and forty thousand persons, of whom nearly thirty-two thousand had been burned at the stake.

The inhuman barbarities practiced by the Inquisition and its atrocious modes of proceeding were due to its ecclesiastical character. For the purpose of its creation it supplanted the civil or political power in those countries in which it existed, and exercised supreme authority ; and fanaticism and intolerance in religious matters when unrestrained, seem to know no bounds. All experience shows the impolicy of clothing religion with political power, or connecting it in any way with civil administration, and tends to confirm the idea that it is an affair between each man and his Maker, in which the light within furnishes the truest guide. But persecution and intolerance were not confined to the Inquisition, nor did they cease with its extermination. History furnishes numerous other instances of the greatest wrongs perpet-

¹An essay read by Thomas J. S. Kearney, at the Christianists' after meeting, at Atlantic Row, 25, Philadelphia, June 1, 1886.

trated upon whole bodies of people in the sacred name of religion, but really under the inspiration of fanaticism and fiendish passion devoid of reason, a state of mind to which the religious sentiment seems almost irresistibly inclined when not kept under the restraint of combined moral and intellectual culture. It is peculiarly said that the Puritans of New England fled from persecution in the old world to *enjoy* it in the new. Even the great reformer, Luther, was not free from intolerance toward other reformers, though the only difference was upon points of what may not inappropriately be termed hair-splitting theology. A like spirit was manifested in still greater degree by Calvin, and Knox was not free from it.

It must be admitted that intolerance, or the prescription and denunciation of men by their fellow-men on account of differences of religious opinion, is a great evil. It divides the religious world into jarring sects, each of which is more concerned in upholding its own particular set of stereotyped opinions than for the advancement of truth and righteousness and the good of mankind. It sometimes divides with more or less of acrimony, husbands and wives, parents and children, and brothers and sisters, and sets man against man, where all should be peace, harmony and good will. There must in the nature of things be some underlying error to which, in an analytical examination, all this evil may be traced.

This fundamental error is founded in the strange but widespread notion that religion consists in believing, or professing to believe, certain theological dogmas; and that churches exist, each to uphold its particular, predetermined, unchangeable creed. Certainly the only legitimate object of a church organization is to do good, and good among men; for it is beyond our finite powers to confer any favors upon the great Creator of the universe. Since belief can be founded only on the affirmative assent of the individual mind, how can all the members of a large congregation, or many congregations, be expected to believe the same identical things? And to profess to believe without any inquiry or mental assent is the worst hypocrisy.

Now the idea that religious goodness consists in holding certain doctrines was at the very bottom of all the persecutions of the past. It was for the crime of not believing what their persecutors alleged were the orthodox doctrines that the thirty-two thousand victims of the inquisition were burned alive. And it is the same thing that underlies all the intolerance of the present day, that would doubtless in some instances develop into persecution but for the restraints of law and enlightened public opinion. The belief system of religion is in its very nature intolerant and consistently so. For if one man persuades himself that he is good and that he is so because of his doctrinal opinions, he very consistently regards another who holds opposite opinions as less good than himself and a proper subject for intolerant regard. It is a sentiment that is well characterized by the phrase, "I am more holy than thou." In order to point out a practical difficulty in the way of more perfect fraternization among religious professors it may be said, meaning no disrespect to any, that the belief system

of religion is mainly confined to the so-called evangelical or orthodox churches. And accustomed as many of their members are, in the intolerant spirit before described, to regard with supercilious disdain those who differ from them, an impassable barrier is thus presented to any advance by the latter toward more perfect brotherhood.

Men are not all constituted the same: this would indeed be a monotonous world if it were so. No two of us are exactly alike either in our outward appearance, or in our mental, moral or spiritual perceptions; and there is no more reason for hating each other because we do not think alike than because we do not look alike. Except so far as modified by training, our qualities in both respects are of divine origin, and religiously entitled to be respected. It is right that we should, to the extent of our ability, aid each other in the work of mental, moral and spiritual development; and, while all who may think they have anything in the way of enlightenment to impart to their fellows should be ever ready and willing to communicate it, all should in like manner be ever willing to receive well-meant counsel and advice. None are so wise but that they may yet learn something from others, and few are so ignorant as not to be able to impart something that others would be benefited by knowing.

For Friends' Intelligencer and Journal.

JOHN CHURCHMAN.

ABOUT one half mile distant from East Nottingham Meeting-house, Cecil county, Md., (familiarily known as Brick Meeting-house) stands the house in which, on Fourth of Sixth month, 1705, the subject of our sketch was born. The location, at that time and until the settlement of Ma-on and Dixon's line, was regarded as within the limits of Chester county, Pa. The building, a log structure, is still tenanted, having been enlarged and repaired. His parents, John and Hannah Churchman, were of the original settlers of the place, which at the time of his birth is spoken of as "a wilderness place where a few families had settled many miles remote from other inhabitants."

His educational advantages were extremely limited. Having been taught at home to spell, at nine years of age he was sent to school, his instructor being a weaver, who at the same time plied his vocation. He was an apt and diligent scholar, acquiring here the rudiments of arithmetic, and learning to read and write. Existing specimens of his writing show a neat, plain, symmetrical hand, almost feminine in size. This, his school and college course in one, continued but three months, but that his innate intelligence and good sense, combined with persistent effort in acquiring knowledge, largely supplemented this early loss the reading of his journal abundantly proves. Of his early religious impressions he thus speaks: "When about eight years of age, as I sat in a small meeting, the Lord, by the reaches of his heavenly love and goodness, so overcame and tendered my heart, and by his glorious light discovered to me the knowledge of himself, that I saw myself, and what I had been doing . . . yet blessed forever be the name of the Lord, who, in his infinite mercy

and goodness, clearly informed me that if I would mind the discoveries of his truth and pure light what I had done in the time of my ignorance he would pardon and forget."

His youth and manhood, although at times harassed by doubts, gave conclusive evidence of mature religious reflections and experience. He was united in marriage with Margaret Brown, in 1729, at the meeting near by, and their married life of more than forty years appears to have been one of great felicity. In 1781 he became an elder in the monthly meeting, in which capacity he continued until 1794, when he began to exercise his gift in the ministry, and in the following year was recommended to the meeting as a minister. Although frail in body and often infirm, particularly in his later years, he spent much time in ministerial labors, visiting much among the meetings and families of his own country. In addition to these, he spent 1750 to 1754 visiting Great Britain, Ireland, and Holland; embarking at Chester, Pa., he sailed to Dover, England, his voyage consuming four weeks. During this absence he visited all the families of North and South Holland, traveled by land nine thousand one hundred miles, attended about one thousand meetings, besides those in London and Dublin, in which cities he spent nearly half a year.

The remaining years of his life were passed at his home, which was now a neat brick dwelling erected a few rods from his childhood's home. From this point he frequently made visits more or less extended among Friends in New York, Pennsylvania, Maryland, Virginia, New Jersey, and Long Island. That he was thoroughly grounded in the principles of the society to which he adhered, extracts from his sermons give evidence. He lamented and denounced the widespread use of spirituous liquors, particularly the then almost universal custom of using them in the harvest field. He was contemporary with John Woolman, to whom he thus makes reference:

"In this year (1769) I was also engaged with my friend John Woolman in visiting some active members of our society who held slaves, first in the city of Philadelphia, and in other places, also in New Jersey, in which service we were enabled to go through some heavy labors, and were favored with peace, Divine love in a tender sympathy prevailing at times with a hope that these endeavors would not be in vain."

His life was prolonged to almost seventy years. Shortly before his death, which occurred Seventh month 24th, 1775, he thus expressed himself to a friend: "I feel nothing but peace, having endeavored honestly to discharge myself in public and privately to individuals as I apprehended was required of me, and if it be the Lord's will that I should go now I shall be released from a great deal of trouble and exercise, which I believe friends who are left behind will have to pass through." His remains were laid to rest in the burying-ground near the meeting house where he had so long worshipped. The burial place is yet in use, but his grave is unmarked by stone, and doubtless after the lapse of a century the mound has disappeared.

M. ALICE BROWN.

Now God be praised, that to believing souls
Gives light in darkness, comfort in despair.

For Friends' Intelligence and Journal.

FURTHER REFLECTIONS ON THE PRINCIPLES OF FRIENDS.

THIS subject, which has claimed the attention of the INTELLIGENCE AND JOURNAL of late, ought to become of importance to all who bear the name of Friends. I care not so much for some of the peculiarities of our predecessors in their form of discipline, their manner of dress, or address, but even in these there is more to be considered than many inexperienced minds are willing to admit. In viewing them from their early standpoint we shall see that no doubt they originated in deep religious conviction in an age of extremes and folly which may have caused them in some particulars to run into other extremes. Every sincere inquirer must see that we are in danger of being moved from the foundation upon which our predecessors built, and for which they suffered many privations and hardships under the iron hand of the priesthood of that day; but they purchased an inheritance of liberty for themselves and their children. Now when we see indications of going back into that form from which early Friends came, it is cause for concern to all who have been concerned of the truth of these principles. The apostle was concerned for those in his day who were in danger of being entangled in the yoke of bondage, when he says, "Beware lest any spoil you, through vain deceit after the traditions of men, the rudiments of this world, and not after Christ, for in him dwelleth the fulness, and of his fulness have we all received." Now if Christ is anything to us he is all that relates to our spiritual being, and brings us to a condition that dwells in harmony with God our heavenly Father, for it is in him we live, move, and have our spiritual being, and these are the elements of spiritual growth, and are as free to those who are in a condition to receive as are those elements which sustain natural life and which we all understand we could not have an existence without. Now if as a society we had sufficiently put our trust in the movings of the spirit or light we should not now be, as too many under the name of Friends are, a scattered flock left upon the barren mountains and desolate hills of an empty profession, where there is found neither dew, rain, nor fields of offering. I have no desire to dwell on the dark side, but there certainly appears to be a lack of that stability of mind which we should expect from a people professing as we do.

As relates to our more orthodox Friends, referred to in this paper, I consider their difficulties and dissensions among themselves to be a natural outgrowth of the ground taken by that body at the time of the Separation in 1827 and 1828 in disowning those differing from them in opinion, and in order to strengthen their position adopting evangelical doctrines, thus as I believe taking authority for truth, instead of looking after that truth for themselves upon which the Society of Friends was founded. But we all have reason to examine ourselves to see *po* what ground we stand while we have the light as we are responsible to Him who has furnished us with gifts and ability to do it. There appears in some localities to be a desire to have leaders of the people or ministers

to conduct service and enable them to keep up meetings. This seems to me a going back and losing that liberty purchased by our fathers. If we are truly convinced of Friends' principles, God through Christ becomes the teacher of his people; to proclaim this appears to be the work of the true minister, and if he go beyond this power and ability given him of God he may be ever teaching and never able to bring to the knowledge of the truth in Christ, who says, "I am the way, the truth, and the life." When Christ is at hand why are we looking for instrumental help to lead us to him?

It has been said the leaders of the people cause them to err, and so it will be when we fail to attend to our own particular gifts and callings and pin our faith upon others, who cannot do our work nor point out our particular duties to us. Not that I wish to undervalue instrumental aid; the younger and those advanced in years should be brought nearer together. The young need the experience of the older. We see it is so as regards our temporal affairs, and it is the same respecting our more spiritual relations. Let me say in conclusion I have lengthened this communication much beyond my expectation, but under this concern I have alluded to we are permitted to mingle together in spirit, and whether in our private walks, in the family circle, or in our religious meetings we may hold communion with our Heavenly Father, and there will be raised up those bearing testimony to that gospel dispensation which will be glad tidings of great joy unto all people. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace!" Here we are governed by something superior to ourselves, and as we continue under the influence of this spiritual growth we shall know the truth, and the truth will make us free.

C. WHITE.

Bloomfield, Canada.

For Friends' Intelligencer and Journal.
REMEMBER THOSE IN BONDS.

"REMEMBER those that are in bonds as bound with them; and those that suffer affliction, as being also yourselves in the body," and subject to the events and trials incident to a changeable condition. We to-day have need to be aroused lest we become forgetful of those in suffering. Some are bound as with a network of cares connected with daily duties; they cannot break away from them; some with disease that baffles human skill, and they pine away in solitude to be released by death. Oh let us remember these and leave our toil awhile to sit with them to show them they have our sympathy.

Fellow Christians, let us tread in the footsteps of our holy head, Jesus Christ, who went about doing good, sharing in the calamities humanity is heir to, ever relieving, ever greeting in more than brotherly kindness, the most forlorn. To impart was his pleasure, and none were sent empty away. Could the spirit that ruled in him govern the lives of men, what joy would spring up in many homes now made desolate by lack of kind attention and the smile o

affectionate interest! "Do good while it is in the power of thine hand: honor God with thy substance and the first fruits of all thy increase;" then his blessings will enrich thee forever.

SARAH HUNT.

THE RELIGIOUS EDUCATION OF CHILDREN.

EXPERIENCE and our knowledge of human nature prove to us that the child is better for being brought to a realizing sense of its relation to the Divine Being—to an attitude of reverence toward the universe, to a conscious faith in the harmony and purpose (that is, lack of chance,) in the laws of being.

But how to do this, without materializing just where we would spiritualize, is the problem.

A little girl comes in from her play, saying, "Mamma, who made the little pebbles?" The mother conscientiously and quickly answers, "God, my child." For a short time this answer is very satisfactory.

But the little girl is evidently in a train of deep thought. Soon she comes again: "Mamma, who made the stars?" "God made the stars." "And the little birds?" "God—He made everything." "Well, did He make me and you?" "Yes." Then in a sudden inspiration—"Did He make my dolly?" "Oh! no. The man made your dolly, but God made the man."

So the little girl goes off to her play, and thinks in a vague sort of way—"God made everything, but—He didn't make everything—how is it?" Then she forgets all about it. How much better if the answer could have made a deep impression—not one of final, complete unquestioning satisfaction, but such an impression as would keep the child in an open, questioning, and at the same time reverent, trusting attitude.

This mother, when she answered her child as she did, thought to give her a lesson in religion, but, instead of this, she bent the first faint spiritual wanderings of the soul from their course upward and onward to the infinite back to the material, earthly manifestation of being.

She did not realize that when a child says "make" it cannot do what a grown person can—leap from make to create. The child's idea of making is simply a producing of some object, while to a grown person make may mean anything from the manufacture of shoes to the creating of a universe.

A child's means of expression are far behind its needs of expression. When it wants to know something it can often not find expression for the question; and it will begin to tell something and not be able to finish for lack of words.

When a child says "Who made it?" he often means much more; he means, maybe, something like this: "How is it all, I wonder. I wonder how everything came—the trees and the birds and the pretty pebbles—were they always here?" And, wondering, he frames his wonder in the question "Who made it?"

It is clear that his question does not cover his thought: it is clear, also, that simply giving a defi-

nite answer to a part of his thought will tend to draw his attention from the other part, which may have been fully as important. Hence an unqualified, short, positive answer to only a little part of the great question in his mind will tend to give him a narrow, crude, inadequate, and, worst of all, materialistic conception of the reality.

It would have been better if that mother had framed her answer so that the little one would go away full of a sense of the greatness of the least thing, of the wonder in a blade of grass, or a leaf; full of love and reverence for the power that sustains these beautiful things for each other—not for man alone, or the child (for this is a selfish thought), but for all.

How beautifully has Christ said: "God is a Spirit, and they that worship Him must worship in spirit and in truth." And again: "The wind bloweth [or, still better, one translation has it, the spirit breatheth] where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, nor whither it goeth; so is every one that is born of the Spirit."

And here is the essential thing to be done—keep the child "born of the Spirit." If we only realized how humbly and reverently we should approach the spiritual nature of the child; could we but know that often when we think to lead the child above, we have only touched what we had better have left alone.

A certain teacher used to say, "The question is not what to teach, but what not to teach."

And so it is: There are more wonderful things in the world, all around us, in ourselves, and in others like us, than we know of. We should learn to handle the religious phase of the child's nature humbly; not with assurance and over-confidence in our own power to lead it aright, but rather with trust in its own vitality and self directing powers. We give a lily opportunities to grow, but it does its own growing.

A baby will pull up a seed that he has planted, every day, to see if it is growing—let us take care lest we do the same with what has not been planted by human hands.

But the question, "What are we to do?" is still unanswered. It is impossible, from the very nature of the thing to be done, to follow any definite rules. Religion oversteps all our limitations. We may never hope to define spirit.

As the material evidences of the Creator—Nature is the most tangible evidence—that most easily handled, it is common to appeal to the child's religious sense by pointing out to him the wonders of creation.

This is of course beneficial, but we must be careful in so doing to associate the material evidence with something beyond—the spiritual.

We may give the child a tendency to utilitarian religion; he may come to look upon the Creator as a very skillful workman, who makes all these pretty and useful things for him. In our association with children we should guard against making the material evidence of the Divine Presence too prominent.

It is better to lay stress upon God's spiritual manifestation—His love, sympathy, kindness, providence, sorrow for evil, joy in the good, than upon His material manifestations, except as these prove the existence of the former. The cultivation of the religious side of the child is a matter of sympathy with child-nature, close and continuous observation of its phases, and immediate, wise use of tides of feeling in the child, coupled with a deep reverence and love for Nature in the teacher.

The child's natural faith in God need never be disturbed, but it will be sometimes, unless he has hold of the really spiritual element in the universe. "O, yes," we say, "that is all very well, but children do not understand that part of it—they can only understand what they see." There is less truth in this than we think. We, having been jostled and pushed by the external world, are inclined to oppose our little force against surrounding forces—are not receptive. But children, because they are not yet familiar with the world, have an intuitive confidence in the unseen, a faith in what has not been perceived by the senses. Hence their love for the marvelous, fairy tales, and the like. Hence, also, the danger of leading them to a belief in supernatural things. We must guard against an unwise use of this faculty of the child. But the faculty is there, and, if we know how to deal with it, will find in the child a responsive subject. We will find him appreciating certain truths intuitively, while we must study to see them. And what we must strive to do is, to put the child in such an attitude toward the universe that, come what may in after life, he will always have hold of that something which sustains faith in the unchanging, eternal naturalness of Universal Law—faith in the love of God. *Bessie E. Hodgman, in the Kindergarten.*

THE SPIRIT OF CONCILIATION.

ONE of the most difficult, and at the same time necessary, tasks in the cultivation of a manly or womanly character is the blending of virtues that appear to be somewhat antagonistic. We say *appear*, because it is only an illusion which experience will in time dispel. That all good qualities are intrinsically harmonious is a truth which becomes clearer every day to thoughtful people, and to preserve that harmony in actual life is a distinguishing mark of moral progress.

An apt illustration of this difficulty is seen in the rare union of earnestness and sincerity with the spirit of conciliation. There are those who possess the former qualities to an admirable degree, and are justly honored in consequence. They are loyal to their convictions, true to their principles, untiring in their efforts to promote the cause they have at heart. They are frank and honest in their avowals, they scorn even the appearance of deceit, and neither court approbation nor shrink from censure. Yet they wholly lack the spirit of conciliation; indeed, they are apt to despise it, thinking that, if acted upon, it would by so much diminish the loyalty they owe to the principles they hold so dear. Their position, therefore, while one of strong amity with those who

share in their desires and agree with their views, is one almost of enmity to those who hold opposite or different ideas. "No compromise" is their motto, and in carrying it out they often unconsciously manifest, also, no courtesy, no sympathy, no kindliness.

Now the truth is that such a course, so far from advancing the cause they have at heart, is a sure means of injuring it. More people are driven away from a good object by the overbearing and unsympathizing tone which its adherents adopt, than from any real aversion to the cause itself. Let it be a party in politics, or a measure of reform, or a forward step in social life, or a new truth in science, or a better method in agriculture, or an improvement in education, those who uphold it and earnestly desire to see it established sometimes retard its progress when they treat those who hold different views with contempt or acrimony, or personal antagonism. Instead of winning men to listen to their arguments, and to share their convictions, they repel them from either; and the disagreeable impression that they create clings insensibly to the subject they so unwisely handle. The truth which such people need to realize and to bear constantly in mind is that firm principles and a spirit of conciliation are perfectly consistent with each other. Because a man is true to his sense of right need he be rude to his neighbor? Firmness and gentleness work together far more efficiently than either could alone. The strength that is allied to sweetness has a far deeper and wider influence than would be possible were it accompanied by bitter criticism or harsh judgment.

There are, of course, weak minds who hold what little principle they have so loosely that it falls from them at every adverse influence like autumn leaves shaken by the wind. For the sake of peace, they will abandon truth; for fear of giving offence, they will give up a noble enterprise. Lest, by candor and sincerity, they might startle or displease some one, they will shuffle, and evade, and deceive. Such a course as this every honest man must despise; but it by no means follows that he should, therefore, despise the spirit of conciliation. It is the lack of honor, or loyalty, or justice, or truth, not the presence of gentle courtesy or ready sympathy, that deserves his contempt. Let such an instance deepen his loyalty to principle, and strengthen the firmness with which he upholds it; but let it not, by the faintest shade, lessen his respect, kindness, and generosity to those from whom he may chance to differ.

In private life and in daily affairs, where no great principle is at stake and no great truth is assailed, we might suppose that the conciliatory spirit would be always active. Yet how frequently the reverse is the case! How many families are blighted and friendships poisoned by its absence! How often does a merely selfish desire for a small triumph in matters absolutely unimportant lead to angry discussion and bitter feelings! To be firm when nothing calls for firmness is simple obstinacy; to insist upon what is unimportant is the mark of a narrow mind; to sacrifice good-will and pleasant relations to a whim or fancy or unessential notion is pitiable selfishness. Yet such things are continually practiced. On the

other hand, the spirit of conciliation puts peace, love, and harmony far above trifles; it buries petty selfishness; it inflicts no unnecessary wounds; it lends a courtesy and grace to actions, a charm to presence, a dignity to character, and a never failing spring of happiness to life.—*Philadelphia Ledger*.

THE DESTRUCTION OF FORESTS.

IN his lecture in the Friends' Institute course, at the Academy of the Fine Arts, in this city, on "Our Forests and the Public Weal," Professor Edmund J. Forest, of the University of Pennsylvania, said that the forests of any large country bear a peculiar relation to its national prosperity. Most people have an inadequate idea of the economic value of our own forests, the product of which in 1880 exceeded \$700,000,000. This interest ranks third in the line of our material prosperity, counting manufacturing first and agriculture second. If forests were of no more consequence than as the source of the increment of wealth which their annual yield represents, they would be worthy of especial attention and care. But although the National Government has put forth great efforts and expended untold sums for the promotion of agriculture and manufacturing, for improving highways and rivers, it has done almost nothing for the protection and cultivation of our forests, from which we are deriving a larger value in national wealth than from all other natural supplies.

But the argument that we should take care of our forests for fear that a scarcity of timber would follow their destruction is not the only one presented for their sustenance. A more important one is that they determine to a great extent climate and hygienic conditions. Whether the presence of forests increases the rain fall in a given area is a disputed question, but that they bring about a much better distribution of moisture throughout the year is not doubted. The forests are the regulators of the character of our great and little streams. This affects navigation and the whole transportation system of the country. It affects manufacturing, for factories and mills would not be founded along a water-course which is a torrent one-fourth of a year and a dry bed during a like period. It affects the water supply of our great cities. It would, for instance, be possible to seriously injure agricultural interests along the lower Ohio by merely cutting off the forests at its sources.

Moreover, trees purify the atmosphere. They dry it when too damp and moisten it when too dry. They are manufactures of ozone, the life-giving element of the atmosphere. Dr. Pepper has shown that the greatest immunity from consumption exists where large areas of pine forests still stand.

If all the forests were cut off from the American continent the greater part of it would become in half a generation a howling wilderness incapable of supporting man or beast. A certain ratio, between 20 and 30 per cent. of the whole agricultural region of any country must, for the good of the rest, remain forest land.

It was established in 1870 that 10,000,000 acres of forest land were cleared each year, at which rate of

consumption it would require only forty years to clear out all woodland reported as belonging to private parties. The great pine forests of New England, New York and Pennsylvania are rapidly disappearing, while those of Michigan and Wisconsin cannot last much longer at the present rate of consumption, and the great forests of the Southern States will disappear in their turn. Browsing animals and forest fires, however, are as destructive as the axe. The railroads, moreover, inflict enormous damage on the forests. Ties are cut from young trees which would in fifty years afford immense quantities of valuable timber. For this purpose 30,000,000 vigorous young trees are destroyed annually.

It all amounts to this: we are cutting off our forests much faster than we are reproducing them. What can we do to prevent our forests entirely disappearing? First, a wide and extensive care on the part of the Government is necessary. It is a short-sighted policy to hand timber resources of the country over to private parties without control. The Government timber land should be taken from the list of lands for sale and be kept under the control of the Government. The general establishment of a State holiday called "Arbor Day" is necessary. A school of forestry should be established where the unsolved problems could be worked out and the knowledge acquired be disseminated. It goes without saying that the Government should enact and enforce laws which shall put an end to the criminal destruction of our forests. We need in this State a commission of forestry, whose first business should be to take account of stock of all forests in the State. We need an adequate library right here in Philadelphia of books on this subject, particularly the French and German works.

TEMPERANCE LESSON.

THIRD MONTH 27TH.

GOLDEN TEXT.—"Those also have perished through wine, through strong drink have gone astray: they are in vision, they stumble in judgment."—Isaiah 28: 7.

"And Noah began to be a husbandman and planted a vineyard; and he drank of the wine and was drunken; and he was uncovered in his tent."—Genesis 9: 20, 21.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night till wine inflame them; and the harp and the lute, the tabret and the pipe, and wine are in their feasts, but they regard not the work of the Lord, neither have they considered the operation of his hands."—Isaiah 5: 11, 12.

Noah, after his preservation in the ark, the building of which would indicate that he and his sons were boat-makers, or at least followed some mechanical pursuit, turned to the occupation of a husbandman. His planting a vineyard and making wine of the fruit seems to indicate that the manufacture of wine was engaged in before the deluge, and it may have been one of the causes of the demoralization of the people. We can hardly believe that with his record of righteous living and his faith and obedience he could have been among those who abused themselves with wine.

Let us rather hope he fell into the temptation without realizing that the consequence would be so scandalous to himself. No man intends to be a drunkard when he first puts the intoxicating glass to his lips. Little by little it gains the mastery over his will, until at last he has no power to control the appetite. We see how very early in the history of the human family drunkenness became an evil, a curse. It is a disgraceful fact that the first drunken man in history was a servant of God, and known as a righteous man and "perfect in his generations."

We read of his being drunk only once; but the evil continued and has been increasing; not only do men plant vineyards, but vast fields of grain that should feed the hungry are consumed in the manufacture of intoxicating drinks.

And the woe pronounced by the prophet Isaiah unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night till wine inflames them; who with song and dance and the harp and other musical instruments at their feasts regard not the work of the Lord, may with appalling fitness be applied to our own times.

THIS LESSON CONTAINS

1st. That a drunken man has no sense of shame; he will do indecent acts and utter profane words, and if he continue to abuse himself with liquor it will make him forget he is a man, and degrade him below the brutes.

2d. That we should have pity for all who allow themselves to fall into the drinking habit and endeavor to reclaim them; and while we are doing this, labor diligently to remove the temptation out of the land.

"What can you do?" was asked of Carey. He replied, "I can plod." And it was a grand thing to be able to do. The plodders do the real work of the world. The plodders conquer the great difficulties that stand in the way of the world's progress. The plodders are steadily getting on heavenward; while the flyers are wearily mending their broken wings, and the jumpers are lying on the ground with broken backs. The way to everything is up the ladder, one rung at a time slowly. No fine swinging round and do. No desperate athletic strides, four rungs at a time. One by one, quietly, with hands firm on the sides,—that is the only way up anywhere. Certainly, it is the only way up to holiness and heaven. —*See last Number of Friend.*

To say, "I enjoy my religion," is to pronounce no encomium upon it or me. The sensibilities were given us, not for enjoyment, but for motive power; and to live in their mere enjoyment, without either asking ourselves on what they are founded or to what actions they are impelling us, is to be entangled in a slough of sentimentalism that is quite as disastrous as the slough of despond.

I VENERATE devotion. It is the loftiest tendency of our nature. It stands first in the Christian order, and is necessary to give the true character to all the social virtues. But, after all, it seems to me easier to be devout than to be good.—ORVILLE DEWEY.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, THIRD MONTH 19, 1887.

EARLY RELIGIOUS TRAINING.

THE attention of thinking people is being more and more turned to the great need of increased care in the moral and religious training of children. This need is made manifest in the reports given by recent investigators into the causes of crime and disease, their statistics showing a great increase of all kinds of moral and physical imperfections. This points to a danger that is far greater than that of illiteracy, however much that is to be deplored, and lack of moral and religious training is pointed out as the cause, together with unfortunate heredity.

We greatly sympathize with a writer in an exchange paper, who, in earnestly pleading for the religious training of children, says: "The child that is allowed to grow up in an indifferent, undevout, non-worshipful atmosphere until he is fifteen will be maimed religiously for life. He will have been deprived permanently of some of the most blessed memories, abiding safeguards, and tender influences that life possesses."

We have long believed that a loss was sustained by the feeling that largely prevails in schools, and rightfully in public schools, that only moral training must be given to the children. Vital as this moral training is, it does not go deep enough, and the family, the church, and the Sabbath-school must more effectually come to the rescue.

Many parents, especially those holding to what is termed a liberal faith, rest easy regarding the presentation of their religious truths to their little ones, content if they give them, or have given to them, moral care. Particularly is this the case when such have been dwarfed and narrowed in their own childhood by being fed on what have become to them superstitions, and, to outgrow which, have caused them much pain. But is it kind to starve the soul life of a child because our own spirits in the tender years were unwisely nurtured? Rather let us reverently unfold to them our highest ideal of the divine order of things, and let the soul life grow side by side with the brain culture and physical development.

It is well known that lessons of every kind can be learned more readily during the plastic days of childhood than later in life, and abundant have been the

testimonies of good men to the lasting influence of the religious lessons learned beside the pious mother's knee, or on the lap of a devout father or equally concerned teacher. Not that we have any sympathy with cant or pretence, but we have faith that genuine religious trust still largely exists, only that the expression of it is too often withheld. To the materialist, religion is too ideal to be taught, but after all the "ideal is the real." Everything on earth passes away, even the temple of the soul, and it alone survives. While we may never know just to what the soul ascends, we can nurture it by the cultivation of all that is good and worthy to be honored, and by the observance of the highest morality in our lives. Let the hand, the brain, and the will be well trained, but remember the truth as sung by the gifted poet,

"It is the heart and not the brain
That to the highest doth attain."

Goodness, not greatness, is the goal to which we must direct the children, and we cannot begin too soon. They should know, and that early, that as it is not "the whole of life" merely "to live," neither is it "all of death to die." And this not in a way to cloud their young lives, but to lead them so to perform their duties that they may become pleasures, and to increase their satisfaction in all their lawful joys.

EDITORIAL NOTES.

THE course of lectures for the benefit of Friends' Library, 15th and Race streets, is now definitely announced, with names and dates, and will be found fully described in the advertisement elsewhere. Prof. W. H. Appleton, of Swarthmore, will lecture on the 23d of the present month on "Travels in Greece," a subject really quite fresh and unbackneyed, for which Prof. Appleton is admirably qualified by his Hellenic enthusiasm, and repeated visits to Greece. Prof. Heilprin, who has spent many months in a patient exploration of the natural features of Florida, will give a discourse Fourth month 6th, on his "Rambles" there; and Prof. Sharp, of the University, will speak Fourth month 25th, on "Student Life in Germany," an interesting topic. All the lectures, we are sure, will be well worth hearing.

If we would antagonize the improvidence that is the cause of much of the poverty, it is needful to provide adequate facilities for preserving and utilizing the small savings of those who live upon the wages of their labor. An urgent plea has been made to the National Congress for the establishment of United States Postal Savings Banks. The bill which was before Congress, under the title of "A Bill to Establish a Postal Savings Depository as a Branch of the Post Office Department," it is hoped will be enacted into a law. We believe it will provide complete security for small savings. The money will be made safe beyond the possibility of being lost, so long as the Government of the United States shall endure.

It is evident that where the safety of the accumulated savings of the wage-worker cannot be assured the temptation to thoughtless expenditure is stimulated by the consideration that all may be lost if some present gratification is not grasped.

An interesting programme for the session of the Summer Institute at Martha's Vineyard has been issued. The session will begin on the 11th of Seventh month, and continue five weeks. One of the departments of instruction is that of Physics and Moral Training, which will be in charge of our friend, Henry R. Russell, of Deptford School, Woodbury, N. J. Information concerning this department, or the general work of the Institute, can no doubt be obtained of him.

We regret to have omitted to give, last week, some reference to the work of that worthy institution, the Woman's Hospital, of Philadelphia, with particular reference to its "donation day," which occurred on the 16th inst. During 1886, 291 patients were received in the hospital, 733 were attended at their homes, and 3,857 were treated in the dispensary. In an appeal for aid, addressed to "all interested in sick and suffering women," the managers state: "More than one-half of the patients are received gratuitously, and for their support they are mainly dependent upon voluntary contributions. They therefore earnestly solicit money, coal, flour, groceries, provisions of all kinds, vegetables, fresh or canned; sheeting and blankets for single beds, women's underclothing, wrappers and bed gowns, infants' clothing, or the material; small bottles for the dispensary, old muslin and linen." The treasurer of the corporation is Rachel C. Bunting, 1918 N. Thirteenth street, to whom donations of money may be sent.

MARRIAGES.

COLE - KIRBY. On Fourth day, Third month 24, 1887, under the care of Pilesgrove Monthly Meeting of Friends, N. J., at the residence of the bride's parents, Cooper Cole, son of William M. and Lydia Cole, and Ida, daughter of Jacob and Mary Ann Kirby, near Harrisonville, Gloucester county, N. J.

HOUGH - HALLOWELL. In Ambler, Pa., Third month 16th, 1887, with the approbation of Horsham Monthly Meeting of Friends, Dr. Charles Basher Hough and Mary Paul Hallowell, M. D., both of Montgomery Co., Pa.

MOORE - BORTON. On Fourth day, the 24 of Third month, 1887, under the care of Piles Grove Monthly Meeting of Friends, N. J., at the residence of the parents, C. French Moore, son of Martha and the late William Moore, and Mary Ella, daughter of Edwin L. and Emily Borton and granddaughter of Mary E. and the late Samuel Borton, of Woodstown, N. J.

DEATHS.

BANCROFT. - At Haddonfield, N. J., Third month 5th, Rebecca Worrell, wife of Harvey Bancroft, in her 72d year, a member of the Monthly Meeting of Friends of Philadelphia.

DARLINGTON. - Third month 9th, at West Chester, Pa., Mary Lewis, daughter of Stephen P. and Josephine L. Darlington.

DECOL. - At the residence of her brother-in-law, Joseph

Horner, Medford, N. J., Abigail Decon, in her 78th year, a member of Medford Monthly Meeting.

FELL. - At Buckingham, Pa., Third month 11th, Joseph Fell, aged 83, father of Judge D. Newlin Fell, of Philadelphia.

GACHEL. - Suddenly on First-day morning, Third month 13th, Francis Read Gatchel, son of the late Joseph Gatchel, aged 63 years, 2 months; a member of the Monthly Meeting of Friends of Philadelphia.

JONES. - In Germantown, Third month 10th, 1887, Ann, widow of the late Charles Jones, in the 96th year of her age; a member of the Monthly Meeting of Friends held at Green St., Phila. Interment at Abington. She was permitted to live with her husband 68 years.

LUKENS. - On the morning of Third month 9th, after a short illness, Mary P., wife of Abram C. Lukens, of Chester township, Delaware county, Pa., aged 72. Interment at Haverford.

MORRIS. - Second month 24th, 1887, in Horsham township, Pa., Phebe A. Morris, wife of Silas C. Morris, in the 37th year of her age; a member with Friends. Interment at Plymouth.

RIDGWAY. - On Second day morning, Third month 7th, Thomas Ridgway, in his 90th year; a member of the Monthly Meeting of Friends of Philadelphia.

He was son of John Ridgway, of Monmouth Co., N. J., and a brother of the late Andrew C. Ridgway, an approved minister, concerning whom a memorial was adopted. After leaving Westtown Boarding-school at the age of 13, he entered a commission-house in Philadelphia, where his uncle, the late Jacob Ridgway, was established in a successful business. At the age of 19, Thomas united with an older brother in business, and with other partners continued to be successful, till 1850, when he retired, having secured a competency. In the following year he was elected President of the Girard Life & Trust Co., which place he held till 1883. In 1821 he married Sarah Pancoast, who survives him. He was interested in public institutions, such as the Apprentices' Library, of which he was long a manager. He was one of the Board of Visitors at the Eastern Penitentiary, Secretary in earlier life of the Pennsylvania Abolition Society, and one of the public school directors, and was always willing to aid in benevolent movements. He was Treasurer of the monthly meeting of which he was a member for many years, and one of its Committee on Property, and for a long time interested in Friends' Library of which he was Secretary. Although a man in affluent circumstances, he continued simple in his manners, friendly with all, and ready to help with his counsel and means those who were striving to make a livelihood.

He was a firm believer in the "Sermon on the Mount," endeavoring to practice the doctrines so beautifully set forth therein.

His health had been remarkably good through a long life, and he was but a few days confined to his room when the pale messenger found him waiting. J. M. T., Jr.

SPENCER. - On the 8th of First month, 1887, after a short illness, Susan W. Spencer, wife of Pennock Spencer, aged 41 years 9 months and 20 days. A member of New Garden Monthly Meeting.

A spirit of loving kindness always attended this dear friend; a devoted and loving wife; a fond mother; and for several years endeavoring to be a consistent attender and worker in the meeting and First-day school; thoughtful towards others, if she could not attend she was always willing to do something to assist or encourage others to be there, believing it to be a reasonable duty. Being of a happy and cheerful disposition she was ever ready to do some kind act for those around her, drawing those who might be

far off close to her; yet boasting nothing, all was done in meekness asking only to be found doing the will of our Heavenly Father.

TYLER. At Greenwich, N. J., Eleventh month 23d, 1886, Ann P. Tyler, wife of John Tyler, aged 65 years, 9 months, 24 days, a member of Greenwich Monthly Meeting of Friends.

EDUCATIONAL.

THE FIRST AND LAST FIFTEEN MINUTES OF THE SCHOOL DAY.¹

WERE I to address a class of young men and women about to enter upon their work in the school room, I should desire to speak to them for a few minutes most urgently upon the proper use of the first and last fifteen minutes of the school day. I should urge upon them its importance, and perhaps call their attention to the old saying that "Well begun is half done." I would, of course, tell them how ready their pupils will be to measure their teacher's abilities and powers, and to make comparisons; this takes place every day. That it is the teacher's duty to do all in his power to have the comparisons decidedly in his favor need not be said. But to those of our teachers who know of all this by experience we shall try to set forth the importance of our faithfulness at these periods, and urge upon them a self examination whether they are careful and painstaking in this their every-day duty.

The first aim for every teacher to set before him—and I desire to emphasize it—is to make his school a unit, make it a body which will work together as one person, and not have it a collection of bodies with very little attraction among the parts. There must be a unanimity and a common interest among the pupils. All personal and class feelings must be made second to the general sentiment of the school. The teacher must place himself at the head and in the lead; in every way he must show that his interests are his pupils' interests. Unless this point is made in the beginning the school will soon be beyond the teacher's control and will continue as an organization only so long as external force can hold its clashing elements together. Imagine a school in such a plight—every one pulling in his own direction! Could a person be in a more unhappy place than at the head of such a body? Class interests naturally form by the regular association of the children in groups for class purposes, as also by the common impulse to excel which always unites individuals which have a common goal to be gained by all. Thus we find the class feeling often very strong, and young people soon learn to pride themselves as members of a particular class. As the school is necessarily composed of many classes, similar methods must be adopted to unify it and arouse the same feeling of loyalty and pride. Hence we should have some frequent exercises in which the school as a body will be occupied. The opening and closing minutes of the day at once suggest the time,—a very important factor in this subject. At these periods we should try to give what will both interest and profit the pupils; also what is not given to them

regularly in their classes. Variety is the spice of life, it is said; certainly it is true with little folks.

With this to guide us we shall find considerable work we can do in the first and last fifteen minutes of the day. First and foremost among those things which we do not uniformly give in the class room is religious and moral instruction.

In one sense every lesson in history, grammar and arithmetic, together with the every-day life of the teacher is, or should be, a practical lesson in ethics; this has its influence. Yet the principles underlying right actions must be explained and taught; they must be so impressed that the child shall not only have the example but also the principle; his teacher is not always at hand to guide him. Like the clock he must have the "mainspring in himself to make him tick." Consequently we feel the need of a set time for religious and moral instruction. We must at once commence to cultivate a love for truth and all the Christian virtues, an abhorrence for everything evil, so that we may have the united sentiment of the school as a body for the right, and decidedly against wrong. This will of necessity be a powerful influence upon each individual member.

While we believe in personal counsel and advice, in the private reproof of error, yet we know that very often a fault is best corrected and most effectively by a simple lesson forcibly presented to the school, from which the individual will make his own application and be spared the humiliation of a personal reproof. This instruction is the most delicate of all that falls to a teacher's lot, and requires all the skill and judgment the teacher has at his command. An attractive dress is never out of place—especially with children—so these lessons should be clothed in best apparel.

It requires one kind of preparation on the teacher's part to teach the class in arithmetic and grammar in such a manner as will satisfy himself, his pupils, and their parents. It may take time and study to make plain those things we call useful. But when we undertake to train a child in those things so essential to character, which influences his welfare now and hereafter, what shall we say of the preparation? We say that a teacher successful in the classroom is a born teacher; shall we not say that a teacher who can stand before his school as did Thomas Arnold at Rugby, whose face was radiant with love, shall we not say such a one must not only be born but called to the work?

Have ever such thoughts flashed across your mind? Have you ever felt the responsibility of the opening exercises? Have you felt your own nothingness and inability to take charge of them? Or as you have looked into the bright, intelligent faces of the boys and girls before you have you not breathed a prayer to your Heavenly Father for His guidance and that His Spirit would be with teacher and pupil during that day? A prayer should ascend for each day's blessing. We live one day at a time and we must ask for our daily bread. A sense of our own unworthiness comes over us often, as we contemplate the responsibility of the teacher, and the importance of using the few moments immediately following the assembling hour.

¹An Essay read at the 6th National Conference, 14th and Race Sts., Philadelphia, Third month 30th, 1887.

But what can we do for the child in these few moments? He comes to us with his ideas of right and wrong but crude ones; these ideas must be developed to keep pace with his growth in other directions; otherwise we do not have a full development. He must learn to love truth for truth's sake; to dislike dishonesty as he would anything deformed. Love, not fear, is the first lesson. Why and how must be shown as in everything which calls forth the interrogative. The incidents of the school day will often afford abundant material to point a moral.

The particular form this instruction should take must be left to the individual teacher and must be modified by the ages of the pupils. How much of it is altogether *form*? How many satisfy themselves and their consciences with a monotonous or spiritless reading of a few Proverbs, a Psalm, a portion from the Gospel, in fact with the passage nearest to hand after the bell rings and the Bible is opened; they can have the machine,—for such is their school,—moving in three minutes, and are contented. Am I overdrawn the picture? I think not.

We would urge upon your attention the teacher's duty in the preparation for such exercises.

It does not begin at the school house. It is in the prayerful seeking after truth when the Bible is read in the quiet of the chamber. Would there were more Bible students among our teachers! To many it is indeed a closed book. To the pupils, the personal presence, the cheerful face the voice and expression of the teacher as he stands before them are influences which guide their actions and thoughts, and should be estimated of highest importance.

How often have we listened to teachers who blundered through some of the finest passages of the Bible, those which, expressing the most sublime principles, stand as gems of literature and examples of forcible thought.

Ours are distinctively Friends' schools, and established for a special purpose. In connection with our religious instruction is it not also our duty to say something of the views of Friends and their customs? The children should be told often of the manner and object of conducting Friends' meetings; of the silence and the waiting; of our views of individual responsibility and accountability; of personal worship. God must be worshipped in spirit and in truth.

Is the value of a few minutes of quiet worship daily ever spoken of? Is it not well to have a moment of silence at the opening of the school before anything is said or done?

At this hour also can be properly taught our views upon Peace, War, and Temperance, the taking of oaths and other teachings in which the Society has always held advanced views. Many, yes, almost all, other denominations are now heartily in sympathy with us, and it is certainly our duty and privilege to educate the rising generation to love peace rather than war, to use temperance in all things, and to practice all that is taught in that beautiful command, "Love thy neighbor as thyself."

In our own practical way we insist upon memory exercises in our opening of school. Yet we try to do this without making it distasteful to the children.

Boys and girls are very fond of concert exercises and repeating after the teacher the portions he reads. In this way, with the teacher leading them and learning and reciting with them, they readily learn anything he may select, and will surprise themselves and their teacher in the excellent manner in which they do this. In a short time by naming the chapter and book the teacher will find that the school can recite any portion they have learned. Sometimes we have our class each morning to be prepared with a text for each member of the class, and to be recited in regular order; or have boys and girls to learn verse about and have responsive exercises. Thus can Scripture teaching be made both valuable and pleasing.

Only in exceptional cases should all of our fifteen minutes be consumed in the religious instruction. Nor can it from its nature be regulated by minutes and seconds, or by any regulation plan or method. It is something which the occasion itself will govern. There will be a few moments left for other things which come under our general rule as "instruction not given in class room." Continuing with our memory exercises—and supposing that at the time we are not using it in connection with Bible instruction—we take up standard poems and learn them as a whole. We commence with shorter ones and lead on to poems of greater length. We are storing the minds of the children with food for thought in future years and means of much pleasure and delight as long as they live. Whittier's "The Eternal Goodness," Longfellow's "Psalm of Life," and Lowell's "So Beautiful" are beautiful poems and illustrate the character of our selections.

After we have made our selection, have read it as a whole, have explained its meaning or drawn forth explanations from the children by questions,—a most interesting exercise,—we commence to have portions either by concert or by having stanzas written on the boards daily to be learned by the following morning, or at the close of the school in the afternoon of the same day; a few moments will suffice to recite it. Greater interest will be taken in a work which must be carried on in successive mornings through the month. We found in taking "The Rime of the Ancient Mariner" that such interest was aroused among the pupils that they would look forward with much pleasure to the exercise of the coming day. The reading of a biographical sketch, an account of travel or exploration, continued by the teacher will also create an interest in good reading among the children, as well as accomplish the other objects set forth in this paper.

In our own school days we recall with pleasure the years spent in the grade of a teacher who had, as it was called, the "banner room" for attendance and punctuality, because she took so much pains to have something of special interest every morning. It usually was something which took several mornings to complete. Those who were late or absent knew that they had lost a great deal. We might also add she had the best disciplined and most wide-awake set of pupils in a large building, which contained five hundred children.

But a certain amount of variety in subjects is im-

portant to hold the interest. The field is a wide one, and we can select from biography, science, history, and language. By devoting five or six minutes each morning to any of these subjects we shall be surprised ourselves at the end of the year at the amount of valuable information the pupils have obtained and made their own. They have also learned how to look for things and have acquired an ability in answering as well as asking questions.

In the line of history a few mornings given to the studying of our form of government will soon show that all know something of our state and national form of government, but do not know the names of many of the offices and officers, and very little of how they are elected. The subject of government will in itself be interesting; boys and girls will soon see the necessity for it and what are some of the duties of each one to the government. The subject of elections can be illustrated easily, and how the various officers are elected can be explained. Questions written on the board requiring answers will give the pupils interesting employment; it will also afford them pleasure to be present to answer or at least to be among the number who can indicate that they know. Though many of the pupils may not study "Civil Government" as it is termed, never reaching it in the course, yet they will be better fitted for their duties as voters for having been present at the morning exercises.

In the same manner the spring time, with its flowers and leaves, will be the season to encourage the study of botany, and to learn the names of the flowers which grow wild in the neighborhood. The moths, butterflies, insects, birds, snails, frogs, and fish will all contribute to their entertainment and instruction, if the teacher will only avail himself of his opportunities.

Thus we have endeavored to employ profitably the fifteen minutes at the opening of the school, and have tried to make it as attractive and instructive as possible to the boys and girls. In this our aim has been also to get control of the school, that the discipline may be made easier; to attract punctual and regular attendance. But for the last fifteen minutes there remain a few words to be said. The day is behind us; teachers and pupils prepare to separate. Each day should be as complete as possible, nothing should be left open which can be closed; nothing be carried over to cause trouble the following day which can be settled this. The work of to-day must be easily re-umed to-morrow. At this time especially, and in a few moments, neatness, tidiness, and orderly arrangement of books and slates should be attended to. If roll call comes at this time, absolute order and promptness should be insisted upon.

The teacher will in a few moments discover whether his school is in good spirit and comparatively fresh after the day's work, or whether it is spiritless and wearied.

If in the former condition, the indications are good; but if in the latter, something must be done at once to change the state of feeling, and the causes of the trouble must be ascertained and remedied.

The children must leave the room not worn out

and dejected, but with the feeling that they can yet do another half day's work if necessary, and also devote a great deal of energy at home in play. School thus will be an attractive place.

The troubles of the day should not be often referred to at closing time, but rather something pleasant and cheerful said. With younger pupils some short exercises apart from the lessons will do much in keeping the desired harmony in the school.

Above all, whatever the condition of the school, the teacher must preserve to the children an unruffled and serene disposition, and though somewhat worn by the many perplexities of the day he must cheerfully and pleasantly speak to them. After having noticed that something is wrong, or that there is discord, in investigating for the cause, it is well to look for it outside of the pupils.

Perhaps it is in the teacher, and he sees himself reflected in his restless children. One or more of the laws of health may have been violated on his part. Or their cause may be found in the ill-ventilated room—a fruitful source of evil and one easily remedied.

The trouble, of course, may be among the pupils themselves, in which case the professional skill and experience of the teacher will suggest the remedy.

Happy is the teacher who does not neglect the little things which accompany the opening and closing of the school and whose pupils greet him with a happy good morning and leave him with a pleasant good night.

ISAAC T. JOHNSON.

FIRST-DAY SCHOOLS.

MEETING OF PHILADELPHIA UNION.

PHILADELPHIA First-day School Union was held at Girard Avenue Meeting-house on the 11th inst. Written or verbal reports were received from most of the schools. Green street, though a little larger, from lack of teachers is not as flourishing as formerly. Race street has been well attended, considering that some stormy days have tended to lessen the average. The general exercise on the first First-day of each month is an interesting feature. On the other weeks the time is too short for the class instruction, but how to remedy it is a question that has claimed serious consideration. The meetings of the Monthly Meeting's Committee and teachers for the consideration of the Lesson Leaves is considered beneficial.

West Philadelphia had 70 on the roll, average about 50. They have 6 classes, and have enlarged their library, which now contains about 500 volumes. Frankford averaged in First and Second months 82. All their 13 classes use the Lesson Leaves. Girard Avenue has 18 classes, with an average in Second month of 143, and is in a prosperous condition, but with more space could be materially enlarged and benefited. Fair Hill has averaged 53 the past three months. The meeting now convening at 3½ p. m. gives them more time for class work. Their teachers' meetings are found very serviceable.

A written report was read concerning First-day morning meeting at Friends' Mission, which shows a small increase in attendance. If there were more interest manifested by Friends and especially minister-

ing Friends to visit it, a much more favorable report might be expected. The First-day school, instead of dropping off after the holidays has shown a tendency to increase, and there are more boys than ever before, and these show a disposition to attend both it and the Third-day night meeting. The average has been 75. The Savings Bank works satisfactorily, and 32 accounts have been opened. The change in the manner of conducting the Third-day night meeting has not worked as well as had been expected, and next season a return to the former plan may be decided on. Many of the lads are quite regular in attendance, and are interested. The temperance meeting on fifth-day night has averaged 87 and a fraction. Often there are as many present as the room can hold. Pie and milk are handed round at the close (costing about the same as advertising). There is evidence of good having been effected, but the participation of a larger number of those interested in this cause would be serviceable. The sewing school has averaged 62.

During the consideration of the several reports remarks were made by a number of interested workers on various matters connected with the cause. A committee was appointed to arrange for the annual Children's Meeting, at which it is hoped several of the country schools, as well as city, will be represented. Adjourned to usual time in 6th month at Green street Meeting-house.

NEWS OF FRIENDS.

—We learn from *Young Friends' Review* that Isaac Wilson, of Bloomfield, Canada, expected to leave home on the 5th inst., "to attend meetings in New York City and vicinity."

—At the meeting of Yonge Street Monthly Meeting, Canada, in First month, a report says: "On entering upon church matters our hearts were cheered with the encouraging minute from Schomberg Preparative, containing the names of twelve persons, five minors, wishing to become members of our Monthly. It awakened the response that 'truly the Lord is in this movement.' Our friend Isaac Wilson paid us a visit in Gospel love. It was the writer's privilege to attend five meetings in various places where his lot was cast. The evening before we parted with our friend more than thirty met him at the home of Esther Dennis, Newmarket, where we spent a few hours in a social and profitable way. Our friends, James Armitage and wife, of Pickering, and J. W. Hughes and wife, of Parkdale, added much to the interest and exercises of the evening."

—At Purchase Quarterly Meeting, on the 2d and 3rd of Second month, S. P. Gardner, of Farmington, was present, engaged in the ministry. A memorial prepared by Chappaqua Monthly Meeting for our valued friend, Moses Pierce, who departed this life Fourth month 30th, 1886, aged 70 years, was read and approved.

SWARTHMORE NOTES.

—Prof. Wm. P. Holcomb has purchased of Charles G. Ogden a new house adjoining the college grounds on the east, and will soon move into it from his present home in Philadelphia.

—An unusual number of neighbors and friends attended the meeting on First-day morning and Joseph Powell and Lewis Palmer appeared in the ministry.

—Several of the Alumni are expected to take their second degrees at the coming commencement in the Sixth month, and still more the following year.

—The new entries continue to be principally those who expect to enter one of the college classes. The prospect is good for the coming year.

—The members of the Senior Class gave a reception, on Seventh-day evening, to the members of their associate—the Sophomore—Class, and a very pleasant evening was spent.

APPEALS AGAINST WAR.

UNDER date of Second month 4, the Representative Committee of the Society of Friends in Great Britain issued an appeal against "the vast military preparations made by the nations of Europe," which, as they remark, are "so calculated to bring about a war, the consequences of which none can foresee." They add that: "We have been led seriously to ask, 'Are the churches of Christ faithfully using their influence to abate the war spirit at home and abroad?'"

We make the following extract from the address of the Universal Peace Union. (Alfred H. Love, President), to Congress and the people of the United States:

"The isolated position and the settled policy of this country not to form entangling alliances render it impolitic if it be not indeed impossible for us ever to keep pace with European nations in the expensive forms of warfare, and the attempt to imitate where we cannot and ought not to excel, will never in any respect redound to the honor and glory of this country. Our position and policy, wisely handed down by the revered fathers of the Republic, enable us, fortunately, to excel all other nations in the arts of peace, and we can set the example of a higher civilization such as will harmonize with Republican simplicity, humanity and Christianity. This country has the power to command the respect rather than incur the enmity of other nations. The position of a nation that will desire only justice from other nations and is always willing to concede it to them, is much stronger than that of a nation that depends on the strength of its armaments to enforce tyrannical mandates. In such a position the whole moral and religious elements of the country will unite. These elements appealing to the same elements in other nations would render war with any nation not only improbable but well nigh impossible. No country, whatever its form of government, can long prosecute a war when opposed by the moral sense of its own people. In this position we have, as a nation, a grand opportunity to lead all other nations, but in the matter of military appliances for human slaughter and despotic coercion we have no desire to excel, taking care that other nations do not lead us into the extravagant follies that have made them the abodes of the most abject poverty on the one hand and of pampered luxury on the other."

FRIENDS' CIRCLE OF BALTIMORE.

A CORRESPONDENT, "Occasional," writes that the meetings of the Friends' Circle of Baltimore have been of much interest this winter. On the evening of Second month 16th, a large gathering at the house of John Russell, discussed the subject of the attendance or non-attendance of mid-week meetings. It was felt that while many are unavoidably absent at these gatherings, others appear in deference to them, evidently not feeling any obligation to be present. A cause assigned for the lax attendance is the change in the mode of doing business; but this reason applies more to the city than to the country, while the neglect is as marked in the country as in city meetings. Some Friends believed the change of location now expected will have a beneficial effect.* Others feared that a revival from such a cause cannot be permanent. The feeling was hinted that more of the trial and the faithful cross-bearing of earlier times would be favorable to growth in the spiritual life, and that with more faithfulness would come more of spiritual blessing. "Paul may plant and Apollos water," but to God is the increase due. It is needful to cultivate love of each other and to manifest that personal interest for one another that will cement the body into a oneness favorable to the best life. Let none fail to find loving recognition, and be allowed to feel overlooked. It is said that some drift away because of a sense of being neglected, and are gathered into other communions where a more receptive, hospitable spirit prevails.

"To know ourselves diseased is half our cure." If these Friends, especially the youth, feel these things, they should in a simple, hearty way seek to correct what may be amiss among themselves. All should be mindful of individual responsibility—seeking how each may help to promote the right and help others, rather than to claim too much for selfish advantage. "What can we do for others and for the general good?" is in a better spirit than "What are Friends going to do for me?" We must be receptive and helpful, too, if we would promote the growth of our religious meetings. If we might know as of old what it is to be real seekers after spiritual realities, surely it may be realized as ever that those who seek shall find, and that to those who knock the door is opened. "Truth shall spring up out of the earth; and righteousness shall look down from heaven," said the Psalmist of old, and thus shows the divine order of progression as it is typified by the flower of the garden. Truth springs up toward the heavenly gifts, the rain and the sunbeam, and then comes the growth, the blooming, and the fruition.

TRUST.

The grass withereth, the flower fadeth; but the word of God shall stand for ever.—Isaiah 40: 8.

Trust in the Lord when temptations beset thee,
Turn to thy Saviour when trials press hard;
Though hid for a season he will not forget thee;
Christian, turn inward, and trust in the Lord.

Flee to the rock, in thy frailty, thy weakness;
'Tis as a covert to shield from the blast;

Adore in submission and triumph in meekness,
Hope for the future, repent for the past.

His mercies are e'en as the free rolling ocean,
Expanded beyond what frail mortals can know;
His judgments compare to the river, whose motion,
Confined to its banks, is restricted and slow.

Trust in the Lord in thy mourning and sorrow,
Turn to Jehovah when trials assail,
Lean on the arm of His strength; thou mayest borrow
Strength to support thee, and faith to prevail.

HOME GIRLS.

The girls that are wanted are good girls,
Good from the heart to the lips;
Pure as the lily is white and pure
From its heart to its sweet leaf tips.

The girls that are wanted are home girls
Girls that are mother's right hand,
That fathers and brothers can trust to,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folk,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile or soft word
The wrath of the household away.

The girls that are wanted are girls of sense,
Whom fashion can never deceive,
Who can follow whatever is pretty,
And dare what is truly to leave.

The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts;
They are wanted for mothers and wives;
Wanted to cradle in loving arms
The strongest and frailest of lives.

The clever, the witty, the brilliant girl,
They are very few, understand;
But, oh! for the wise, loving home girls,
There's a constant and steady demand.

—Selected.

EPIGRAMS.

A KIND WORD.

A KIND word often so endears
It echoes sweetly through the years,
Forgotten by the tongue that spoke,
Remembered by the heart it woke.

CURIOSITY.

Watching the bees, he oft is stung
Who o'er the hive too close his head has hung,
So, too, and righteously, he fares
Who thrusts himself in other folks' affairs.

IMAGINATION.

Oft our imagination brings
Such pleasant things to view,
We told them in our memories,
And love to think them true.

—GEORGE BIRDSEY.

BOTANIZING ON MOUNT KILIMA-NJARO.

FROM "The Kilima-njaro Expedition," by H. H. Johnston, we have selected the following bits of description. Kilima-njaro (pronounced Killy-manjaharo) "is the name currently given to a huge mountain mass in Eastern Africa, consisting of two giant peaks and many lesser ones, situated below the third parallel south of the equator." The highest peak, Kibo, is 18,800 feet above the sea, and the other, Kinawenzi, about 16,250. Six months were spent upon these slopes by Mr. Johnston in exploration.

"Hitherto, our track had led through thick bush, with every view of the surrounding country shut out. Now, we had entered a clearing near to cultivation; and nothing impeded our view. Northwards, the vast mass of the mountain stretched upwards into the heavens, its twin peaks shrouded in heavy cumulus clouds: the billowy swell of hill upon hill and ridge succeeding ridge was a deep sullen blue under the heavy shadow of lowering cumuli. Then came a few lines of dark purple-green forest, still in shade; and in the middle distance, where the sunlight broke upon the scene, the gentle, rounded hills gleamed out against the sombre background with their groves of emerald-green bananas, marking the commencement of the cultivated zone. Nearer to us succeeded deep ravines with thread like cascades, clumps of tidy forest,—just a few tall trees left growing out of religious veneration,—smooth, sunny downs whereon flocks of goats were grazing, patches of freshly tilled soil, cultivated fields, hedge-lined lanes, and, lastly, the red denuded soil, the No man's Land, the Pisgah, on which we were standing to gaze on this Promised Land, toward which for thirteen days we had been toiling through the wilderness. . .

"After a further ascent, I arrived on the summit of a rounded hill which considerably o'ertops its fellows for miles around, and offers views of unexampled magnificence in all this lovely country. To the north, without a single intervening cloud, rises Kilima-njaro, the whole central ridge and both the peaks completely visible. The eye rests irresistibly on the splendid snowy dome of Kibo, absolute in whiteness under the glare of the vertical sun, with a few faint purplish blots, like the crater-shadows on the moon's face, coming out where the bare rock breaks through the snow; and then in the few hollows, gaps, or crevasses tender, cool shadows of pale blue break somewhat the dazzling effect of unsullied white. Below the snow cap of Kibo lies a great stretch of purple moorland, broken up dully into ravines, cliffs, hillocks, and ridges by shadows of deeper tint. . . . To the right of the snowy dome, a ridge nearly horizontal reaches to the sister and minor peak, the jagged Kinawenzi, which has merely patches and streaks of snow resting amid its strange black peaks and pinnacles. The background to the entire scene is a sky of intense blue, which is almost free from cloud save for a few vaporous cumuli lying behind the centre ridge of the mountain. In the middle distance are grandly swelling, rolling hills, magnificently wooded, with, in some cases, a forest growth so uniform that, looking down on it from a height, its surface is like rich green velvet pile. Here and

there, but rarely, on the hillside there are open patches of land, covered with short turf or bracken.

"At about 5,400 feet, we quitted the last signs of cultivation, and consequently missed the familiar runnels of water which, in the inhabited country, intersect the land every few yards. The surrounding scenery was now charmingly soft and pretty, so exactly like Devonshire hills and coombes in general aspect that I need not give it a more detailed description. At 6,000 feet, we halted for a brief rest. . . . The wild flowers were beautiful. Parasitic begonias trailed their lovely pink bells in long festoons; magenta-colored balsams gleamed along the fern-fronds; and every now and then we would come across clumps of crimson and salmon-tinted gladioli that provoked expressions of admiration even from my followers, whose eyes were caught with the rich displays of color. The tree-trunks, even to the minor branches, were densely hung with moss, orchilla-lichen, or delicate epiphytic ferns. Other species of ferns grew luxuriantly at the side of the path, some of them actually British in their extended range. There were polypodies, holly ferns, bracken, maiden-hair, identical apparently.—I have since found at Kew they were actually the same,—with those we know in England. Unfamiliar, though, to our English scenes were the magnificent tree-ferns which rose grandly above the dense undergrowth, with fronds of a shiny bluish-green, wherever the pale green light of the forest fell athwart their downy leaflets or silky stems. At a greater altitude than 8,000 feet these tree-ferns were rarely met with."

RELIGION IN THE TENNESSEE MOUNTAINS.

THE religious element in the Tennessee Mountains is almost entirely composed of Methodists and Baptists. Of the former, the northern branch of the church predominates, while in the latter denomination, the Missionaries and Hard Shells, or Primitives, alternate through the different sections in a more equal proportion.

Like the small states of ancient Greece, the excluding mountain walls of this region tend to render the intercommunication of different settlements scant and irregular, and, as a consequence, neighborhoods only a few miles apart are often more completely separated, socially, than Boston from New York. From a community of Methodists a five-mile walk will perhaps bring you into a neighborhood of uncompromising Baptists. There are, here and there, a few Campbellites and Cumberland Presbyterians. To the mind of the average mountaineer an Episcopalian would be a kind of religious curiosity, while the Roman Catholics vaguely suggest the Scarlet Woman of Babylon and other kindred prophetic allusions. They are great sticklers for the formalities of their church discipline and worship, and are very apt to indulge in pulpit animadversions upon points wherein the two prevailing denominations differ, both doctrinal and ceremonial. Yet this does not prevent them from working amicably together during the autumn season of protracted meetings, which is the period usually set apart throughout the

mountains for a grand onslaught upon sinners and the domain of Satan.

A mountaineer never attends church. He is in local parlance—"forever a-goin' to meetin'." The "meetin'-house" is sometimes dignified as a "church-house," but not often. The social suggestions centering around the word "meetin'" are dear to his heart, for the little log "meetin'-house" is really the centre of his social as well as religious life. Like the negro, he goes to "meetin'" fully as much to enjoy himself as to worship or to be edified.

Owing to the rough character of the country and the scarcity of good roads, the people do not visit each other much, unless among their own "kinfolks." The religious element also frowns sternly upon any form of social gayety unconnected with church affairs. A Sunday-school picnic, or "march," is about the only kind of diversion considered strictly proper for the young, except an occasional singing school. Dancing, or games of any kind, are so strongly reprobated as to be supposed to evince a taste for other sins still more equivocal in their nature and practice. In consequence, the Sabbath is looked upon by old and young as a day of pleasure as well as of worship.

—William Perry Brown, in *Broadway Magazine*.

FAITH HEALING.

THE *Century* for Third month has two articles on faith-cure—one *pro*, the other *con*. From the latter, by Dr. Buckley, we quote as follows: "Families have been broken up by the doctrine taught in some of the leading faith-homes that Friends who do not believe this truth are to be separated from because of the weakening effect of their disbelief upon faith, and a most heartrending letter has reached me from a gentleman whose mother and sister are now residing in a faith-institution not far from this city, refusing all intercourse with their friends, and neglecting the most obvious duties of life.

"Certain advocates of faith-healing and faith-homes have influenced women to leave their husbands and parents and reside in the homes, and have persuaded them to give thousands of dollars for their purposes, on the ground that 'the Lord had need of the money.'

"This system is connected with every other superstition. The Bible is used as a book of magic. Many open it at random, expecting to be guided by the first passage that they see, as Peter was told to open the mouth of the first fish that came up and he would find in it a piece of money. A missionary of high standing with whom I am acquainted was cured of this form of superstition by consulting the Bible on an important matter of Christian duty, and the passage that met his gaze was, 'Hell from beneath is moved to meet thee at thy coming.' Paganism can produce nothing more superstitious than this, though many other Christians, instead of 'searching the Scriptures,' still try to use the Bible as a divining rod.

"It feeds upon impressions, makes great use of dreams and signs and statements foreign to truth and pernicious in their influence. A young lady long ill was visited by a minister who prayed with her, and

in great joy arose from his knees and said, 'Jennie, you are sure to recover. Dismiss all fear. *The Lord has revealed it to me.*' Soon after, physicians in consultation decided that she had cancer of the stomach, of which she subsequently died. The person who had received the impression that she would recover, when met by the pastor of the family, said, 'Jennie will certainly get well. The Lord will raise her up. He has revealed it to me.' 'Well,' said the minister, 'she has not the nervous disease she had some years ago. The physicians have decided that she has cancer of the stomach.' 'Oh, well,' was the reply, 'if that is the case, she is sure to die.'

"A family living in the city of St. Louis had a daughter who was very ill. The members of this family were well acquainted with one of the leading advocates of faith-healing in the East, who made her case a subject of prayer, and wrote her a letter declaring that she would certainly be cured, and the Lord had revealed it to him. The letter arrived in St. Louis one day after her death.

"These are cases taken not from the operation of recognized fanatics, but from those of leading lights in this *ignis fatuus* movement.

"It is a means of obtaining money under false pretences. Some who promulgate these views are honest, but underneath their proceedings runs a subtle sophistry. They establish institutions which they call faith-homes, declaring that they are supported entirely by faith, and that they use no means to make their work known or to persuade persons to contribute. Meanwhile they advertise their work and institutions in every possible way, publishing reports in which, though in many instance wanting in business accuracy, they exhibit the most cunning wisdom of the children of this world."

THERE can be no high type of character which is not the outcome of life's changes and vicissitudes; which has not been disciplined by adversity and affliction. The human soul is purified and exalted by trial and grief. Life itself has a new charm for him who has trod its depths as well as its heights. The keenness of our suffering increases the intensity of our joy. Therefore it is a beautiful thought in Swedenborg when he tells us that the very angels of God have their periods of alternation, and are sometimes plunged in darkness for a season that they may afterward comprehend the light better. Yes, there is a meaning in tears, a discipline in darkness, and "our griefs are our glory." Therefore, when your dearest hopes are disappointed, when your faith in man is tried by bitterest ingratitude, when your loved one dies, or you are cast on the bed of sickness,—oh, do not despair! for these are the divine processes by which your nobler self is developed, by which the crude bulion of your nature, purified in the flames of tribulation, is freshly minted with the image and super-scription of a perfect man.—J. C. CHARLES W. WENTZ.

HE who believes in goodness has the essence of all faith. He is a man "of cheerful yesterdays and confident to-morrows." —JAMES FIFTEMAN CLARKE.

UNCLE ESEK'S WISDOM.

We stand in our own sunshine oftener than others do.

It is the little things that are the most wonderful and difficult; it is possible for human enterprise to make a mountain, but impossible for it to make an oyster.

There is nothing so necessary as necessity; without it, mankind would have ceased to exist ages ago.

The heart gets weary, but never gets old.

If a man is right, he can't be too radical; if wrong, he can't be too conservative.

The silent man may be overlooked now, but he will get a hearing by and by.

Method and dispatch govern the world.

You can outlive a slander in half the time you can outargue it.

—*Uncle Esek in The Centinel.*

Gleaming, drifting, whirling, sifting
Through the dark pine boughs one day,
Far from home, a thousand tiny,
Wind-swept snowflakes lost their way;
From such dainty freak and mirth,
Weary quite, they sank to earth.

Sad winds sighed there; sunbeams tried their
Smiles the wee things to awake,
Till, one glad morn, see uplifted
In a flower each wayward flake!
Fearless they 'neath stormy skies—
They're but snowflakes in disguise!

—MARION BOYD ALLEN, in *Cottage Hearth*.

It is past melancholy, and verges on despair, to reflect upon what is going on amongst ministers of religion, who are often but too intent upon the fopperies of religion to have heart and time for the substantial work intrusted to them—immersed in heart-breaking trash from which no sect is free; for here are fopperies of discipline, there fopperies of doctrine (still more dangerous, as it seems to me). And yet these words are resounding in their ears: "Pure religion and undefiled is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And the word "world," as Coleridge has well explained, is this order of things, the order of things you are in.—ARTHUR HELPS.

By whatever names men may call themselves or be called by others, all that they can do is to render their designations synonyms of whatsoever things are pure, honorable, and just; and then there can be no question of their being friends to Jesus.—WILLIAM H. FURNESS.

Be like the bird that, halting in her flight
Awhile, on boughs too slight,
Feels them give way beneath her, and yet sings,
Knowing that she hath wings.

—*Victor Hugo.*

Religious feeling is as much a verity as any other part of human consciousness, and against it, on its subjective side, the waves of science beat in vain.—PROF. TYNDALL.

NEWS AND OTHER GLEANINGS.

—The Stanley expedition for the relief of Emin Bey arrived at Simonstown, Cape of Good Hope, on the 8th instant.

—The Zenana Medical College of England, in its six years' history, has qualified and sent out seventy ladies as medical practitioners for mission fields.

—Prof. Seeley has given us some statistics recently—far more alarming than those of illiteracy. He shows that the ratios of insanity and idiocy in this country have been steadily increasing, as have also those of the deaf mute, and the blind. In 1850 we had one insane to every fourteen hundred and sixty-eight persons; in 1880 one to every six hundred and fifty-six, and the other figures are about in the same proportion. Allowing for a great difference in the skill and thoroughness of the census takers, there still remains enough to prove that the moral nature has not kept pace with the material advancement of our country.

—Mary Mann, the widow of Horace Mann, died on the 11th of last month, at Jamaica Plain, Mass. Although 80 years old at the time of her death, she retained an active interest in the outside world until the last. She was a daughter of Mr. Peabody, the father also of Miss Elizabeth Peabody and of the wife of Nathaniel Hawthorne. Mr. Peabody taught school at Andover for a number of years after his graduation from Dartmouth College, then moved to Cambridgeport, where his daughter Mary was born, and afterward settled in Salem as a physician. Mrs. Mann's union with her husband was a most happy one, and she was of much assistance to him in all his work for the cause of education. After his death she wrote his life, which was published in Boston in 1865. Eight years before this she had written a little volume on cookery, which she called "Christianity in the Kitchen." Mrs. Mann has also often written for various journals.—*Boston Post*.

—The celebrated engineer, James B. Eads, died on the 8th inst., of pneumonia at Nassau, N. P., aged 66 years. The great steel bridge crossing the Mississippi at St. Louis was built by the Keystone Bridge Company under his direction. The three spans which cross the river are each of them over 500 feet in length. About 2200 tons of steel and 3400 tons of iron were used in its construction, and its total cost was about \$10,000,000. It was publicly opened for travel July 4th, 1874, and was then pronounced by competent authority "the finest mechanical specimen of work in the world."

A still greater engineering feat was the deepening of the channel of the Mississippi River by means of the jetty system. This system was examined by the United States Engineers, and reported impracticable, but Eads was finally awarded a contract to apply his system to the South Pass of the Delta of the Mississippi, and engaged not to demand any pay unless a stable depth of twenty feet was had and maintained. The channel had two bars, one with a depth of eight feet, the other of fourteen feet. In the course of five years he had succeeded in forming a channel two hundred feet wide and twenty-six feet deep, with a central depth of thirty feet, which has since been maintained without dredging. The system has since been extended to other portions of the Mississippi.

Captain Eads's latest project was to build a ship railway across the Isthmus of Tehuantepec. This daring scheme proposed to build lifting docks near Minicitlan, on the Gulf of Mexico, and at Tehuantepec, on the Pacific Ocean, in Mexico, and to connect the two by a railway on which fully laden ships should be transported on railroad trucks adapted for the purpose. The plan met with much criticism from engineers, but a company has been formed

for its construction, and Captain Eads was engaged in prosecuting it industriously up to the time of his death. All the details of the plan were carefully marked out, but no progress has yet been made in its construction. *Exchange.*

The French have devised a short way with fraudulent buttermen. By the new law on the subject just passed any one intentionally selling any butter substitute, or any butter mixed with other substance, under the name of butter, is liable (1) to a term of imprisonment from six days to six months; (2) to a fine of from fifty to three thousand francs; (3) to have all his stock of the fraudulent substance confiscated; (4) to have the conviction published in the papers, and placarded in the market of his own town, and posted on his house and shop, all at his own expense.

—Reports from North Anson, Maine, state that thus far this winter has been the coldest for twenty-six years. There have been seventy-five snow storms, and an average depth of four and a half feet of snow covers the ground in the vicinity of the town.

—The triumph of Capt. Eads's Mississippi jetties is at last complete. The general public long ago recognized their success, as well they might; but there were croakers still who said, "Wait till some great tempest sweeps over the Gulf, and then see." Well, such a tempest came in 1883 and the jetties stood firm. And now a severer one still has beat upon them; but careful examination shows them to be as staunch as ever, while even the unfinished works at the Sabine Pass were entirely uninjured. Major Heuer, who has charge of the work, reports that these unfinished jetties "had withstood the fury of a storm that had swept away every human structure upon the adjacent land."—*Exchange.*

CURRENT EVENTS.

A FRIGHTFUL railroad accident, causing the loss of many lives, occurred on the 14th inst., in the morning. A train of eight cars on the Dedham branch of the Boston and Providence Railroad, in Massachusetts, broke through a bridge near Roslindale, and five cars fell to the bottom of a cut, thirty feet below. The cars and bridge fell together in one mass of debris. The latest particulars show that 26 persons were killed and 114 injured, some of these fatally.

DANIEL MANNING, recently Secretary of the Treasury, but who resigned some weeks ago, sailed for Europe on the 15th inst., for the benefit of his health. His place has not yet been filled by the President.

THE remains of Henry Ward Beecher were removed on the morning of the 14th inst., from Plymouth Church, and deposited in the receiving vault of Greenwood Cemetery, where they will remain until the family select a lot for final interment. No persons were present except the family and immediate friends.

THE Mayor-elect of Philadelphia, Edwin H. Fitler, who will take office under the amended charter of the city, next month, has made two important appointments—Louis Wagner for Director of Public Works, and W. S. Stokley for Director of Public Safety. The latter was himself Mayor of the city from 1871 to 1881.

ADDITIONAL shocks of earthquake have been experienced in the regions of France and Italy which were recently shaken, and some lives have been lost. A shock on the 11th was sharply felt at Marseilles, where many walls of buildings were cracked.

THERE has been less agitation in Europe over an immediate danger of war, since the elections in Germany, but much anxiety is still felt. A Vienna despatch gives a rumor that the Russian Minister to the Papal Court has

suggested that the Pope convene a European Congress to settle the Eastern and Egyptian questions. In such event, the despatch says, Prince Bismarck, being satisfied with the success of the Army bill, would propose that the Congress declare in favor of a general disarmament.

LONDON, MARCH 14.—A despatch from St. Petersburg says that six students were arrested on the Newski Prospect, near the Anitchkin Palace, having in their possession a quantity of explosives. They were awaiting the coming of the Czar on his way to the Cathedral to take part in the anniversary services. It has transpired that the plot against the Czar was widespread and serious, and that numerous arrests have been made in connection therewith.

VERY stormy weather has been reported from Austria and Switzerland. A despatch from Vienna, on the 15th, says: "Heavy snow storms are raging in Styria and Carinthia. A man was found frozen to death in this city to-day."

NOTICES.

* * * The printed reports of the First-day School General Conference, for distribution within the limits of Philadelphia Yearly Meeting, having been received at Friends' Book Store, 1500 Race street, First-day School Unions and First-day Schools are desired to call for their respective quotas. Also the printed reports of the session of the Philanthropic Union, for distribution to all who feel interested.

* * * A Conference on Temperance, under the care of the Quarterly Meeting's Committee, will be held at Race street Meeting-house, on Fourth day, Third month 23, 1887, at 8 P. M. Subject, "Temperance Work Among the Children," which the Committee think one of the most important branches of our labor, and desire the attendance of Friends and others.

* * * Haddonfield First day School Union will be held at Moorestown, on Seventh-day, the 26th of Third month, commencing at 10 o'clock, A. M. All interested are cordially invited to attend.

MARTHA C. DECOU, } Clerks.
MARY R. WILSON, }

EYES raised toward heaven are always beautiful, whatever they be.—JOSEPH JOUBERT

REMEMBER that your pursuits in the vigor of life determine, in almost all cases, the happiness of your declining years.—"The Elrick Shepherd."

JOHN RUSKIN frequently says words we may all do well to remember. One of his recent sentences we shall not forget: "What a child cannot understand of Christianity no one need try to."—*Selected.*

RIGHT forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold rules the future,
And behind the dark unknown
Standeth God within the shadow,
Keeping watch above his own.

—Longfellow

So far as a man thinks he is free, — Emerson.

Our acts our angels are, for good or ill,
Our fatal shadows that walk by us still.

—Bacon and Fletcher.

If you want to be miserable think about yourself, about what you want, what you like, what respect people ought to pay you and what people think about you.—Charles Kingsley.

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CLOUD-MISTS.

I HAVE seen the cloud-mists massed, low-lying,
In the morning on the mountain-slopes,
When the sun, the day's lord, seemed a-dying,
Shorn of all his shining, all his hopes.

Then there came a breeze, the clouds departed,
And we saw the sky was blue above;
Shone the peerless sun, all happy-hearted;
Walked the day forth, fair with light and love.

So, mayhap, the sullen doubt-mists lower,
And the light of Truth grows dim and dun,
Till a breeze of Hope blows: in an hour,
All the sky is smiling with the sun!

—RICHARD E. BURTON, in *Christian Register*.

ON THE MINISTRY.¹

"AS respects the Scriptures of Truth," says Elias Hicks, in one of his published letters (1827), "I have greatly esteemed them from my youth up, have always given them the preference to any other book, and have read them abundantly more than any other book, and I would recommend all to the serious and diligent perusal of them. And I apprehend I have received as much comfort and instruction from them as any other man. Indeed, they have instructed me home to the sure unchangeable foundation—the light within, or spirit of truth, the only gospel foundation that leads and guides into all truth, and thereby completes man's salvation, which nothing else ever has done or ever can do." "But," he adds, reflectively, "why need I say these things, as all men know that we have heard me, that I confirm my doctrine abundantly from their testimony: and I have always endeavored sincerely to place them in their true place and station, but never dare exalt them above what they themselves declare; and as no spring can rise higher than its fountain, so likewise the Scriptures can only direct to the fountain from which they originated—the spirit of truth. . . . No external testimony of men nor of books can do any more. And Jesus in his last charge to his disciples, in order to prevent them from looking without for instruction in the things of God, after he had led them up to the highest pinnacle that any evidence could effect, certified them that this light within, or spirit of truth, by which only their salvation could be effected, dwells with them and should be in them. And this

every Christian knows to be a truth; and there never was a real Christian made by any other power than this spirit of truth, and everything that can be done by man without it, must fail of effecting his salvation."

These views are in accord with those of the most acceptable writers among Friends, from Penn, Pennsylvania, and Barclay, down to Samuel M. Janney, and the language of Elias, when compared with theirs is seen to be fully justified as a true valuation of the Scriptures.—pointing to the fountain of divine life, but not themselves being the fountain. The words attributed to Jesus in John, v: 39, in the old version, "Search the Scriptures, for in them ye think ye have eternal life," was an instance wherein this clear-sighted, almost prophetic minister, perceiving what seemed contradictory to the spirit of truth, ventured to challenge the correctness of the text, and so incurred severe, but unmerited reproach. In the Revised Version the imperative form, "Search the Scriptures," or "Search ye the Scriptures," has been replaced by the simple statement of the fact,—so entirely true when applied to the Jews of that day,— "Ye search the Scriptures, because ye think that in them ye have eternal life." In the early days of Friends, Robert Barclay pointed out that this seemed to him the more genuine interpretation. Centuries have passed, and the researches of devout scholars, calmly weighing evidence, have cleared this question of all doubt. The meaning of this text, on which hung the idolatry of the Scriptures, is admitted to be reversed, and it is now reversed, and it stands in accord with what the best wisdom of the pious long believed it must be.

The text from John's Epistle (1 John, v: 7 to 8), long used to support the Trinitarian doctrine, is now known to be an interpolation, inserted in the manuscript centuries after the time of John, and for the very purpose of supporting what at the time of this spurious addition, had grown to be a tenet of dogmatic theology. This, too, was a text of whose genuineness Elias Hicks intimated his doubt. In one of his letters, discussing the Trinitarian doctrine, he says: ". . . it is also a doctrine unwarranted by Scripture, as the word Trinity is not to be found in the Bible; for although the Apostle is made to say, agreeably to our present translation, that there are three that bear record in Heaven, yet he assures us that these three are but one."

Instances like this, I may remark, show the ne-

¹ Read at the Conference, after meeting, at 15th and Race Sts., Philadelphia, Third month 26.

cessity of using the revised version of the Scriptures. We are all desirous that our children should get as nearly the pure truth and as little error as possible from their studies in this direction.

"Even the apostle Paul," says S. M. Janney, "acknowledged 'We know in part and we prophesy in part. . . . For now we see through a glass darkly.' They who are called to the gospel ministry are at times moved by an indescribable impulse, accompanied with love to God and man, to communicate to others the truths that have warmed their own hearts. The preparation for religious service is thus described by the Psalmist: 'My heart was hot within me; while I was musing the fire burned: then spake I with my tongue.'"

"When the Holy Spirit illuminates the understanding," says Samuel M. Janney, himself a most honored and beloved minister of the gospel, "all its faculties are quickened and invigorated. It is then that the chambers of memory are unlocked, and he who is instructed unto the kingdom of heaven brings forth out of his treasures things new and old; passages of Scripture are brought to mind and sometimes seen in a new light; personal experience is revived and pertinently applied, and even the knowledge of the natural sciences stored in the mind may be brought forth and made subservient to the illustration of heavenly truth."

This descriptive view of the Christian ministry among Friends is interesting, and comes from one whose experience entitles him to speak with something of authority. He speaks of the need of entire self-renunciation in order to enable a minister to avoid the introduction of favorite topics at times when they are not authorized or appropriate.

He conceives that even ministers of the gospel who have received an anointing occasionally err in this manner. This accounts for the confusion that confessedly exists, while we admit that unity, as well as love, is essential to an organized Christian church. Our book of discipline contains a recommendation "that ministers and elders watch over one another for good, to help those who are exercised in the ministry in the right line; discouraging forward spirits that run into words without life and power; advising against affectation of tones and gestures, and everything that would hurt their services; yet encouraging the humble, careful traveller; 'speaking a word in season to them that are weary.' And let all dwell in that which gives ability to labor successfully in the church of Christ, adorning the doctrine which they deliver to others; being examples of the believers, in word, in conversation, in charity, in speech, in faith, and in purity."

We have here a lofty ideal, which must be profitable to all such as are placed as guardians of the ministry, and judges of that which is offered for the instruction of the congregation. Illinois Discipline has adopted among the Advices the caution to ministers "not to hurt their services by singing intonations, affectation, or gestures which do not comport with Christian gravity." We find in the earlier Discipline this parallel caution: "Let ministers avoid all unbefitting tones, sounds, gestures, and all affectation; these not being agreeable to Christian gravity."

The early Discipline had also this advice to the "Select Friends": "Let ministers and elders be frequent in reading the Holy Scriptures, diligent in meditating on them, and careful not to misquote or misapply them." Illinois recommends: "That all read the Scriptures of Truth frequently, and be careful when quoting from them to do so correctly."

The Discipline revised by Genesee Yearly Meeting in 1885 is of deep interest to all Friends, because of the active efforts of very able ministers to procure the amendment. Let us see what counsels these Friends have chosen from the mass of advices to ministers and elders accumulated in the course of centuries: "As the Author of all good continues from time to time to open among us the spring of living ministry, it is fervently desired that ministers and elders may so dwell under the Divine influence as to be enabled to discern when offerings proceed from the right source, and when they do not, and thus experience a qualification to be nursing fathers and mothers to those who are young in the ministry; with gentleness and wisdom advising and encouraging them to obedience in simple and patient submission to the will of God, and to keep to the openings of Divine love in themselves in order that they may witness a gradual growth in their gifts."

"Ministers and Elders are tenderly advised to watch over the flock in their respective places and stations, evincing by their pious example in conduct and conversation, that they are faithfully devoted to the support of the testimonies of the blessed truth."

The habit of speaking in monotonous singing tones, as was once so general in the ministry of Friends, has been often objected to, and is exceedingly displeasing to the sensitive ear, and the educated taste. The revised Disciplines, in many cases, distinctly caution against such utterance and habits as hurt their ministry and turn their auditors away from the truth for which the speakers are sincerely zealous. Any thing of the nature of carping criticism or want of tender respect for those who are made the instruments of the Spirit of Truth, without accepting any pecuniary consideration for the self-denying work, is much to be deprecated. It would not be difficult to glean abundant testimony from devoted ministers, largely engaged in their work of obedience to the Heavenly Father and love to their fellow-men, that they have their reward immediately from the Giver of all good, in the peace and joy which clothes the spirit after the required service is rendered. Friends should surely see to it that their accepted ministers be not allowed to want for any thing needful for the due maintenance of themselves and families. We need gospel ministers more than we know how to estimate. The cry is as of old, "Send forth more laborers into the harvest, O Master, for the fields are fully whitened unto the harvest."

Friends have ever been a thoughtful, reflective, and a reading people. Every one of our new books of Discipline reiterates the counsels of the early times that the sacred scriptures should be prayerfully and studiously read both by the ministry and by other members of our communion. The most earnest scholarship of our day has given years of labor with-

out compensation to their faithful rendering in the recent revision, and though the orthodox popular churches hesitate to accept the work as the best attainable, their reasons should have no weight with our Society. Many of the most important changes made seem decidedly in favor of our religious position. That mere euphony suffers some loss is not reason enough to make any Friend reject the new version. Some day we may have a yet purer rendering of the precious writings of pious ancients which are recorded for our instruction and edification. Paul's memorable words to Timothy, writing from the depths of the prison house, commends his careful study of the ancient scriptures. "Every scripture inspired of God," says the great apostle, "is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the men of God may be perfect, thoroughly furnished unto every good work." S. R.

ARBITRATION.¹

IT may appear difficult to find anything new and of value to say upon this much discussed topic, but as there is a principle underlying this method of settling differences which partakes of the eternal character of Truth, it will live as an active force to meet the varying needs of humanity and be new every year in its adaptation to these changing demands.

This principle of justice is contained in the injunction, "As ye would that men should do to you, do ye also to them likewise," offsetting the selfish and generally denounced maxim that "might makes right" which is too frequently practiced. With the growth of intelligence it is being perceived as a truth that the Christian injunction produces the greatest good for the greatest number, and it is generally accepted in its application through arbitration except when it antagonizes the supposed interest of a nation, a class, or an individual, believing that it has the might that will secure the self interest that blinds to the higher good. Under the growth of intelligence and practical Christianity, increased rapidly by the destructiveness and expense of war, preparation for war and the support of standing armies and navies, there has been much progress made in the habit of submitting international difficulties to the arbitrament of impartial judges, resulting in the preservation of many lives, the saving of much wealth and an increasing respect for this form of justice; yet so long as the mass of the people and the governing or executive rulers of nations fail to recognize and act on the inherent righteousness of the principle apart from selfishness and their own sense of might, there will be work for us in this field.

As in trouble between nations, so in all difficulties between classes or individuals, the eternal principles of justice and good will render it best to settle upon the judgment of impartial and disinterested parties, rather than by the force of technical law, combinations, or physical power. Those who are convinced of the rightfulness of the principle, and moved through Christian enlightenment and conviction, can

see clearly that the rights of every class and person may be sooner secured, and poverty, oppression, and ignorance banished from our borders, by this principle practically applied than by any other possible power.

Holding this conviction as a denomination throughout our existence of near two and a half centuries, and practicing it within our membership by forbidding suits at law, we have a peculiar claim, as well as stronger call to duty, as advocates of arbitration than most other people. Viewing this conviction and reputation as a talent of influence, it is a matter of vital importance to us as a body whether we wrap it in the napkin of isolation and bury it in the ground of our denomination, or use it diligently for the good of mankind, and thus increase its value and power.

Memorials to official bodies and appeals to contending parties are good if wisely worded and timed, but preventive work is still better. While using these appeals on all proper occasions, it remains our duty through our committees and as individuals to inform ourselves thoroughly of all that is being done in this work, to note the successes and failures attending different efforts with the causes, and thus gather knowledge and wisdom from experience. Within the range of our ability and influence we may talk, write, print, and distribute, locally and generally, the best that comes to us, in behalf of the principle of peaceable and just settlement of all conflicting interests. As a religious people believing in the indwelling of a divine power leading or impelling to peace, justice, and fellowship in good, we should maintain our standard of the inherent righteousness of unselfish settlements of difficulties, though using also the arguments of truth on the lower planes of lessened losses of life, property, or money, and gain in personal comfort and happiness, for those yet unable to stand on greater heights.

In reviewing the field for the past two years we may congratulate all advocates of arbitration upon the evident growth of public sentiment here and in other countries against war and in favor of arbitration as the rule for the settlement of international differences; also upon the increasing restlessness and outspoken objections of the people in many countries to the oppressive taxation for the support of standing armies and navies.

In the nearer field of class strife in our own country we have to acknowledge that while the sentiment favoring careful consideration and peaceable adjustment of all wrongs causing strife has steadily increased among the intelligent non-participants, it has not controlled the action of those feeling aggrieved, except in slight degree. Combinations of capital or labor have tested their power in lockouts or strikes, alike destructive to the interests of each and wholly fraught with evil, except as they teach by experience the necessity for change to other methods more just and effective in correcting the wrongs that exist.

As the year closes and a review is taken by those who have been active in these strifes, it is probable that more hesitation will be felt in the future in precipitating conflict and greater readiness manifested to co-operate in dispassionate investigation of complaints

¹ A paper read at the session of the Philanthropic Union, Philadelphia, 11th month 24, 1886.

and settlement of the troubles by arbitration. Watching for our opportunities, the Yearly Meeting or Union committees may do good work in the near future in the troubles that will constantly appear here and there between wage-earners and wage-payers, leading to the correction of some of the abuses and errors existing on either side and producing a clearer sight of the nature of the difficulties and of the needed curative, and at the same time lead to a kindlier and more just feeling between all classes.

To accomplish this desirable work our clearest brained as well as most Christian spirited members should be placed on those committees, as knowledge and common sense are needed gifts, as well as kindly hearts. As a religious denomination we hold the reputation of being prudent, wise, and unselfish laborers in whatever public field we enter. Our power for good will increase with the extension of our labor if we continue to justify this judgment.

To enter into a consideration of all the fixed points to be maintained upon either side of the strife between wage-earners and wage-payers must make this paper too long, but one or two on a side may not be out of place here. Among capitalists and wage-payers combinations for the purpose of forcing the prices of any of the necessities of life above those which would obtain under the legitimate laws of supply, transportation, and demand, or combinations to depress the prices for labor below the standard that the undisturbed laws of supply and demand and of humane consideration for the needs and rights of others would establish, should meet with unqualified condemnation from all good citizens. Among wage-earners the use of violence or illegal measures to attain their ends, and the denial of personal liberty of judgment and action within legal bounds, for either the wage-earner or payer should be clearly deprecated as hindering instead of hastening the day when justice and goodwill shall obtain.

JONATHAN W. PLUMMER.

Chicago.

For Friends' Intelligencer and Journal.

SELF-WORK.—WITH QUOTATIONS AND COMMENTS.

I HAVE selected for theme on this occasion the commonest of subjects, and have singled out for title, as best expressing the intended meaning, a twin word of homely import, *Self-work*, and for text have chosen the words from II. Chronicles, xxxi: 21: "In every work that he began, he did it with all his heart and prospered."

We read that whatever is wise and good has already been thought of and has also been well done many times, but in the school of life it is necessary for us to think them over and over and to repeat them.

The advice contained in this statement will be profitable to us if we put it continually into practice, unless we propose to ourselves to "purposely live without purpose."

It is written in the sacred Anthology: "Whenever you speak, watch yourself, for repentance follows every word which gladdens no heart."

Having made search for matter to be used in the make-up of this article, I can but ask your kind in-

dulgence while presenting it to you, hoping that this collection may not prove a "mere drag net of things, in themselves neither rich nor rare," and, as it seems necessary to use words when we have a message to deliver, I hope these will prove to be *good words*, which according to Herbert are "worth much and cost little."

Franklin tells us: "The noblest question in the world is, what good may I do in it?"

Carlyle defines the law of his realm: "Not what I have but what I do is my kingdom."

Laommi Baldwin was devoted to thoroughness of duty, and never lost sight of the maxim: "That a man's ability is a debt he owes to the welfare of his fellow-men."

John Hunter said: "Don't think, but try; be patient, be accurate."

Joshua Reynolds, the artist, tells us that: "Talkers may sow, but the silent reap. Let us be doing something."

An artist, on the completion of a great work, wrote at the bottom of the last page: "Finis, with Divine help." Beethoven immediately wrote underneath: "O man! help thyself." If age gives strength to statement, we may quote in proof the words of Sophocles, who wrote 500 years before the Christian era began: "Heaven ne'er helps the man that will not act."

Socrates said: "Let him that would move the world move first himself."

In the four pointed couplet of Browning, we have the

"Active doer, noble liver,
Strong to labor, sure to conquer."

These are solid corner-stones upon which to erect the substantial edifice of character.

If we wish to carve a motto upon the family shield, let it be after the likeness of the ancient crest of a pickaxe, on which is inscribed these trenchant words: "Either I will find a way or make one."

Let us go forward in confidence to meet the unknown future without fear and with a cheerful heart, for the path of success in the business of this life is invariably the path of persistent labor and of common sense.

"To remove the difficulties of the mind," Bacon says, "is a great part of the business of education."

To have self-work perfect, therefore, we must clear the way for it.

With teaching it is much like house-building or making anything: there must be a need of it and we must prepare the place before we can begin erection. We must be sure of good foundation before we place the first stone.

But let us not deceive ourselves by fostering and aiding on an education which does not in the best sense educate.

Quoting the words of President White of Cornell University addressed to his pupils: "Do not try to be smart, but do everything that comes to your lot in a faithful and satisfactory manner."

Failing in this we come to be confronted with two very noticeable things: "Many young people running about doing almost anything, but nothing well, and

on the other hand many places looking almost in vain for somebody to do good, effective work therein," and as a consequence of this many who are leaders over-worked and broken down before their time—the willing horse with too much to pull; let us beware of the evil effects of this:

"a thirst so keen
Is ever urging on the vast machine
Of sleepless labor, 'mid whose dizzy wheels
The power least prized is that which thinks and feels."

A noted engineer said a quarter of a century ago: "All we do depends upon the intelligence of those in whose hands we place our work." "We don't wake up the thinking power of the young mind." "We must raise the intelligence of the young men coming into our shops." The writer of these significant words could travel all over the land to-day to advantage preaching this gospel.

There are many "crooks in the lot" of the imperfectly educated more difficult to straighten than the task of training the purely ignorant.

The earlier in life that we learn the lesson of practical efficiency the better for us.

"The object of education is not only to produce a man who *knows*, but one who *does*;" "men of action are needed as well as men of thought."

It seems intended certainly that we should as individuals be a positive force where there's something to be done and prompt decision necessary to do it.

If we have a light within us it must be made to shine out for the benefit of our fellows; the scriptural candle is put on a candlestick whence it giveth light to all that are in the house.

This centripetal tendency of individual devotion will necessarily lead to separateness of life, but "man was made to have a distinctive self-hood." "It is within himself and by himself, but not for himself alone, that he must *plan* and *do*, first of all, if he would become the wise, successful man of duty and of large accomplishments."

When the instrument is perfected by the cunning workmanship of its maker it is not thenceforth to be laid upon the shelf, but to be sent out in the world and put into service to do that work for which it was designed and constructed.

Of a surety, let our efforts go to fibre; let the results be something enduring after the display of action like the trees of which Isaiah speaks—"whose substance is in them even when they cast their leaves."

Education is not all book-learning; it is not so much mind communicating with mind as discipline of head and heart.

"To control one's self is the best education."

To seek and to find, to organize knowledge into faculty, to be ready for life's revealings, to direct and to control passions and tempers, to stimulate the sluggards of the brain into active and sympathetic co-operation, to educe good from seeming ill, to invent and to discover and to put into service among men those things which have been heretofore unknown or used, these are parallel with education.

George Fox advised the setting up of schools for instructing in whatsoever things were civil and useful in the creation, and Penn preferred things to

languages; he called it true canting to talk rather than to know, and observed that the first thing obvious to children is what is sensible; but we never include that in the rudiments of an education, and we do not learn things with words.

He had no faith in the pressing and puzzling of young minds with words and rules, which ten to one may never be useful to them, to the neglect of training the natural bent towards the acquisition of physical knowledge and the learning of the arts.

He told us that, if we study more of natural things and if we act according to nature, this noble creation would no longer be a riddle to us.

Furthermore he said: "The world, wearing the mark of its Maker everywhere visible, would go a great way to caution and direct us in the use of the world, for how could we abuse it when the great Creator stares us in the face from all and every part thereof?"

Finally, if man be an epitome of the world, we have only to read ourselves well to be learned in it.

Between the mania for "making things pleasant" on the road to learning and the forcing system which dulls the edge of desire for knowledge, may be placed the object lesson with its attractive realism, filling that necessary condition of mind in which we "accustom ourselves to things themselves," in Bacon's parlance, and thus gain true knowledge in the way that Confucius pointed out long ago, when he said it consisted in: "To know that we know what we know, and that we do not know what we do not know."

Considering the things that are necessary for us in this world, we do not find them ready made to hand, but we are provided with brain, muscles, means, and appliances formed for every needed use and adapted to the world's workshop and to materials in it.

It is clearly our business to use them to our best advantage.

The products of the dairy are not found pure and simple in the field, nor do bees gather honey in the garden. Nature prepares the material for each, but it must be sought for, gathered, and elaborated by appliances mechanical and chemical, near akin to the instrumentalities and helps which man employs.

To make the world "blossom as a rose" the hand of the diligent is needed to dress it and to keep it.

The skill of the lapidary is necessary to cut and to set the precious gem.

The forming hand of the potter transforms the plastic clay into things of beauty, which are a lasting joy.

Continual employment has many advantages. "It will not prevent the enjoyment of things that are most excellent." Difficult problems of life and things will come to us for solution, but we are not left without means to find them out if we but earnestly seek with a determination to find; closed doors are everywhere in this world, but they will not open without our knocking at them.

Let us not deceive ourselves into the belief that, with a few well-selected golden maxims, with which to go into practice of life's duties, we have all that we

need for base and for wall and for superstructure; there is continual work to do with the common material of every day's discovery and experience.

"When an ancient monarch was displaying his gold, a sage said: But if another comes with more iron than you have he will be the master of all this gold."

Have we not realized that prophecy to day?

There is encouragement to labor in that we have diversity of gifts to work out the various needs of this life and no one should feel sad of heart because his talents are weak or few, for Goethe has written: "The man of the least mental powers may be perfect if he move within the limits of his own capacities and abilities." Cowper tells us that:

"Few are born with talents that excel,

But all are capable of living well."

It is not in your power, said Marcus Aurelius, "to be a natural philosopher, a poet, an orator, or a mathematician, but it is in your power to be virtuous, which is better than all."

"Let us get hold of the realities of human nature and human life, Shakespeare would say, and let us found upon these realities, and not upon the mist or the air, our schemes of individual and social advancement. Not that this great master is hostile to culture, but he knows that a perfect education must include the culture through actual experience of the senses and of the affections."

There are, however, times in this life when our "strength is to sit still," to repose in serene quietness and confidence. The Scriptures advise to "take heed and be quiet."

We read from the manuscripts of India "of a devotee in his sacred grove, who had so long been absorbed in pure meditation that his motionless form had become to the wild creatures a part of the wood; he bird had reared her young in his matted hair, the serpent had cast its skin across his knees."

Surely man was not designed for meditation alone, but for activity in many ways. If mind be made for introversion, then truly body is made for action; its very nature and purpose, as well as all experience, prove it.

"Truth is given, not to be contemplated, but to be done. Life is an action, not a thought," and yet, "it is clear that in whatever it is our duty to act, of those matters also it is our duty to study."

We must do the duties which lie nearest to us; do whatever kindness comes to hand. Let us at least do what we can to promote cheerful working; assist everywhere in removing difficulties out of the way. "Have patience! remembering that all things are difficult before they become easy."

It's the fervent spirit that toils on and on effectively in a healthy, happy way. Doing work in which we are interested, and especially when that work is for good and does good, there is an indescribable joy attending it; therefore the poet Gray said: "To be employed is to be happy."

Example teaches without a tongue, but the instruction it gives is convincing and lasting. Precept, like a hand-board, points the way, but example, like the light of day, travels the whole journey.

"If we want anything done, we must go to work and do it;" this sounds like a very common saying, but it contains golden advice. It is very poor as an example of eloquence, but it tells more than eloquence ever told.

Let us encourage the feeling that truth is the "summit of being," and that to make it ours is a most noble and honorable occupation.

There is a limit even to good-working, and therefore a shade of caution may be given to the action that animates and at the same time narrows. In this direction I would warn against a continual doing with a sort of cast-iron persistence, because "all merit ceases the moment we perform an act for the sake of its consequences."

In the world of arts and sciences we do not make a rule for good work from the data furnished by that which is bad. Plato says: "Nothing imperfect is the measure of anything," and a greater than Plato said: "Be ye perfect even as your Father in Heaven is perfect." Whence it appears we are called to the performance of high duties and to thoroughness of thought and of workmanship.

Reverence for good works is indeed a good thing, but the practice of them for their own sake and for the pure stream of beneficence that flows from them is better.

The pleasures of memory are great, but we can place more value to the credit of these by working out the problems of life and doing problems over and over again until we get full command and full use of what otherwise is merely as merchandise stored away on the shelves of the brain.

We are not great unless we lift ourselves up into benevolence and love. Live for others, is the great command; in that joy will be found. It is recorded of one who served his fellow men: "Some little good I've done, it is my noblest work."

"Nothing shall be reckoned to a man but that for which he hath made efforts." "A man's true wealth is the good he does in the world."

But let us find a statement of result,—of gain,—since we all look more or less to that in this world of industrial activity. Adam Smith says: "It seldom happens that great fortunes are made by any one regularly-established and well-known branch of business, but in consequence of a long life of industry, frugality, and attention. They are the result of exceptional thrift, rather than exceptional gain."

And is not thrift but another name for diligence, economy, good management, humility, all of which are in the line of self-work?

William Penn said to the people who were to be the happy subjects of his rule: "You shall be governed entirely by laws of your own making, and live a free, and if you will, a sober and industrious people."

Under laws of your own making!—if you will!—he says, how necessary then that we be well informed, that we be perfect as to self-action in state matters, temperate at all times, diligent in business and thrifty withal.

JOHN H. COOPER.

[Conclusion next week.]

SCRIPTURE LESSON. NO. 14.

FOURTH MONTH 3d, 1877.

JOSEPH SOLD INTO EGYPT.

TOPIC: JEALOUSY.

GOLDEN TEXT:—"Where jealousy and faction are there is confusion and every vile deed"—James 3: 16.

Read Gen 37: 23-36.

TIME: B. C. 1729. PLACE: Dothan, in Palestine.

We left Jacob with his caravan at the ford of the brook Jabbok, waiting for the return of the messengers sent to conciliate Esau, whom he had not seen since he fled from his father's house. Esau sends a kindly message and goes to meet him.

Jacob continues his journey to Shechem, a city of Canaan, where he settles for a while. Here he is conscious of a divine visitation and hears the command to continue his journey as far as Bethel, the home of Abraham.

Before their departure Jacob went through all the tents of his company and gathered up the images of the gods, and all the rings worn in the ears of his people, and whatever they had brought with them that pertained to the worship of idols. These he hid under an oak tree. Arriving at Bethel he built an altar and offered worship; afterward he went to Hebron, where his aged father still lived. Shortly after his return Isaac died, and the two brothers, so long separated, met again in peace at his grave. Jacob, according to the rules of patriarchal succession, though in his case gained by stratagem, succeeded to his father's place, and permanently settled at Hebron.

He had twelve sons. Ten of these were placed in charge of the flocks and herds, and were many miles away, pasturing them over a large extent of country. The two that remained at home were Joseph and Benjamin. Joseph was seventeen years old, and Benjamin several years younger. Joseph was the favorite, and was dressed more costly than his older brothers, which awakened a spirit of jealousy against him, of which Joseph seems to have been quite unconscious.

Jacob wanting to know how it fared with his absent sons, sent Joseph seventy miles away to Shechem, where he still owned the land he had bought when he came from Padan Aram. Not finding his brothers there, Joseph went on to Dothan, fifteen or more miles further. It is on his approach to Dothan that the conspiracy against him which forms the subject of our lesson is planned. *Coat of many colors.*—This was an outer garment reaching to the feet, and covering the arms. It was variegated in color, and worn by persons of rank and leisure. Such dresses are seen in ancient Egyptian pictures. *Cast him into a pit.*—This was a bottle-shaped reservoir cut out of the solid rock, and used for holding rain water.

The unwise partiality shown to Joseph by his father may have had its origin in the greater love he bore to Rachel, the mother of Joseph and Benjamin, than for her sister Leah, who was forced upon him by the social customs of the country, which did not permit a younger sister to be taken in marriage before the older one.

Rachel died on the way to Hebron from Shechem, and was buried at Bethlehem. When Jacob had

gathered up his heart upon his favorite boy, he both injured the child's open innocence and brought upon him the jealous hatred of his older sons. Joseph seems to have been bright and cheerful, active and trustworthy, full of wise common sense and of great business capacity. His ready acquiescence to the wish of his father, and the long, dangerous journey undertaken alone, show that he was accustomed to obey, and was not lacking in courage. That the feeling of envy was not shared by all his brothers is seen in the effort made by Reuben to prevent his being killed, by having him let down into a pit. A recent traveler thus describes these pits. "These are trap-like and deceptive cisterns, the mouths of which are about the size of the coal-hole in the street pavement, of a demijohn shape and with smooth sides, from which escape would be hopeless. These cisterns are very numerous in Palestine and prove how dependent the people were upon rain water."

Dothan was situated on the great caravan line by which the products of India and Western Asia were carried into Egypt. The caravan was a mixed people, made up of different races, the Ishmaelites being the leaders and the most numerous. The practice of embalming the dead, the use of spices, resins and aromatic gums and perfumes, in temple services, and in the baths, created a market in Egypt for such things.

Judah may have had some feeling of regard for the innocent lad, who with no consciousness of fear had put himself in their power. The motive was doubtless a mixed one, when he advised to sell him. The proposal was founded on their knowledge that the Arabians trafficked in slaves, and the monuments of Egypt furnish evidence that these traders found a ready market for them in the cities of the Nile.

THIS LESSON TEACHES:

1. That partiality shown to one child of a family leads to envy and jealousy. It opens the way for much sorrow and suffering to parents, and great ill-feeling towards the favorite child, and is a wrong that avenges itself upon the whole family.

2. That one crime leads to another. The injunction, "abstain from every form of evil," if always kept in view, is a safeguard; and to bear in mind the great truth that all our thoughts, before they take form in action, are known to our Heavenly Father will preserve us in the hour of temptation.

It is a glorious thing to resist temptation, but it is a safe thing to avoid it.

AMONG Christians so much prominence has been given to the disciplinary effects of sorrow, affliction, bereavement, that they have been in danger of overlooking the other and more obvious side, that by every joy, by every favor, by every sign of prosperity—yea, and by these chiefly—God designs to educate and discipline his children. That one-sided view of the truth has made many morbid, gloomy Christians, who look for God's hand only in the lightning and never think of seeing it in the sunlight. They only enjoy themselves when they are miserable.—F. E. CLARK.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, THIRD MONTH 26, 1887.

POINTS OF DIFFERENCE.

THE religion taught by Jesus, as it is understood by Friends, is preëminently a religion of love,—a love that “worketh no ill to the neighbor.” Its basis is best exemplified in deeds giving evidence of its genuineness by its effect upon the life and conduct of its adherents. The same religion defined by those who hold to the so-called evangelical statement must, first of all, be a belief, and is expressed in the thought contained in a line of one of the standard hymns of the Church, “What *think* ye of Christ? is the *test*.” It is *belief* that is made the test of discipleship, and gives a right to be called the children of God. These phases of religious thought represent the two extremes along which that thought has diverged. And each extreme has its basis in a divine truth which the adherents of each are too often reluctant to grant the other.

The love which is defined by an apostle as love that “thinketh no evil” must animate the hearts of all who have fellowship with Christ, the power and wisdom of God; and on the other hand they who come to God savingly must believe that he is, that he exists, and that he is “a rewarder of them that diligently seek him”; or, as the revised version renders it, “a rewarder of them that seek after him.” Both acknowledge the necessity of these evidences, but they part company just here, those from whom we differ defining the faith or belief that is saving as a formulated statement or creed handed down from past generations and dependent upon tradition and the councils of the church delivered in times of heated debate and party strife, when the opinion of man rather than “the mind of Christ” was the controlling spirit.

It is against this misconception of divine forgiveness and divine justice that Friends have ever borne testimony, and while in the rise of the society the work that lay nearest the hearts of its teachers and preachers was to call men to the Christ within every man,—to that spiritual power that must be worshipped in spirit and in truth, and that was manifested preëminently in Jesus, and the necessity of obedience to the precepts contained in the sermon on the Mount, the work itself as they performed it, became a disclaimer and denial of every dogma that made a vicarious sacrifice essential to the salvation of

the soul. And as the Scriptures are now studied, in the light that new readings, and the research into the languages in which the sacred literature of the church in its first centuries was written, the deep insight into the “things of God” that marked the teaching and the practice of those whom we call the fathers of our reformation is vindicated. Scarcely a change has been effected in the text of the Scriptures that does not add to the weight of testimony in their favor. We are conscious of the influence this is having over the minds of the most devoted and self-sacrificing leaders of thought in the evangelical ranks. The candor and frankness with which the growing liberality in matters of belief is accepted by them must have a salutary influence upon the next generation. Religious writers and teachers must more and more see and acknowledge the spirit of Christ, independent of denominational lines. The reproof of the Master, when told “We saw one casting out devils in thy name; and we forbade him, because he followed not us,” is not yet without its significance. We have need to hear again and again the tolerant words “Forbid him not; for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is with us.” As this spirit advances let us who believe in its efficacy to heal every breach in the ranks of the faithful do our part towards hastening its consummation.

THE GEORGE BOARDING-SCHOOL BEQUEST.

AN examination of the estate left by our deceased friend John M. George has sufficiently determined that the residuary bequest to Philadelphia Yearly Meeting, for the establishment of a boarding school, will be an amount quite as large as has been supposed, —probably over half a million of dollars. The personal estate is about \$275,000, and the real estate may be estimated at nearly \$400,000; after the payment of all private and charitable bequests, commissions, charges, etc., it may be anticipated that there will be a residue of \$500,000 to \$550,000 to be used for the school.

The gift of so large a sum carries with it a very serious responsibility. This is by far the largest trust ever given to our religious body, and one of the greatest, doubtless, in the experience of Friends, either in this country or in England. The judicious use of it, in the spirit of the giver, and to the full development of the ends which he had in view, will require an administration of the trust not only prudent and faithful, but also intelligent and broad-minded.

The present understanding seems to be that preliminary action will be required at the approaching

session of the Yearly Meeting. The year's time ordinarily allotted for the settlement of an estate and filing of an account will expire before the sitting of the Yearly Meeting of 1888, and it will therefore be desired that the Meeting now appoint a committee with discretionary powers to act in the several necessary particulars, in conjunction with the executors. The executors are required by the will to convert the property and pay over the proceeds; on the Meeting and its committees will devolve the duty of applying the fund to the purposes fixed by the testator.

As the will provides that the school shall be located in Eastern Pennsylvania, that plain and sufficient buildings shall be erected, and that it shall receive children of Friends and such others as a committee of the Yearly Meeting may think proper, these provisions mark out in part the work to be done. The selection of a place will naturally require thoughtful consideration. Several things are to be taken into account. It is apprehended by Friends in some localities that the establishment of a new school of this class, so well endowed, and able to make so moderate a charge for Friends' children, will prove an injurious competitor for other schools now in existence and provided with little or no endowment. The earnest educational work of the last few years has had the result of putting new life into many local schools, and of encouraging Friends to maintain them on a liberal scale. Some boarding schools have once more been undertaken, and with good promise of success. One question is, What will be the effect of the new school upon these? and another, How will it affect the preparatory department of Swarthmore? The latter institution has not been able, and is not now able, to omit its preparatory classes, without a large deficit in its finances; if these students are drawn to another school, the problem of Swarthmore, already one which requires much vigilant labor, would be still more serious.

It is in view of the important considerations involved that we commend to Friends the need of judicious and fraternal counsel. Properly used, this large gift of our departed friend may be made a lasting memorial of his liberality, and a continuing credit to Philadelphia Yearly Meeting; still more, it may be made the means of strengthening our society, and helping to give fresh life to the principles and testimonies which form its reason for existence. Such a school as it will be within the power of the Yearly Meeting to establish and maintain may be made a great instrument for good, and the earnest desire to realize this will be felt, we are sure, by all, leading us into a unity of purpose and a harmony of action. Three elements may be said to form the substance of the trust—the carrying out of the will of

the testator, the establishment of the most useful school possible, and the general welfare of the Society of Friends; and any disposition to differ over interests inferior to these should be recognized by all as not in the right direction. There may readily be differences of view on details, but a willingness to harmonize "in the spirit of Truth" will redound in this instance, as in all others, to the honor of our principles, and to the proof that the united and friendly way is the wise way.

MARRIAGES.

SEAL—WILSON.—Third month 3d, 1887, under the care of the Monthly Meeting of Friends of Philadelphia, Thomas H. Seal, son of Wilham and Jane H. Seal, and Fannie A., daughter of Elizabeth A. and the late Joseph Franklin Wilson, all of Philadelphia.

DEATHS.

BROWN.—On Second month 11th, at her home in Indianapolis, Indiana, Francenia H., wife of Jesse H. Brown, and daughter of the late Jonathan Hirst, of Richmond, Indiana, in the 53d year of her age. She was a member of Whitewater Monthly Meeting, Richmond, Indiana.

DECOU.—At the residence of her brother-in-law, Joseph Horner, Medford, N. J., Third month 14th (her sister Abigail deceased on the 11th), Anna T. Decou, in her 70th year; a member of Medford Monthly Meeting, N. J. Interment at Mansfield Meeting ground.

HOPKINS.—Suddenly of heart failure, on the evening of Third month 15th, Hetty A., in her 10th year, daughter of Isaac F. and Elizabeth A. Hopkins, members of the Monthly Meeting of Friends of Philadelphia.

MORRIS.—Died in Washington City, D. C., Second month 1st, 1887, Mifflin Morris, aged 67 years, eldest son of the late Anthony P. and Anna Morris, of Philadelphia.

STORKE.—Departed this life in Baltimore, Second month 5th, 1887, Rebecca C. Storke, widow of the late John T. Storke, and daughter of the late Daniel and Mary D. Lamb, aged 73 years and 4 months. Interment was in the family burial place at Cecil Meeting, Kent Co., Md.

SWAYNE.—In Philadelphia, Third month 16th, Horace A., infant son of William H. and Sarah M. Swayne.

TAGGART.—Third month 18th, Calvin Taggart, in his 71st year, an esteemed member and overseer of the Monthly Meeting of Friends of Philadelphia.

WILDMAN.—Third month 12th at Langhorne, Pa., Ellwood Wildman, aged 45 years; a member and for some years clerk of Middletown Monthly Meeting, Pa.

VAIL.—At the residence of his son, William H. Vail, Valparaiso, Ind., Third month 4th, 1887, William S. Vail, in the 88th year of his age; a native of New Jersey, and a member of Rahway and Plainfield Monthly Meetings.

SHORTLIDGE.—On the 21st of Third month, 1887, at the residence of her son, Swithin C. Shortlidge, Media, Pa., Martha, widow of the late George Shortlidge, of New Garden, Chester Co., Pa., and daughter of Hyatt Hutton and Sarah Pugh, in the 85th year of her age. Burial at New Garden, on the 24th.

WAY.—At her home, Chestnut Ridge, Clearfield Co., Pa., on the 8th of Third month, 1887, Elizabeth Way, in the 75th year of her age; an Elder of West Branch Monthly Meeting.

She was the oldest daughter of Andrew and Hannah

Cleaver, and was born in Centre Co., the 13th of Tenth month, 1812. In 1835 she was married to Caleb Way, under the care of Centre Monthly Meeting, and removed the next year with her husband to Clearfield Co., and settled on a tract of wild land, their home being a hewed log house, with the forest all around them. With industry and good management they acquired a competency, a large farm being cleared up and a large house and barn erected, with school-house near, where Friends frequently held meetings.

Being of a kind disposition, quiet and inoffensive, she won the love and esteem of her neighbors and friends, and her home was always cheerful and pleasant where many Friends have been kindly entertained. The removal of her husband by death, the 27th of Fourth month, 1874, was a severe trial, under which she has been sustained by an abiding trust in her Heavenly Father. Her physical strength failing, from that time she seemed to be watching for her call to come. A few days before her death, while passing from one room to another, she fell and received injuries under which she gradually sank, and calmly and peacefully passed to the higher life.

Her funeral was held on the 10th, at her home, where many of her friends and neighbors attended and testimonies were borne by ministering Friends, among whom was Rufus P. King, of North Carolina. H. M.

VIRGINIA HAWLEY.

Departed this life on the morning of Third month 16th, 1887, in West Chester, Pa., Virginia Hawley, in the 30th year of her age. A member of Birmingham Monthly Meeting.

When called to part with the young, who are just entering upon the serious work of life, as was the case with this dear friend, it requires much effort to be submissive to the Divine will; so selfish are we in our sorrow for our own loss, we are apt to see but dimly that for her "death is a flight away from earth" to a beautiful life beyond.

Faithful and conscientious in the home, loving and generous as she was to her friends, she gave perhaps her best effort to the work of the First-day school, both as teacher and helper in every way, feeling, as she expressed herself, that to it she owed much of the little she had gained in the way of religious growth.

With a calmness and courage equalled by few, she welcomed death as a beautiful angel of release, with a trusting faith that life here is not all, but beyond there is a future of joy unspeakable to all who struggle for the mastery over the evil within and without us, conscious of a falling short of all the good she might have done, she cheerfully relied on the mercy of a loving Father, and many little acts revealed that in her brief life she had learned to silently bear her crosses, which in the end gave that sweet peace, which is the crown of glory to a Christian life.

EDUCATIONAL.

THE PLACE ENGLISH SHOULD OCCUPY IN A HIGH SCHOOL EDUCATION.¹

ENGLISH, in the most comprehensive use of the term, signifies not merely the language as comprising a host of words, a knowledge of which will, if he has a glib tongue, earn for the courier the title of linguist, but it covers a field so broad and of such vast practical importance that I do not hesitate to give it the first place in a high school education, no other

branch of study, either science or language, being excepted.

While I do not fail to recognize the superiority, in many respects, of the Greek, as a language, its flexibility, its superior power in expressing fine shades of meaning, and the fact that it was the language of the most artistic people who ever lived on the earth, whose architecture, to cite a single example, has been the wonder and despair of modern architects, and while I do not underrate the value of Latin, or of modern tongues, yet we, who are neither Greeks nor Romans, nor modern Europeans, would be as foolish as those who try their best to get out of themselves, to throw aside their own nature, and educate themselves to admire what is fashionable, to ape European customs and ways of thinking; we would be as foolish as those who go to Germany for a few months, and forget their native tongue, if we should discard English, go back to the ancients, and dig up a lot of musty roots with which to feed our American youth, as though they were the staff of mental life.

We are Americans, and have as an inheritance a language which, although surpassed in some respects by the synthetic languages of the ancient world, yet, from its analytic nature, has other advantages which more than compensate for this, and which put the English language in a position to yield to no other modern tongue. Besides we have a literature which, taken as a whole, is second to none. Every age has its prophets. Goethe was the great teacher of his age; Goethe, that author with whom one should spend his days and nights; Goethe, who should be the gospel for every young man who aspires to lead a better and nobler life,—Goethe acknowledged our Shakespeare as his master. The best English scholar to-day is a German. But this apparent paradox argues nothing, for while we should feel ashamed that a foreigner knows more about our native tongue than we, yet we have the satisfaction to know that in our language there has been produced that which attracts and is worthy of the attention and admiration of such students from abroad.

Just as the Greeks took from the Phœnicians and Egyptians, but improved on whatever they borrowed, so have we taken not only from the wealth of these two wonderful nations—the greater part by far of the words of our written language being taken either directly or indirectly from the Latin, and a much greater number than is commonly supposed even by well-educated people from the Greek,—but we have also taken from every language under the sun that had anything worth handing over, and all this has been woven together until we have now a language of unsurpassable texture. And herein the English people showed their good sense, for they have ever sought to make use of what they borrowed in such a way as to improve upon it.

So let us continue to borrow where it serves our purpose, from the Greek, Latin, or any other language; and let us admire and study in those tongues what is worthy of admiration; but let us not reach far out after the enchantments which distance lends to the view, and disdain or neglect to study our own

¹Read at the regular semi-monthly Teachers' Meeting of Friends' Elementary and High School, Baltimore, Md. Second month 7th, 1887.

English, which should be the dearest, and is beyond a doubt the most beneficial to the majority.

Observe how a good practical knowledge of the English language, spoken and written, elevates one in all his social and business relations. See what an impression is made on an employer by a youth in search of a situation who speaks and writes good English. Often the solicitor is judged by this criterion alone. Now, since the majority who take a high-school course go out into the business world instead of following a profession, we see of what great practical importance a good knowledge of English is. The main object of a high school, in my opinion, is to give a broad, practical education, to build a solid foundation on which the pupil is to build the structure of his future life; both to give those pupils whose life of study ends with the high school that amount of knowledge and insight into the general relation of things to enable them to do their work well, into whatever department they may be called, and to put them on a proper footing to meet the various emergencies of life and at the same time to give those who intend to seek a more liberal education sufficient preparation to enter upon the same.

Having seen the practical importance of English, then, let us turn to that side from which is derived—not *cultyah*—but *culture*. The English language, like the Greek, is fortunate in having a poetic language. The Latin has no poetic language, and is obliged to make up for it by poetic syntax. The main thing is to study the great poets, for in the poetry lies the ideal secret of the nation's life. The best and purest of a nation is its *characteristic*. A certain amount of etymology and the history of the development of syntax to explain clearly to the pupil the article in such expressions as "the more the better," etc., will be found beneficial, and for this an elementary acquaintance with Anglo-Saxon will be necessary, but only elementary, for the student must spend his time on something which will more immediately accrue to his interest, and that study should be left for the college. The centre of philological studies must be the language and the literature, and in the literature the poetry. Why need I enlarge upon this? We all know its great value. The great poets—and only the great ones, for we derive no benefit whatever in spending our time on inferior writers—from Chaucer downwards should be made in addition to prose composition the centre and chief study, not excepting mathematics, in the high schools.

Three or four years at least should be devoted to the study of English literature. In this time it is hoped that the pupil will have a fair acquaintance with the field, and under a careful and competent teacher will have acquired a taste for good reading, which will be not the least of the good results, since it will banish a desire for that cheap and pernicious reading which is flooding the country, thousands upon thousands of books which, though they are not worth the paper on which they are written, and do a positive injury to the mind, yet are devoured with an avidity which almost surpasses belief.

In conclusion, I would say I am wont to judge of

the standard of a school by the attention paid to English.

J. E. HARRY.

[We prefer to add to the above that we think the enthusiasm for Goethe too great. He is at his best in his expression of noble thoughts, but his own life, egoistic and selfish, especially in his relation to women, is not a model to be offered unqualifiedly to a young man.—EDS. INTELLIGENCER AND JOURNAL.]

KINDERGARTEN WORK.

We find among our exchanges sample copies of a neatly printed little paper, published by the Kindergarten Company of San Francisco, Cal., and bearing the title, "Kindergarten." The motto, "They that seek me early shall find me," is a good one to start out with in any work for the children. There are six pages of reading matter mostly original. Of the progress of the work in California, we are told "It has far exceeded that of any other State. . . . Over two thousand children are now enrolled." From the Annual Report for 1886 we learn: "There are about forty free kindergartens in the city, including three in Oakland, one in Menlo Park, one in Mayfield, one in San Mateo, and several in the different orphanages and asylums," eight of these are sustained by one lady, two other ladies each sustain one, and others are kept up by private subscriptions and by church organizations. We are not told whether State or municipal aid is given. Whether it is, or is not given, this work among the little children must eventually be brought within the lines of public instruction. We are finding out that it will not do to leave the children to the street during the three years between the nursery and the primary school. Those three years are of equal if not greater importance than those that immediately succeed, and if used wisely, make all after work in the school easier and more pleasant for both child and teacher. In our own city the results of kindergarten work are most salutary; especially is its influence felt in the homes of our poorer classes, the little ones carrying to these the genial joyousness of song and gift, with the small adornment made by their own little busy fingers; and not the least of its benefits is the pure sweet atmosphere drawn from association with teachers and friends whose hearts are in the work, and who bring to it the best thought of their lives, and surround the lives of the children with sunshine and beauty in the school room.

We wish much success to the little paper. The subscription price is fifty cents. Liberal offers are made to clubs. Address Little Kindergarten Company, 420 Montgomery street, San Francisco, Cal.

FOR THE INTELLIGENCER AND JOURNAL.

THE MALINVILLE HOME FOR COLORED CHILDREN.

"WE will have a social reunion out at our Malinville Home some day soon, and would be glad to have thee come and enjoy the day with us," was the kind invitation of a friend known to be an active worker in care of the Home for Destitute Colored Children in the outskirts of Philadelphia. A more formal summons came by postal for the 10th of Third

month, and the day being propitious we go by street car out the Darby Road to 46th street, where one of the massive country seats of the olden time, enshadowed in summer by ancestral trees, still looks afar over the meanderings of the Schuylkill and over the vast city, which draws ever nearer and nearer to this deserted stronghold of the affluence and the dignity and the domestic virtues of the long ago. This fine, breezy hill overlooking the tidewater was, strangely enough, so malarial that the family of Malin forsook their beloved home and forsook its suburban comforts, which fell to the lot of an unpretending charity, which yet holds it as a home for some 46 little boys and girls (colored), who are either orphans or deserted or worse.

A stated meeting of the board of managers was about to occur, and I observed with pleasure that these were nearly all of our fellow members of the Society of Friends, and so had an immediate feeling of being at home among them. The ample rooms, fine stairways, broad windows, and general comfort, cleanliness, and careful neatness were delightful. Noble trees wave their symmetrical branches over the windows and the dark faces and sparkling eyes of the grateful little people indicate the kindly, sympathetic care extended to them in the management of the household. The tables that were spread ready for the evening meal were a model of neatness such as must educate the ideas of the little people into order. The little boys in care of this especial work were present and told us with interest and pride of their duties, and our conductor reminded us that as soon as these were sufficiently instructed others were detailed for this service and these would learn some other department of household work. The garden gives a degree of employment, the making of beds, the care of fires, certain scouring and scrubbing, as we can understand, help to work out the satisfactory results we see around us, while a fine school room provided with everything needful for the proper and philosophic instruction of these citizens of the future spoke of the attention showed to the immortal mind. The teacher Susan R. Worley tells us that as far as is possible she instructs the children from objects and interests them from natural things and from pictures. It is believed best to give them a knowledge of the elementary processes of arithmetic, as well as reading and writing. The education of the hand in the direction of efficient usefulness is not neglected. We delight in everything, but most of all in the gentleness and kindness of tone in which every official addressed the children, and the responsive love which lit up their countenances. The cook, an old colored woman, was careful to show us the perfection of her arrangements, and our conductor was careful to praise her industry and faithfulness, which was evidently most acceptable to Auntie.

After giving the children the rudiments of a simple education and training them in habits of order and industry, at a suitable age they are indentured to respectable families—in the country, if possible. Persons taking children from the home on trial are required to pay two dollars, and at the expiration of

three months the child must either be indentured or returned to the Home.

It is then stipulated that the apprentices shall receive not less than three months schooling each year, and that the employer pay to the Home in trust for the apprentice the sum of fifty dollars in six instalments, and ten dollars a year thereafter till the apprentice is released from the indenture at eighteen years of age.

The accommodations are quite limited, and have been utilized to the fullest extent; as fast as children are placed in carefully selected homes, others are admitted, while there are always numerous applicants which must be declined for want of more ample accommodations.

The managers are thankful that many of the children have found kindly homes and have endeared themselves to their guardians. The visitors of the State Board of Charities have been diligent in their inspection, and report "that the Matron deserves credit for the order and cleanliness everywhere observed, and the managers are entitled to the thanks of the public for the attention they devote to the moral and religious education of this neglected class."

We turn away with a feeling of grateful respect for these dear friends who are giving so much of their time and energies to this beautiful work, and we may venture to hope that the funds at the command of the managers may be so increased that another and more spacious building may be provided in which this gracious work may be greatly increased to the saving and blessing of many a child now in peril. Let us all help.

S. R.

WOMEN'S MEDICAL COLLEGE COMMENCEMENT.

THOSE who attended the Twenty-fifth Annual Commencement of the Women's Medical College in 1887 must have felt some of that enthusiasm that animated the great audience in the Academy of Music, when thirty students graduated with every accustomed honor to the honorable place of doctors of medicine. The dean, Dr. Rachel L. Bodley, who is actuated, we believe, by a true love of the institution, which though young in years, has yet outgrown the inexperience and timidity of youth, gives the information that a much larger number of candidates for graduation may be expected to be ready to go forth next year.

Prof. Frances Emily White addressed the graduates on the subject of the "Moral Value of Hygienic Living," and the value of this paper was felt to be great, both by the students and the lay public who listened to it with deep attention. When such doctrine and such counsels have their due weight in the government of cities and states we may expect advance both in the health and the morals of nations.

It may be that this brilliant professor rather overstated her estimate of Hygienic Law as a regulator of health and morals among the people. But she certainly drew a very delightful picture of the mighty progress possible under amended conditions of life, when science shall have done her utmost to this end, and when rulers shall serve the enlightened will of a thoroughly and wisely educated people.

We heartily commend the absence of the display of floral and other gifts to the graduates, all these being remanded to the retirement of a private room, where they more properly belong. **

NEWS OF FRIENDS.

FROM a private letter from a Friend in Genoa, Nebraska, we make the two following extracts, of general interest:

"We feel somewhat encouraged to think that we shall succeed in getting our meeting-house the coming season, as we have between five and six hundred dollars subscribed, and with a little aid we shall pull through, but we have no desire to go in debt, and as it costs rather more to build here than in the East we shall not move in the matter until we have sufficient in hand to make us a neat and comfortable house.

"The legacy of John M. George was a noble gift to the Society of Friends, but if the institution could have been located in the West it would have been productive of more benefit to a large class who are deprived of the advantages which Eastern Friends enjoy to the fullness, as I do not know of any board-school either public or private west of Pennsylvania; and though Swarthmore may fill the wants of a higher education the great mass of the Society cannot afford to embrace its advantages. While we give our children the best our neighborhood schools can afford, yet when it comes to more than this we are obliged to send them into the denominational institutions of higher rank where they are gradually weaned away from the Society. I have always regretted that Indiana Yearly Meeting should have counted their boards so close that they returned Miami Valley Boarding-school to the original grantees rather than provide the necessary funds for its maintenance."

—Daniel and Mary Tripp, members and for many years elders of Purchase Monthly Meeting, celebrated the 64th anniversary of their marriage on the 6th of this month. A number of their children, grandchildren, and great-grandchildren were present. Mary was 88 years of age on the 3d inst., and her husband has entered his 89th year. They are in comfortable health and bright in their intellectual faculties. Their family consisted of eight children, all living to comfort the declining years of their parents except one who died several years ago. Their married life has been harmonious, and while they have been industrious farmers they have not neglected tilling their spiritual garden, being examples of uprightness, benevolence, and hospitality.

Purchase, Third month 21st.

B.

COMMUNICATIONS.

THE NEW GEORGE SCHOOL.

Editors INTELLIGENCER AND JOURNAL:

THE writer, with the concurrence of many Abington Friends, would present through the INTELLIGENCER AND JOURNAL, for the consideration of its many readers, a few of the reasons why it is thought that Abington would be a most suitable place for the location of the new school.

1. We have 125 acres of land, situated adjacent to our meeting property, which was dedicated to educational purposes by John Barnes nearly two hundred years ago. It is held in trust by Abington Preparative Meeting; but we can give a 999 years' lease on it to the Yearly Meeting, and surely that would be title enough. And, furthermore, the teachers, who would likely be Friends, and others who would be attracted to the neighborhood could become members of our meeting, and thus could cooperate in the trusteeship.

2. The neighborhood in which our property is situated is unsurpassed in healthfulness by any other in the country—malaria being an unknown thing amongst us. It is within a mile of Jenkintown Station, where eighty-five trains daily stop, and is thus easy of access to all parts of the Yearly Meeting, and especially to our New Jersey Friends.

3. The property already belongs to Friends, we being its trustees, and is a very valuable one,—land in its neighborhood now selling at over \$1,000 per acre.

4. The lands being so extensive, they could be readily converted into a large farm, should it ever be thought advisable to form a manual labor department to the school.

5. We have a large meeting-house on the property, surrounded by a beautiful grove of ancient oaks, constituting one of the most comfortable and attractive of our old meeting-places.

6. We have just erected, contiguous to the meeting and old school-house, a commodious building for a boarding school; this we would transfer to the George School, which could be immediately started.

Briefly we thus present the above facts to the consideration of the members of our Yearly Meeting.

MANY ABINGTON FRIENDS.

Third month 21st.

SWARTHMORE NOTES.

—The new building for the thermometers, rain-gauge, etc., connected with the Signal Service Station, has been erected near the observatory.

—A reception was given to the students of the college by the faculty and instructors, on Seventh-day evening, the 19th inst. It was the first one ever given in this way. Several of the managers and other friends were present by invitation, and the occasion was one much enjoyed by all.

—The number of students in the regular college classes is greater this year than ever before.

—Edward Farquhar, of Washington, D. C., will speak at the college on "Norse Literature," on Sixth-day evening, the 25th inst. The friends of the college are invited.

THE TRAINING OF TEACHERS.

PRESIDENT MACGILL, of Swarthmore, as many of our readers doubtless are aware, has been engaged, from time to time, for some months past, in presenting to audiences of those interested in education the views embodied in his lecture on the value,—the necessity, perhaps we might say,—of a thorough college education as a training for the profession of

teaching. His lecture has awakened much interest, and in the columns of *The American* (a weekly newspaper of literature, science, etc., published in this city,) there has been an animated discussion of it by prominent educators. He has lectured at the Friends' meeting-houses in Baltimore, Philadelphia, and Washington, and at Bucknell University (Lewisburg, Pa.), Lafayette College (Easton), Ursinus College (Collegeville), Lincoln University (Chester Co.), Muhlenberg College (Allentown), Pennsylvania College (Gettysburg) and elsewhere.

We give below a synopsis of the points in the lecture, prepared by President Magill. It varies somewhat from the lecture delivered before audiences of Friends last summer, and presents some additional and specialized suggestions. During the coming summer season, we are authorized to say, President Magill hopes to pursue his work amongst Friends. He will visit the various neighborhoods within the limits of Baltimore Yearly Meeting, and some important localities in the West, not reached last year, his topic being the value of a modern course of study, and the elevation of our schools by giving all teachers a college course.

Teachers sometimes complain that their occupation is not regarded as a profession, and that their social position is not properly recognized. To secure these ends the same careful and elaborate preparation must be made for the duties of the teacher as are required for entering upon the other professions. Teachers of all grades require this preparation, and none more emphatically than the teachers of the youngest children. The preparation needed cannot be secured in our normal schools, where short courses are organized and an attempt is made to train in methods of instruction those who are very inadequately instructed in the subjects to be taught. For these brief normal school-courses I would substitute a college course of study for all candidates for the teachers' profession. The college courses are now various, suiting all tastes, all needs, classical, scientific and literary, and some one of these should be taken by all teachers; and a course in pedagogics should constitute a part of the work required in the last two years of the college course. To bring this instruction within the reach of all teachers, the State should establish professorships of pedagogics in the regularly chartered colleges, and open free and partially free scholarships for all who are preparing to teach. The \$90,000 a year now spent by the State on the ten normal schools would endow ten professorships of pedagogics, and furnish an average of \$7,000 a year to each of ten colleges to aid students in this department. Much better work for the profession of teaching would thus be done than by sustaining our present system of normal schools. These schools are not professional, as they should be if they are allowed to have a separate existence at all. The knowledge of the subjects to be taught should be required before entering these schools. If they have any proper place in an educational system they belong *above* and not *below* the grade of our colleges. As law schools, medical schools, etc., follow the general edu-

cation given in a regular college course, so professional schools for teaching, if established, should do the same. The present practice of teaching to obtain money for further study should be abandoned as most injurious to the children taught, and tending to degrade the teacher's profession. As well might a law student or a medical student practice these professions before graduating to acquire the means to finish his studies as for a teacher to enter upon his or her work before obtaining a regular degree.

It may be said that the denominational character of our colleges prevents the operation of the plan proposed. This need not be. Morality and religion should be taught in our schools, and we should put an end to the divorce between religious and secular instruction. That education has not diminished crime is owing to this most unhappy divorce. Religious instruction does not necessarily imply sectarian instruction. The various sects are dwelling more and more upon points of re-embalance, instead of points of difference, and all that has the most direct practical bearing upon life and its duties will be found to be those essentials in which all sects substantially agree. Hence all of our denominational colleges could be safely and properly intrusted with the work done now by the normal schools, and both the State and the schools would be great gainers by the change.

Of course, this plan involves opening the doors of all our colleges to men and women on equal terms, and conferring upon both alike their regular degrees. The importance of this change will be seen at once when it is considered that a very large proportion of all engaged in teaching, including all grades, are women. And this change would benefit our colleges in many other respects, as may be plainly seen by observing the working of the system where the sexes are educated together. I would therefore propose the following changes in the present practice of the State:

1. Stop all appropriations to normal schools, and cancel the mortgages held against these schools, as they were built by individuals and corporations, on the faith of the State that they would continue to be State institutions.
2. Open all the colleges in the State to men and women on equal terms.
3. Establish professorships of pedagogics in certain colleges (say ten or more) at the expense of the State.
4. Give State aid to these colleges in proportion to the number of students in pedagogics in each.
5. Require all preparing to teach to take the course in pedagogics for say the last two years of the college course.
6. Require a regular diploma, and the certificate in pedagogics combined, for all to be employed as teachers after a fixed date, say 1895 or 1900; and subject such to no further examination.

EDWARD H. MAGILL.

A NATURAL law without God behind it is no more than a glove without a hand in it. Natural laws in the conscience, the intellect, the imagination, the will and the affections, as well as in matter, are only the constant method of action of the Divine Omnipresence.—J. COOK.

ONE DAY AT A TIME.

BY HELEN HUNT JACKSON.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.

One day at a time!
It's a wholesome rhyme,
A good one to live by
A day at a time.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never to-day which the spirit breaks:
It's the darkened future, without a gleam.

One day at a time! A burden too great
To be born for two can be born for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking all may be done.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time! But a single day
Whatever its load, whatever its length:
And there's a bit of precious Scripture to say
That according to each shall be our strength.

One day at a time! 'Tis the whole of life:
All sorrow, all joy, are measured therein,
The bound of our purpose, our noblest strife,
The one only countersign, sure to win!

One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

—*The Independent.*

TWO OUTLOOKS.

HE sees the thorn below the rose,
Life's storm and stress, not its repose,
The hard thought underneath the deed,
Not man's quick impulse, but his greed.

He sees the lily's snow-white wings,
Not the dark ooze from where it springs,
The sparkle of life's coronet,
The joy above the hot and fret.

And shall the two hold clasping hands?
Ah! so the wondrous meaning stands,
As this, lost in the other view,
Shows each is false and both are true.

MOCKING-BIRD STUDIES.

THE mocking-bird's movements, excepting in flight, are the perfection of grace; not even the cat bird can rival him in airy lightness, in easy elegance of motion. In alighting on a fence, he does not merely come down upon it; his manner is fairly poetical. He flutters a little too high, drops like a feather, touches the perch lightly with his feet, balances and tosses upward his tail, often quickly running over the tips of half a dozen pickets before he rests. Passing across the yard, he turns not to avoid a taller tree or shrub, nor does he go through it; he simply bounds over, almost touching it, as if for pure sport. In the

matter of bounds the mocker is without a peer. The upward spring while singing is an ecstatic action, that must be seen to be appreciated; he rises into the air as though too happy to remain on earth, and, opening his wings, floats down, singing all the while. It is indescribable, but enchanting to see. In courtship, too, as related, he makes effective use of this exquisite movement. In simple food-hunting on the ground,—a most prosaic occupation truly,—on approaching a hammock of grass he bounds over it instead of going around. In alighting on a tree, he does not pounce upon the twig he has selected, but upon a lower one, and passes quickly up through the branches, as lithe as a serpent. So fond is he of this exercise that one which I watched amused himself half an hour at a time in a pile of brush; starting from the ground, slipping easily through up to the top, standing there a moment, then flying back and repeating the performance. Should the goal of his journey be a fence picket, he alights on the beam which supports it, and hops gracefully to the top.

The mocking-bird cannot be said to possess a gentle disposition, especially during the time of nesting. He does not seem malicious, but rather mischievous, and his actions resemble the naughty though not wicked pranks of an active child. At that time he does, it must be admitted, lay claim to a rather large territory, considering his size, and enforces his rights with many a hot chase and noisy dispute, as remarked above. Any mocking-bird who dares to flirt a feather over the border of the ground he chooses to consider his own has to battle with him. A quarrel is a curious operation, usually a chase, and the war-cry is so peculiar and apparently so incongruous that it is fairly laughable. It is a rough breathing like the "huff" of an angry cat, and a serious dispute between the birds reminds one of nothing but a disagreement in the feline family. If the stranger does not take the hint, and retire at the first huff, he is chased, over and under trees and through branches, so violently that leaves rustle and twigs are thrust aside, as long as the patience or wind holds out. On one occasion the defender of his homestead kept up a lively singing all through the furious flight, which lasted six or eight minutes,—a remarkable thing.

To other than his own kind the mocker seems usually indifferent, with the single exception of the crow. So long as this bird kept over the salt-marsh, or flew quite high, or even held his mouth shut, he was not noticed; but let him fly over the lawn, and above all let him "caw," and the hot-headed owner of the place was upon him. He did not seem to have any special plan of attack, like the king-bird or the oriole; his aim appeared to be merely to worry the enemy, and in this he was untiring, flying madly and without pause around a perching crow until he took flight, and then attempting to rise above him. In this he was not always successful, not being particularly expert on the wing, though I have two or three times seen the smaller bird actually rest on the back of the foe for three or four seconds at a time.

For variety, glibness, and execution his song is marvelous. It is a brilliant, bewildering exhibition, and one listens in a sort of ecstasy almost equal to the

bird's own, for this, it seems to me, is the secret of the power of music: he so enjoys it himself, he throws his whole soul into it, and he is so magnetic that he charms a listener into belief that nothing can be like it. His manner also lends enchantment; he is seldom still. If he begins in a cedar-tree, he soon flies to the fence, singing as he goes, thence takes his way to a roof, and so on, changing his place every few minutes, but never losing a note. His favorite perch is the top spire of a pointed tree; low cedar or young pine, where he can bound into the air as already described, spread his wings, and float down, never omitting a quaver. It seems like pure ecstasy; and, however critical one may be, he cannot help feeling deep sympathy with the joyous soul that thus expresses itself. With all the wonderful power and variety, the bewitching charm, there is not the "feeling," the heavenly melody, of the wood thrush. As an imitator, I think he is much overrated. That the birds are jealous of his song, as Wilson says, I cannot believe. On the contrary, I do not think they recognize the counterfeit. The tufted titmouse called as loudly and constantly all day as though no mocking-bird shouted his peculiar and easily imitated call from the house-top; the cardinal grosbeak sang every day in the grove, though the mocker copied him more closely than any other bird. He repeats the notes, rattles out the call, but he cannot put the cardinal's soul into them. The song of every bird seems to me the expression of himself; it is a perfect whole of its kind, given with proper inflections and pauses, and never hurried; whereas, when the mocker delivers it, it is simply one more note added to his repertory, uttered in his rapid staccato, in his loud, clear voice, interpolated between incongruous sounds, without expression, and lacking in every way the beauty and attraction of the original.—OLIVER THORNE MILLER, in the *Atlantic Monthly*.

Justice consists in doing no injury to men; decency, in giving no offense.

NEWS AND OTHER GLEANINGS.

—News has been received at Zanzibar from Emin Bey. In Eleventh month last, he went to Uganda, and King M'vanga refused to permit him to go through the country. Then he tried to effect a passage out through Karagawa, on the western shore of Lake Victoria Nyanza, and in this also he failed. Advices from Uganda, dated First month 24th, say that Dr. Junker's caravan reached Emin Bey safely, and that he was well.

—I have heard of monks doing many things, but I never heard of them being sailors. It seems, however, that in the White Sea, there is a fleet of six steamers which are owned, officered and manned by monks. They ply between Archangel and the Island of Jolovetsk where there is a monastery, and their business is to convey pilgrims to the island. As many as thirty thousand people annually make the journey between the Fifth and Ninth month, the only time when the island is accessible.—*London Tru h.*

—"The scientific study of the fisheries and the application of the results of such study have undoubtedly," says *London Nature*, "been carried out to an enormously greater extent in other countries than with us. The reproduction of the cod was first investigated in Norway,

oyster culture as understood in Holland and in France is still unknown in Britain; and the organized scientific investigation of fishery matters, which has been commenced by the Scottish Fishery Board and is about to be instituted by the Marine Biological Association in England, has been, as it were, forced upon us by the example of the United States. Perhaps no American salmon hatchery is quite as efficient as the Howieton farm, but the extent of piscicultural operations applied to Salmonidae in the United States is certainly greater on the whole than in Britain."

—The Sultan of Morocco has prohibited the sale or purchase of intoxicants of all kinds, and has abolished the State tobacco monopoly. The Moorish tobacco and snuff shops have been closed. Large quantities of leaf tobacco have been publicly burned by the Sultan's order. Several Moors have been stripped and flogged through the streets for smoking in defiance of the Sultan's order. The populace of Morocco can see no sense in the Sultan's commands, are angry at his interference with their habits, and assert that the prohibitions are enforced only against the poor.

CURRENT EVENTS.

A DESTRUCTIVE fire at Chautauqua, on Chautauqua Lake, N. Y., (the place of the annual camp meetings and educational gatherings), did great damage on the 21st instant. Eighty buildings, including several boarding-houses, were burned, causing a loss of \$100,000. None of the large assembly buildings or hotels were burned.

THE Richmond Hotel, in Buffalo, New York, was destroyed by fire before daylight on the 19th. A number of the guests and other occupants perished in the flames or were killed or injured by jumping from the windows. The number of the dead and fatally hurt was estimated at 30. The fire caused a loss of \$400,000, some adjoining property being destroyed.

ADELE GRATIOT WASHBURN, wife of E. B. Washburn, formerly minister to France, died at Chicago on the 18th instant.

An earthquake was felt at Summerville, South Carolina, on the evening of the 18th, at 7 o'clock. The shock was the severest felt there for two months.

THE President has announced his appointments of the Commissioners to execute the new "Inter-State Commerce Bill," as follows: Thomas M. Cooley, of Michigan, William R. Morrison, of Illinois; Augustus Schoonmaker, of New York; Aldace F. Walker, of Vermont; and Walter A. Bragg, of Alabama. Their terms run from six years to two years. This will have to be confirmed by the Senate.

THE ninetieth anniversary of the birth day of the Emperor William, of Germany, was celebrated in Berlin, on the 22d, with much ceremony, and popular manifestation.

SENATOR John Sherman, of Ohio, who is now on a tour through the South, being at a hotel in Birmingham, Alabama, on the 22d, the proprietor refused to allow a delegation of colored men to call on him in his room, and he then paid his bill and went to another hotel.

NOTICES.

* The Young Temperance Workers of West Philadelphia will hold a meeting in the meeting-house, 35th and Lancaster Avenue, on Fourth day evening, Third month 30th, at 8 o'clock. The attendance generally of Friends and others is solicited.

* Susan Roberts desires to acknowledge the receipt of \$5 from Anna L. Hicks, for the fund for Sarah Wimmer's school. She states that E. P. Peabody acknowledges the receipt of \$10 from her, and says that she now has hope of getting the amount needed for this purpose.

FRIENDS' INTELLIGENCER

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NEED.

THROUGH need the soul doth climb
Toward heaven and light,
And mount the heights sublime
While yet 'tis night.

Yearn, soul, for God, and bring
Thyself to rest,
A tired child slumbering
Safe on his breast!

—MINNIE STERBINS SAVAGE, in *Unity*.

HOMELY HEROISM.

ALL history and literature are full of heroism and heroes. The evolution of civilization has in every generation brought heroic souls to the front, those who seem charged like the ark of the Hebrews of old to bear the testimony of God.

* * * * *

But there is another heroism unsung of poets, un-painted and uncarved by artists, to which I would bear a word of testimony to-day. It is the heroism that abounds in every-day life, that is in our neighbor's house, that is at our elbow in the street-car, that faces us, it may be, in our college halls. It is heroism not often noted of men; but, like the unseen forces of nature, that are mighty in their action, this homely heroism is a strong conservative force that holds society together. I believe it to be true that our every-day life in the home, in the place of business, shall I add, in the school, may call for heroism beyond that of the battle-field and the martyr's stake. It is the testimony of soldiers that in the heat and excitement of battle all sense of personal danger is lost; that the one absorbing passion is to gain the day, and to this end they can without flinching follow their leaders in the face of the enemy's fire. And it is said of Latimer who was burned at the stake, that, whereas he had been feeble and stooping, when the moment of trial came he stood by the pile straight and handsome, up-borne by the sustaining consciousness that he was about to die in vindication of truth. It is not difficult to conceive of this exaltation of spirit that could bear the body through the mortal agony of flame or rack.

But this exaltation of spirit does not belong to mortal life as a permanent condition; and so the daily living of life's inevitable round has a heroism of its own. How few of us may expect our circum-

¹From an essay read to the students at Swarthmore College, by Elizabeth Powell Bond.

stances to be just what we would choose. With most people the struggle for daily bread takes a large share of time and strength. If we have wealth and leisure there may not be health or wisdom to make riches yield their most precious power. If the life of the scholar or artist appeal to every part of our nature as the goal for our highest ambition, our necessities may fasten us to the plow, or the engine, or the ledger, or the needle, or the kitchen, until the fresh energy of life shall have been spent. The heroic man or woman, having done all that can rightly be done to shape circumstances according to personal desire, will accept them as they shape themselves according to a law past his finding out, and put into them all the sweetness and light he can command. Apart from our outward circumstances of poverty or riches, of leisure or oppressive cares, it may require heroic effort to control and direct ourselves. Dr. Holmes has used a very forcible figure of speech in saying that we are all omnibuses carrying our ancestors. An omnibus of ancestors is likely to have various elements in it! We know that our inheritance from one ancestor is our light hair; from another our dark eyes; from another the form of the ear or nose. Then we need not be surprised at whatever our mental and spiritual inheritance may be. If our great-grandfather asked why and how at every step of his progress, we shall be very likely to find ourselves inquirers at every gateway to knowledge. If our great-grandmother had an intuitive nature, and convictions flashed upon her, outstripping the slow processes of reasoning, we may have times of illumination in which we shall get glimpses of truth beyond our why and how. If there has been a vein of meanness or vulgarity in any of this omnibus company, it may some day prompt us to unworthy deed or desire—well will it be for us if on that day there spring up for our safety the righteous wrath of some other ancestor who could never for one instant tolerate meanness or vulgarity. Happy indeed is our inheritance if this omnibus bear in its company some sunny soul that shines by its own light like the sun. Alas for us! if it carry a soul in eclipse,—a soul that would choose a dwelling-place in dismal swamps rather than on the highlands of life.

But let us not believe that we are the victims of our ancestors, whatever weights their unfinished natures may have bequeathed to us. Our Heavenly Father has taken care of our ultimate safety. Each child born is a new creation, unlike all that have

gone before, and being an original creation is invested with original power to cope with life as it daily unfolds to him. Then however weighted we may be by our inheritance we are not to sit down hopeless beneath it. If it be physical disease that threatens us and holds us back from our longed-for goals, we shall seek the best helps to overcome it. If physical appetite have undue proportion in our inheritance, the battle will be half won when the danger is acknowledged and faced with an heroic spirit. If a hot temper burn in the recesses of our being, a good motive power under the hand of a skillful engineer, but threatening disaster under a reckless hand, let us heroically struggle for the control that shall transform our infirmity into beneficent power. If a jealous, suspicious temperament poison our intercourse with others, let us make our own sincerity and straightforward action a refuge from our torment; and from our own faithfulness cultivate a belief in the faithfulness of others. If inherited distrust of our own ability to do the task that fate or providence places in our way settles like a pall about us, threatening to paralyze our powers, let us take courage from the hope that the task thus placed in our hands is prophetic of the power to do it.

I am not so far away from youth as to have forgotten that the heroism of young people is often sorely tried. Their dangers are from within and from without; from within, in their own ardent impulses, and immature judgment, which they do not always know to be immature; from without, in the false standards of their fellows, which are pressed upon them with scorn and ridicule. It is an heroic youth who can repel the ridicule of his companions, the hardest of all weapons to withstand.

The unfailing spring of heroism for the young and for the aged is the sense of duty, the voice of God in the soul. When we have said in our own hearts "I ought" we have sealed ourselves to the service of the Highest. If this sense of ought be strong and clear, declaring itself with no uncertain sound, difficulties will disappear before it; even the ridicule of our fellows will be disarmed of its sting; and we shall feel ourselves strong in the strength of God.

No day will pass over our heads that will not in some way test our heroism. And if this heroism do not get into the books of the heroes, we may be sure that it is not lost upon the world, but goes to make up a pure and health giving moral atmosphere.

"In life's small things be resolute and great, to keep thy muscles trained;

For knowest thou when Fate thy measure takes,

Or when she'll say, "I find thee worthy; do this thing for me!"

LETTER FROM PATRICK HENRY TO ROBERT VALENTINE.

EDITORS INTELLIGENCER AND JOURNAL:

It was my privilege recently to have access to a number of very interesting letters and papers, once the property of Robert Valentine, of Chester county, Pa., an esteemed member and minister of the Society of Friends before and after the Revolutionary War, among them being a journal of his travels through the British Islands, I think in the years 1772 and 1773,

his death occurring in 1786. The names of many prominent Friends of Philadelphia and vicinity of that day are mentioned in these letters with much that is interesting reading to those who love to revert to incidents and recollections of the past. The papers are now in the possession of his great-grandson. Among the collection is a letter written by Patrick Henry to Robert Valentine in 1773, in his own handwriting, and which I have carefully copied for publication. Although the time has passed when the influence of these truths written by this distinguished man might have been exerted for good, yet it seems a just tribute to the character of Patrick Henry to publish a letter so full of earnest condemnation of slavery, as well as showing his high appreciation of the principles of the Society of Friends,—exerted then as now in the cause of justice and humanity. His predictions for the future of his country when justice might be done are almost prophetic, and yet nearly a century passed before the irrepressible conflict ended in the full establishment of freedom.

M. J. B.

HANOVER, Jan'y 18th, 1773.

DEAR SIR:—I take this opportunity to acknowledge the Receipt of Antho Benezet's Book against the Slave trade. I thank you for it. It is not a little surprising that Christianity, whose chief Excellence consists in Softening the Human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of Right and Wrong; what adds to the Wonder is, that this abominable practice has been introduced in the most enlightened ages. Times that seem to have pretensions to boast of high Improvements in the arts, sciences, and refined morality, have brought into general use and guarded by many Laws, a species of Violence and Tyranny which our most Rude and Barbarous, but more honest Ancestors detested. Is it not amazing that at a time when the Rights of Humanity are defined and understood with precision in a Country above all others fond of Liberty, that in such an age and such a Country we find men professing a Religion the most Humane, mild, meek, gentle, and generous, adopting a Principle as repugnant to humanity as it is inconsistent with the Bible and destructive to Liberty? Every thinking honest man regrets it in speculation; how few in practice from Conscientious motives!

The world in general has denied your people a share of its Honours, but the wise will a tribute to you a just Tribute of Virtuous Praise for the Practice of a train of Virtues among which your Disagreement to Slavery will be principally ranked. I cannot but wish well to a people whose System Imitates the example of Him whose life was perfect, and believe me I shall honour the Quakers for their noble Effort to abolish Slavery. It is equally calculated to promote moral and political good. Would any one believe I am Master of Slaves of my own Purchase? I am drawn along by the general inconvenience of living without them. I will not, I cannot, justify it. However culpable my conduct I will so far pay my devoir to Virtue as to own the Excellence and rectitude of

her Precepts and to lament my want of conformity to them. I believe a time will come when an opportunity will be offered to abolish this lamentable Evil. Every thing we can do is to improve it if it happens in Our Day, if not let us transmit to our Descendants, together with our Slaves, a pity for their unhappy Lot, and an abhorrence for Slavery.

If we cannot reduce this wish'd for Reformation to practice, let us treat the unhappy Victims with lenity; it is the furthestest advance we can make towards Justice. It is a Debt we owe to the Purity of our religion, to show that it is at Variance with that Law which warrants Slavery. Here is an instance that Silent Meetings, (the Scoff of reverend Doctors), have done that which learned and Elaborate Preaching could not effect,—so much preferable are the genuine dictates of Conscience and Steady attention to its feelings, above the Teachings of those men who pretend to have found a better Guide: I exhort you to persevere in so Worthy a Resolution. Some of your people disagree, or at least are lukewarm in the abolition of Slavery. Many treat the Resolution of your meeting with Ridicule, and among those who throw contempt on it are Clergymen whose Surest guard against both Ridicule and Contempt is a certain act of Assembly. I knew not where to stop, I could say many Things on this subject, a serious review of which, gives a gloomy perspective to future times.

Excuse this Scrawl, and believe me with Esteem,

Your hble Serv't

PATRICK HENRY, Jun'r.

For Friends' Intelligencer and Journal.

SELF WORK; WITH QUOTATIONS AND COMMENTS.

[Concluded from last week]

IF we could only be persuaded to engraft into our lives the precious tree of consideration, what magnificent fruit we should bear; "we should save ourselves much worry by once for all recognizing that no one is perfect." And while the demands of business are well nigh all consuming of time and attention, yet if we but lay aside this heavy burden, piecemeal, to take exercise for health's sake, knowing that those who love us will be grateful to us for so doing, how greatly advantaged we would be in this double serving.

We must learn to know that all things work together for good, if the love of the Father be in us. Let us find a new inspiration in the never quoted words of old scripture: "They helped every one his neighbor and every one said to his brother be of good courage." (Isaiah 41: 6.)

"It should suffice each of us to know that, if we have labored with purity of purpose in any good cause, we must have contributed to its success."

"Opportunity hath hair in front, behind she is bald; if you seize her by the forelock you may hold her; but if she escape not Jupiter himself can catch her again."

Therefore are we justified in putting prompt self action in other quoted words: "We expect to pass through this world but once. Any good thing, there-

fore, that we can do, or any kindness that we can show to any fellow being, let us do it now. Let us not defer it or neglect it, for we shall not pass this way again."

Let us so work that the lines of duty we describe shall not be lines of confusion, and the stones we lay shall not be stones of emptiness.

Hugh Miller speaks of the mason with whom he served his apprenticeship as one who "put his conscience into every stone that he laid." This means thoroughness of work, laid solid and true to the line and the square. Such work is all enduring and stands the test of time.

The scriptural command to work is explicit; it is addressed to the individual and by the individual must be organized into his being and must be constantly applied. "Six days shalt thou labor," not five, and we are not told to work when we feel like it; nor does the command say "in the breaking of thine heart shalt thou earn bread." It speaks in sweeter tones: "Sow thou the seeds of kindness, and the Father will take care of the fruit; only keep on sowing, withholding not the hand. Think how the Master went about doing good."

We are told to "study to be quiet, to do the business before us ourselves, and work with our own hands." (1st Thess. 4: 11.)

We must let the spirit have its perfect work.

"We must work with the brain if we wish to give value to the few facts which we possess."

We must work with the body if we desire to have health and to carry out the intentions of the brain and the emotions of the spirit.

These three make one perfect work and are one in the school of life.

We must ourselves inquire and we must hear and heed "the still small voice," or sooner or later be brought to the need of a master.

Our greatest distinction is not in never failing; but in rising perfected from failure. To borrow an illustration from Carlyle, is not walking a constantly repeated falling forward and as often a catching and bearing of one's self on the advancing foot, and is this not like everything we do; a testing of untried things and holding fast to that which is proven to be best?

In fine, quoting Dr. Arnold's telling words: "Work is the appointed calling of man on earth; the end for which his various faculties were given; the elements in which his nature is ordained to develop itself and in which his progressive advance towards heaven is to lie."

It is true we must be guarded against overdoing. The condition of this life is one of unfinished business.

The tendency now is to rush beyond the speed of diligence in business, which latter is indeed commendable, if done in fervor of spirit under right guidance, for the hand is advised to act quickly, in whatever it finds to do, because, according to Samuel, "the king's business requires haste."

But the law of self-preservation must be well studied and judiciously applied. The arithmetic of hygiene adds several treads in the making of one illness.

Paul has given us words of caution, telling "every man that striveth for the mastery to be temperate in all things;" he must not strike as one that beats the air.

We cannot well help having much dealing with the commonplace realisms of this life. All of us cannot say with Agassiz: "I cannot afford to waste my time in making money." On the other hand, Victor Hugo insists that "the beautiful is as useful as the useful, perhaps more so."

Certain it is there is more to be found in a clear and crystal stream than fluent matter with which to turn our wheels and fill our pitchers; more in the air than wind to blow a fire or distend a sail.

Even scripture touches the esthetic plane with a wand divine when it says: "How beautiful upon the mountains are the feet of him that bringeth good tidings."

We can make a first-class success in life if we but add self-culture to common schooling, study out for ourselves the various problems which arise in the daily routine of the world's business, take upon ourselves the acquisition of truth in every form and that not of words only, but of life and of being. "Let us with all our might strive for the attainment of inward and outward excellencies."

We must not only read, but learn what our reading means; nor is knowledge perfect until it becomes experimental with us. "In faithfulness we shall know." Doing the little things gives us command over much. Sowing with care, waiting with patience, reaping with fervor, tempered with gratitude, and so the fruition of our efforts and hopes comes to us as the procession of the plenteous seasons to the nourishing of all the creatures of the earth.

In the multiplicity of things to be done and which are required by this modern life and way of living, it may be wise to consider what part we can do to best advantage. Ruskin comes to us saying: "Do as much as you can healthily and happily each day in a well determined direction, with a view to far off results and with present enjoyment of one's work."

Presuming, then, it be granted that work we must, we come to accept as common law in this, our realm, that it is our duty to do.

To become perfect in action we must be trained to action and no better school offers than that of well regulated, legitimate business, thoroughly carried out on farm, in mart, or in shop.

It is said of the great Faraday that he never could understand any scientific experiment thoroughly until he had not only seen it performed by others but had performed it himself, as if to say: "Be sure of it, give me the ocular proof." We must make things clearly evident to the sense and to the reason.

The true end of life is to know the life that never ends. To gain the greatest possible benefit from the work done by self, we must advance beyond the necessary week-day work into the higher plane of that of the Sabbath. "We must add words of higher and better fruitage than the talk man holds with week-day man in the hourly walk of the world's business." We must yield the views of power to

Him who says: "I will make a man more precious than fine gold."

The liberty of searching the scriptures is granted to us by internal statement and the right of inheritance.

They are given to us for our use as we properly apply them, and they furnish the food, as far as words can, by which the individual life is sustained; but we must remember ever that the meanings of this great book can, only be understood through deeds.

About the law of righteousness as a sun and centre all things revolve. To formulate the why and wherefore "human effort would be baffled—to define is to confine and oftentimes leads to absurdity."

Those know best who do best. "He that doeth truth cometh to the light." (John iii: 21.)

Ruskin makes it blasphemy as well as fatuity to expect knowledge of the Father's world in other way than the plainly ordered way: "If any man will do, he shall know."

The first—throughout the whole—and the last of scripture teaching touches the lines of practical life, the life of individual action, and it is given in letters so large and so plainly set that he that runs may read and understand.

It pleads for activity, for it says: "The hand of the diligent maketh rich."

It advocates good husbandry, saying: "He that tilleth his land shall have plenty of bread."

It favors cultivation of mind in that "He that walketh with the wise shall be wise." "The thoughts of the diligent tend only to plenteousness."

It places doing above penance, proclaiming: "To do justice and judgment is more acceptable than sacrifice."

It tells what to do to secure life and happiness: "The labor of the righteous tendeth to life." "He that keepeth the law happy is he."

Should we fail to find convincing force in words, little teachers, ever active, are appointed to give us great lessons in industry, providence, and mastery. "The spider taketh hold with her hands." "The ant teacheth the sluggard how to act." "Though weak as a body, yet they prepare their food in the summer." "The kingless locusts go together in bands."

The pearls of Eastern faith shine out brightly in glittering words for those who rightly do:

"Love me and keep my laws."

"Of your number choose ye two

To go among mankind, and do

Justice and Right, teaching them these."

"We are believers in the book which saith

Fulfil your covenants, if ye covenant:

For God is witness! Break no word with men

Which God hath heard; and surely he hears all."

"Fear ye God,

For He knows whatsoever deeds ye do,

Be not as those who have forgotten Him,

For they are those who have forgot themselves."

"Saith the Perseus Book: Tied on the neck of a man
Hangeth the scroll of his fate, not a line to be gainsaid or
grudged;

When the trumpet of Isra'el thunders, the angels will show
it and say

Read there what thine own deeds have written; thyself by thyself shall be judged."

So it is placed in our Scripture: "That every one may receive the things *done* in his body, according to that he hath done." (2 Cor. 5: 10)

To no small purpose did that master of the English tongue say: "To thine own self be true;" and do we not also find he first recorded divine command to the first-born of men to be upon the integrity of his doings?

Anent the things which are accounted worship, in so far as the individual is concerned, there is ample evidence from the records of earlier and later experience that to be effective they must be of the nature of willing devotion from self-conviction, rather than from the repeated ceremonials of tradition.

Old Scripture says: "Lip service is not acceptable," but makes "right words forcible," and very pleasant when they come from the pure in heart, whence the individual voice should always speak; but the new Scripture advises to be doers of the word, since "the kingdom of the Father is not in word, but in power."

Scriptural testimony, clothed with authority and covered with the seal of truth, is full and clear, giving many forms of expression bearing upon this point.

"The bond of perfectness," which is called charity is placed above all things; it is the initial ground and starting point of all good Christian work; "all things must be done with charity, and the end of the commandment is charity."

Charity is declared by Paul to be a greater profession than speech of angel's tongues, surpassing the gift of prophecy, the possession of all knowledge and the consummation of all faith.

Acts of kindness; doing "the charities that soothe and heal and bless;" exercising good will continually; having highest regard for our brethren; tempering our criticism with "elegant expressions of just judgments;" building character heavenward, are not the accomplishment of these things the crown of individual work?

The arch of life springing from the living stones of well-doing on the one side, and of knowledge of revealed law on the other, we will round up with the full stones of faith and hope, of temperance and brotherly-kindness, of virtue and godliness, and surmount and embrace the whole by the heaven-based keystone of charity, in which we will deeply engrave these golden words—the divine law of individual action:

"In holiness and in purity live, and in a high enlightened love do ye unto others as ye would that they should do unto you." JOHN H. COOPER.

Philadelphia, Second month, 1887.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—I. STUTTGART TO MILAN.

AFTER spending some weeks in Stuttgart, we took the train on the 11th of First month soon after noon and headed south. The whole country was covered with snow, which I may here say extended to Genoa.

At eight o'clock P. M. we arrived at Zurich and were soon housed in one of the many clean and comfortable hotels which contribute so much to the tourist's pleasant recollections of Switzerland.

The next morning we resumed our journey and at about one o'clock reached the tunnel which pierces the Alps near the St. Gothard Pass and which takes this name. Far more than one hour, I should think, we had been cruising in that vicinity through tunnels and around promontories, heading towards every point of the compass, like some of those insects which, before entering their holes, make a series of confused gyrations in order to conceal their real destination. We were, however, in fact, working up the mountain to reach the level of the tunnel which, for the obvious purpose of gaining the shortest possible line, is placed as far above the base of the mountain as the trains could climb. Having attained this height, the train darted into the tunnel and in eighteen minutes emerged on the southern side of the Alps. Descending, my attention, after a short time, was drawn to the circumstances which I had failed to perceive during the ascent; and I noticed one spot which we passed three times at various elevations. A map of the road in the vicinity of the tunnel must, I fancy, look like a tangled skein of thread or the flourish with which in my school days boys were accustomed to ornament their signatures. As evening drew on we reached the lakes; had a view of Lake Maggiore and a beautiful run along Lake Lugano.

It was dark when we entered Milan, and almost as soon as light reappeared I stepped out in front of the hotel to reconnoitre, and there not a hundred yards away the pinnacles and dome of the wonderful cathedral—that "dream in stone"—showed over the intervening houses. Of course we hastened breakfast and made our way to the building. Mrs. Stowe's description of it, in her "Agnes of Sorrento," is not at all overcharged; in fact no adjectives in the English language appropriate to architectural beauty could exaggerate its airy lightness and ornate tracery. Every stone almost is wrought like the sugar-work of a bride's cake. Statues cluster around the windows and swarm wherever a buttress affords "coign of vantage," and one stands guard on the extreme summit of every pinnacle that towers above the rest, looking as if it had just alighted there from above. Of these pinnacles the guide-book says there are ninety-eight; if I remember rightly, Mrs. Stowe speaks of a thousand—perhaps as an indefinite synonym for many. I think, too, she speaks of the statues as "myriad," whereas the guide-book states them at two thousand. She certainly does represent the Milanese of the period of her story, about 1498, as eating corn-bread; whereas corn was introduced into the Eastern Continent from North America, which at that time had not been discovered. Such is my recollection, which I am not in a position to verify.

When we entered the cathedral a crowd of priests with their attendants were engaged in celebrating High Mass; and while we and other sight-seers made the circuit of the building, they went through their elaborate ceremonies accompanied by the music of a

magnificent organ and the trained voices of two performers. If it were possible by any impression upon the senses to elevate the spiritual nature, certainly the ritual of the Roman Catholic Church would effect that object. There is not, perhaps, much to affect the imagination in the proceedings before the high altar, although the richness of the vestments and the clouds of incense revive the associations which exist in the mind of every reader of the Old Testament, and the attitudinizing of the celebrants has really a good deal of solemnity. I do not think it would strike any one as in the least ridiculous, whatever else he might think of it; but in regard to the music there can be but one opinion. It is, of course, the production of the best of all composers, and when rendered by a good instrument and fine voices in the auditorium for which it was intended, it is all that the imagination of man could conceive of what sacred music should be. The effect is greatly due to the height of the roof and to the arches and pillars which break up the containing surfaces into parts too small and too numerous to produce distinct reverberations and which prolong the notes and produce the same effect as if they died away in the far distance—as indeed they do in being thrown from one to another of the thousand reflecting surfaces.

In our sightseeing expeditions we have several times come in upon performances of this kind, and never without experiencing their power. The sonorous Latin tongue in which the words are sung, the slow movement of the music which seems to roll and mount and die away in the heavens, the grand basso or baritone that carries the air, and the clear tenor, or perhaps contralto, that seems to steal in upon the heavier tones like a ray of light breaking through a cloud—such is the best description my poor words can give of the music I have heard in the great churches on ordinary occasions, and which has held all my senses suspended except alone the fear that the spell would cease. I am not at all musical, nor are any of my party especially so, and I think it the more remarkable that in this, as in other things, that wonderfully worldly-wise Church has been able to address itself with such art to the comparatively untutored senses of the average man. The best music of the kind I have heard was in the Dominican Church of St. Paul (I think), at Antwerp, which I afterwards learned was celebrated. I may add that I have not been at all so impressed on great occasions when the vocalists have been numerous and the organ assisted by other instruments. What I am speaking of is the music of the ordinary masses, given by an organ and two or at most three voices.

Well, at Milan on the occasion referred to and at other places, we have seen the ecclesiastics working away at their vocation with a zeal that can hardly be simulated, but impresses one with the belief that they really think they are performing an important office. I have drawn near and looked into their faces and scanned them when they passed but a few feet from me. Many were old men, with fine, clear-cut features and very serious expression; and, if there be truth in physiognomy, the solemnity manifested in their countenances was not all assumed. I queried

with myself, Why do these old men do this? or if they do it to earn their bread, as is possible, what do they think of it? Can they, year after year, be consciously acting a lie? Would not such baseness at length tell upon their faces? And if they do (and I have other grounds for the opinion than those I have indicated), if they do think they are doing a good thing, what is that thing? Do they think the Almighty Ruler of the Universe is pleased to hear their music and smell their incense and witness their trained evolutions? And if they do so, how different must be their ideas of the nature of that Deity from those entertained of him by the prophets of old, by the founder of the religion we all profess, and by the saints of their own church! If, on the other hand, they go through these services to impress and thereby educate the people, why continue them every day before audiences which hardly exceed in number the performers themselves?

I am not going to ask why all this waste. Nor do I mean it. But what I ask is does this display in the least make men better—better citizens, husbands, fathers? Does it tend to induce them to cease to do evil and learn to do well? The improvement of the moral condition of the people, like that of their physical by hygiene or medicine, I think to be an experimental science; and, if it be proven that people are the better for the outward agencies used by the Roman Church, by all means let that church continue to use those agencies and let other churches adopt them. But look and examine and determine whether the population most subjected to these influences are the best people. Here in Italy not only have the people gorgeous ceremonies and fine music accompanied on grand occasions even by the firing of cannon at proper stages of the rites going on in the church, but the churches themselves are filled with objects intended and calculated by the church authorities to excite in the minds of the beholders those feelings which all religious teachers agree to be consonant with the wishes of Christ—reverence for the Supreme Being, faith in Him, and a hearty desire to do his will. Here are churches whose every available space is filled with some masterpiece of art, paintings representing the agonies of the Cross, or the tortures of the martyrs, or the ecstasies of enraptured saints. Statues of the most lovely forms, male and female, carvings in marble, flowers carved in porphyry—each worth great sums of money—and thousands of things for which I know no name and on which only a jeweller could set a price, or which, as the custodian told me, are simply inestimable. Is there any reason to believe that they have advanced the spiritual condition of the Neapolitan people a step in that direction which we will all agree to be the right one?

While the solemn ceremony was going on in the cathedral before sixty-three auditors (I counted them), the great plaza outside was filled with people, some trafficking, but more idly sauntering about. Human institutions are not logical, I know, and there are many anomalies to be observed in Europe; but thus far I have seen nothing which seems to be so utterly disproportioned to the effect produced as

the public worship of the Roman Catholic Church. No one, perhaps, who had not passed years in this country could form a reliable opinion as to the worth of the clergy as correctors of morals; nor, perhaps, could any one not familiar at once with the moral condition of Naples and New York be competent to compare the workings of the measures taken by Protestant and by Catholic countries for the suppression of vice; but certain it is that if vice be no stronger here than in America, it walks more publicly abroad and seeks its prey with a boldness unknown in Protestant lands.

JOHN D. McPHERSON.

SCRIPTURE LESSON. NO. 15.

FOURTH MONTH 10TH, 1887.

JOSEPH EXALTED.

TOPIC: FIDELITY.

GOLDEN TEXT.—"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."—Ps. 37: 5.

Read Gen. 41: 28 in Revised Version.

TIME.—B. C. 1716. Thirteen years after Joseph's brothers sold him to the Medians.

PLACE.—Heliopolis, the most ancient capital of Egypt. The city was also called On. Egypt was at this time the most cultured and the most flourishing kingdom the world had ever known. It is believed that the Pharaoh who then reigned was the last of the Hyksos, or Shepherd Kings.

THIRTEEN years intervened between the last and the present lesson. Joseph, who had been sold to a captain of Pharaoh's guard, was entitled to greater privileges as a purchased slave than if he had been taken captive in war. The traits of character he had manifested in his youth, and his confidence and trust in God, developed under the severe ordeal through which he had passed into a strong, pure, self-reliant, honorable manhood. His wise and thoughtful demeanor gave evidence that the "spirit of God" was the controlling influence of his life. Each year he gained in the esteem and confidence of his master, who so trusted him that all he possessed was placed under his charge. "After ten years of loyal service, Joseph was unjustly charged with a great crime, and thrown into the prison where the king's prisoners were bound.

Here he manifested the same reverence for truth and purity that had marked his previous career. The keeper of the prison soon saw that he was a man to be trusted, and placed him over the prisoners, probably to oversee the manual labor assigned them.

For three years he gave himself to the care of his fellow-prisoners, and to the mitigation of their miseries. He entered into their sorrows and listened to the details of their misfortunes, giving such comfort and hope as his wonderful genius and insight into the deep things of the spirit enabled him to offer. He manifested an unwavering trust in the protecting care of the God of his fathers, and his life was regulated by the loftiest principles of justice and humanity. The example of Joseph has shone as a beacon light to all succeeding generations. The Christian Church to-day offers no higher model to its young men, save the Master himself.

Thou shalt be over my house. Over the king's palace, including all the officers and ministers of the kingdom,—placed next in dignity to the king.

Pharaoh took off his ring. This was doubtless the principal circumstance in the investing of Joseph with the office of chief minister. The ring was the signet or seal-ring with which all documents must be signed or impressed to give them authority, and the delivery of it to Joseph was an evidence of the unlimited confidence which the king felt towards him. These rings were not always worn on the finger; the seal was often set in a bracelet and worn on the arm; sometimes it formed the central jewel of a chain worn about the neck; but in any case it bore the name and title of the sovereign. Persons of authority holding other positions in the kingdom, as well as persons of wealth or distinction, signed all important documents in the same way.

To give a man his seal was for the person so giving to invest him with the authority or power that belonged to himself.

Large collections of seals, signet rings, and bracelets are to be found in many of the museums of our own and other countries. The Metropolitan Museum of Central Park, New York, is well worth a visit to this department, which now includes among its rare treasures objects of great historic interest brought home by the late Wolfe expedition sent out from this country by private enterprise to explore the ruins of Assyria. An hour so spent is worth more to the student interested in such matters than a whole volume of text and illustration, though the latter is necessary to fix in the mind dates, and the circumstances to which they relate.

The Gold Chain was worn by the judge and the prime minister in Egypt also in Persia and Babylonia (Dan. 5: 7). Necklaces have been found among the tombs of Egypt, of such exquisite workmanship, that they serve as designs for the chief jewelers of the present day. *The fine linen* which formed the vesture of Joseph, was a fabric worn only by persons of the highest distinction. It is said that nothing to equal it is now made. The linen of India is the finest that is known, but does not at all compare in delicacy of thread and glossiness with the fine linen of ancient Egypt.

THIS LESSON TEACHES:

1st. That the trials and experiences of youth, if bravely and faithfully borne, are the means, with the Divine blessing, of strengthening and developing the best qualities of mind and heart.

2d. That the love of the good, which leads to the love of God, the All-Good, must be to the human life what the warp is to the woof in the web of the artisan, if that life fulfil the Divine purpose.

3rd. That no adverse circumstances, however hard to be endured, need discourage the young. Faithfulness in little things is a preparation for things that are greater. Matt. 25: 23.

With malice toward none, with charity for all, with firmness in the right,—as God gives us to see the right,—let us strive on to finish the work we are in.—*Abraham Lincoln.*

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, FOURTH MONTH 2, 1887.

THE TREATMENT OF INDIFFERENT MEMBERS.

IN every monthly meeting, no doubt, the question arises at times, who are "members" and who are not? Under our birthright system names come upon the roll and remain there indefinitely, of persons who show themselves neglectful of, if not entirely indifferent to, their duties as members. They form several classes; some attend meeting seldom, and irregularly; some do not attend meeting at all; some, though not attending meeting, respond to the assessments of the meeting and pay their quotas; while there are still others who remain absent and neglect to pay, or even refuse to do so.

A serious consideration of cases like these has suggested at different times the propriety of some definite action by monthly meetings looking to the revision of the lists, and to the omission of the names of those who do not value their membership enough to take the part in the Society which its discipline asks. It has been thought by many that the Society would be stronger if, while having a less number of nominal members, it were made up entirely of those who are actively interested in its work, and distinctly regardful of its order. A smaller but more earnest and useful body, they think, would be the result.

However this may be, it will be agreed, no doubt, that the duty of monthly meetings is plain enough in many cases. Those who are not only neglectful of meetings, and otherwise indifferent to their membership, but also discreditable to Friends in their moral walk, of course require disciplinary labor, and must render amendment or incur disownment. Those who signify that they have no interest in the Society, declining to pay their assessments, and intimating surprise that their names are retained, should be addressed in Christian kindness, and invited to definitely record their decision with the meeting whether they wish to remain in membership, or not. Most of these are doubtless birthright members, and it may be supposed that if addressed in the proper way they would sufficiently respect the faith of their parents, and their own early association with Friends, to give the subject a courteous if not earnest attention, and

to deliver such a serious reply as the meeting could accept as acquitting it of further responsibility in the case. As to the further class of those who acknowledge their membership, but do not discharge its duties; who do not attend the meetings, though they may pay their quotas, when called upon; it is a question more weightily to be considered. Patience here is obviously better than haste, and it may be that the general policy of our Society, for many years past, though it has seemed to be wanting in a strict regard to the Discipline, has been conservative of the Society's strength, and has tended to enlarge its useful influence. This may have been a case where the enforcement of the letter would have been to some degree the quenching of the spirit. And it will be agreed by all that monthly meetings, with regard to such cases, should proceed most tenderly and considerately. That renewal of life, and increase of warmth which we all so much desire must come from the gathering in of all the embers that can be kindled into a true flame.

THE lecture by Prof. Appleton, of Swarthmore, under the auspices of Friends' Library Association upon "Travels in Greece," on the evening of the 21st inst., was well attended. His brief digression to encourage the study of the beautiful language of Homer, Herodotus, and Xenophon, of Tineydes and Eschylus, was most appropriate, and this, as well as the entire lecture, was heard with great interest. This was the beginning of a series of three to be given for the benefit of the Library, and it is hoped that a course so well inaugurated will be so well appreciated as to contribute largely toward the extension and increased usefulness of the excellent library. It is anticipated that there will be a large attendance to hear of Prof. Heilprin's "Rambles in Florida," on the 6th proximo.

IN a paragraph on the 12th, referring to the Summer School at Martha's Vineyard, we spoke of Henry R. Russell having charge of the department of Physics and Moral Training; it should have been Manual Training.

MAKE thy life better than thy work. Too oft,
Our artists spend their skill in rounding soft,
Fair curves upon their statues, while the rough
And ragged edges of the unwhewn stuff
In their own nature startle and offend
The eye of critic and the heart of friend.
If in the too brief day thou must neglect
The labor of thy life, let them detect
Flaws in thy work, while their most searching gaze
Can fall on nothing which they may not praise
In thy well-chiseled character. The man
Should not be shadowed by the artisan.

—ELLA WHEELER WILSON

I dimly guess from blessings known
Of greater out of sight.—WHITTIER.

MARRIAGES.

POUND—GRIFFEN.—On Fourth day, Third month 23d, at the residence of the bride's parents, Plainfield, N. J., under the care of Rahway and Plainfield Monthly Meeting, Robinson Pound to Mary J., daughter of Dr. John F. Griffen.

SEAL—WILSON.—On Third day, Third month 15th, 1887, under the care of the Monthly Meeting of Friends of Philadelphia, Thomas H. Seal, son of William and Jane H. Seal, and Fannie A., daughter of Elizabeth A. and the late Joseph Franklin Wilson, all of Philadelphia.

[NOTE. The date of the above marriage, by a typographic error, was wrongly given last week.—EDS.]

DEATHS.

GASKILL.—In Camden, N. J., Third month 19th, Josiah Gaskill, in his 75th year; a member of Newton Preparative and Haddonfield Monthly Meeting, N. J.

LOCKWOOD.—At the residence of her grand-parents, Wm. B. and Susan F. Coffin, Bliss, Wheeler Co., Neb., Third month 12th, of typhoid pneumonia, Rena A., daughter of Elias R. and Lucia Lockwood, aged 2 years and 7 months.

MORGAN.—Third month 21st, Ann C., wife of Benjamin Morgan, in her 78th year; an Elder of Horsham Monthly Meeting, Pa.

PANCOAST.—In Philadelphia, Third month 23d, Samuel S. Pancoast, aged 80 years.

MATTIE E. LEWIS,

who died First month 13th, 1887.

"Blessed are the pure in heart, for they shall see God."

Need we hesitate to apply this benediction to the sister who in the prime of her life and the zenith of her usefulness has been called from earth to reward?

Selfishness and vanity were alike foreign to her nature. It was apparently the too faithful discharge of her various duties that overtaxed her strength and left her to fall a prey to that fell disease that knows but one termination.

It so happened that her life was not passed in one locality, and we know that wherever she went she gathered warm and loving friends around her.

Doubtless for a long time after the commencement of her illness the desire was strong within her that she might be restored to health and usefulness, but before the end came that feeling had passed away. In the last stages of her disease, when the spirit clung tenaciously to its wasted tenement, she gave ample evidence that she was only waiting for the call of her Heavenly Father, and that she could in all sincerity say, "Not my will, but thine O Lord, be done."

By her consistent life she exemplified and honored the testimonies of the Society she loved.

She worked while it was yet day. She bore with patient fortitude an ordeal of suffering of which we can have little conception.

Can any of us doubt but that she will reap her exceeding great reward, and that her gentle spirit has attained to that condition in which "the wicked cease from troubling and the weary are at rest."

"GOD sends his teachers into every age,
To every clime, and every race of men,
With revelations fitted to their growth,
And shape of mind; nor gives the realm of truth
Unto the selfish rule of one sole race:
Therefore, each form of worship that hath wayed
The life of man, and given it to grasp
The master-key of knowledge, Reverence,
Enfolds some germs of goodness and of right."

EDUCATIONAL.

WHAT CONSTITUTES A SUITABLE PREPARATION
FOR A COURSE OF STUDY IN SCIENCE?

THE making of the scholar may be divided into two stages, one in which profound investigations are carried on in a few special subjects, and opportunity is offered for professional study; the other in which the object is not special work, but the culture and development of the faculties and the acquisition of the knowledge, the skill, and the habits which are essential to success in special work and also desirable as a preparation for any pursuit in life.

The stage I have mentioned last, which is a necessary preparation for the other, belongs in the colleges and the lower schools; special work and professional study belong in the universities. It is unfortunate that so much confusion exists in regard to the meaning of the terms College and University. Many institutions of inferior grade have adopted the more imposing title, while others that are doing real university work retain the humbler name of college. Following the example of the English schools after which they were originally modelled, our colleges even when they are in a position to confine their attention to university work, also admit one or two classes to which they give college training. They have not ceased to be colleges nor have they yet become universities; the term "haberdashery" which James Russell Lowell jocosely applied to Harvard might be applied to them with scarcely an exception.

Because such universities as we have give also college courses we are apt to forget that the university is something above the college and more than the college. The cause of higher education is not advanced when small and imperfectly endowed colleges lay out university courses for a few students, instead of confining their energies to the work of college training, for which they are often even better qualified than the universities themselves. We need only a few universities, but we consequently have too many colleges; for, while the number who will do university work is limited, it would be better if all could have a college education.

It is in Germany that the sharpest and the best distinction is made between the universities and the lower schools; and from Germany, whereso many of our college teachers have studied, influences have come which are profoundly meaning the development of our higher institutions of learning, so that one need not be a prophet to perceive that the American universities, when fully grown, will resemble those of Germany and will be in character and purpose quite distinct from the colleges.

It, then, we would see clearly to what we are tending, it will not be amiss to glance for a moment at the German universities and schools.

The purpose of the university in Germany is to afford the student an opportunity to pursue extended courses in any subjects he may desire, and to conduct him into the path of original research. Each student selects a principal subject to which he

*Read at the Educational Conference, 1st and 2nd streets, Philadelphia, Third month 25th, 1887, by FRED SAMMERS, Green, of Swarthmore College.

devotes the greater part of his time, and two secondary subjects usually closely allied to the first. Thus in science one might take Chemistry for his principal subject and Physics and Mineralogy as secondary; another might take Physics, with Mineralogy and Chemistry, while a third might take Mineralogy, with Chemistry, and Geology perhaps. The list of subjects offered is of great length, and there are usually several courses of lectures in each subject. The universities offer courses also in law, medicine, and theology. Attendance at lectures is voluntary, and no examinations are held until the final one for the Doctor's degree. Before he is admitted to this examination the student must present a thesis embracing the results of original research in his principal subject, and give evidence that he has resided the prescribed three years at one or more of the universities. Students move about from one university town to another, spending a year or a semester in a place, and often present themselves for examination at a university where they have not studied at all. The degrees of Master of Arts and Doctor of Philosophy are conferred alike upon all, whether their work has been in languages or in science.

In order to do university work to advantage the student must have acquired already a liberal education, and this it is the province of the *Gymnasium* and the *Realschule* to furnish. In these institutions the object is to give a broad and generous culture, not only for the few who are preparing for special work at the university, but also for the far larger number who are to engage in other pursuits. Here the elective system has no place; all are kept rigidly to the prescribed line of work. The pupil of the gymnasium must learn something about everything; at the university he will learn everything about something. These schools differ from our colleges in one important respect. They receive their pupils at the age of nine or ten and keep them under their control till they are nineteen or twenty. There is a good deal to be said in favor of this plan.

While some of our colleges promise to develop into true universities, the greater number must continue to perform the no less important functions of the German gymnasia; and they should be willing to occupy this place in a grand system of schools ending in the highest universities of the world. The real function of the college is concisely expressed in the annual catalogue of our own institution; it should "furnish a sufficient preparation in classics, science and general culture for the ordinary avocations of life, for the study of the learned professions, or for the pursuit of special courses in the higher universities, at home or abroad."

The Johns Hopkins University, in Baltimore, with students crowding to it every year in increasing numbers, bearing diplomas from colleges in every State of the Union and all admitted on this evidence of attainment and culture as they would be at a German university has done much to emphasize in this country the relation that ought to exist between the college and the real university.

Having thus called attention to the character and purpose of university work as distinct from college

work, I wish to lay before my fellow teachers what in my opinion would constitute a sufficient preparation for university work in science, and at the same time afford a liberal education to those whose school-life must end with their college course. I wish also, in the case of our own college and system of schools, to state what part of the work it seems to me should be done in the schools and what part at Swarthmore.

Having founded the college at great expense, it is not economical for Friends to duplicate in the schools the work the college can do in a better manner; nor is it desirable that the college should spend its resources in doing what can be done quite as well in the schools.

A college course of study should be completed as the gymnasium course is in Germany, by the time the student is twenty, so that after spending three additional years in professional study he may not find the "practical" youth who does not go to college too far in advance of him. It is true the college-bred man has a great advantage over his untrained competitor in all the learned professions, but it happens too often that the hare who has recruited his strength at college till he is twenty-four finds the tortoise so far on the road that it is difficult to overtake him. If we accomplish by the time our student is twenty a course of study adequate to the purpose we have in view, obviously there is not time to duplicate our work and but little time to spare for non essentials.

It is desirable that the course of study should tend in the direction of the work the student is to do. It is a waste of time and energy on the part of the teacher as well as the child to have him study what will be useless to him, provided training and discipline can be got equally well from studying things absolutely essential for him to know. Says George Sanl: "It would be counted absurd to ask the mason to learn the trade of the painter or to command the farmer to master the craft of the iron-founder, as an essential step preparatory to the management of his crops. And yet the same thing, this same acquiring of the valueless and the unnecessary, is constantly going on wherever mental training is essayed."

I believe science teachers have less to answer for in this respect than the teachers of languages, for I am not aware that they have ever claimed that six or eight years of laboratory work affords a suitable preparation for linguistic study, while on the other hand the strange claim has been made that as many years devoted to Latin and Greek constitute the best preparation for university work in science. We must admit, if our student is to become a naturalist, that a slight knowledge of those languages will be of assistance to him in the matter of nomenclature; but the amount he requires can be got in a few years in the preparatory schools, and has nothing to do with the proposition that a student should complete a course in arts before beginning his work in science.

This claim has been so often made, especially in Germany, that no one in discussing this question would be justified in ignoring it. In this country it has found some favor in consequence of the natural reaction against the spirit that would foolishly condemn the study of those languages as something in

itself useless. Because we are willing to dispense with the study of classical antiquity as a preparation for science study, we need not decri the pursuit of it by those whose taste and inclination lie in that direction. There is no kind of learning that will not, if pursued in the right way, afford suitable intellectual nourishment for some minds, while it is equally true that no subject, however well taught, will satisfy the intellectual hunger of all alike. The English schools have demonstrated that a splendid intellectual development may result in some cases from the study of Latin, Greek, and mathematics, while our National Academy at West Point has shown that mathematics, mechanics, and engineering are equally well adapted to develop another class of minds.

There is no room for discussion as to the relative merits of literary and scientific training as a means of intellectual culture. It depends, of course, on the teacher, but more largely on the mental peculiarities of the pupil. Because he does poorly in one line of work, we cannot say he would not excel in some other. Who of us would not be proud of such a child as Margery Fleming even if it was impossible for her to learn arithmetic? Heinrich Heine, the most brilliant man that ever spoke the German language, concluded in the tribulation of his classical training that "the monks of the Middle Ages were not so far wrong in the belief that Greek was an invention of the Devil."

Language study must ever hold a place in the universities, the colleges, and the schools, no less prominent than that occupied by science. The world will always need men and women trained to appreciate the beautiful in literature and art, with the power of deep thinking and appropriate expression which comes from long and intimate association with the great minds of the past, as it will need keen observers of nature, with hands trained in delicate manipulation and minds accustomed to the inductive method of reasoning by which correct conclusions are drawn from the results of observation.

It is the making of the man of science we are discussing to-day, and we must remember that literary work does nothing towards the development of those faculties it is imperative we should develop. Indeed, so eminent an authority as Professor Cooke, of Harvard, declares that "long experience has shown that it tends rather to blunt them."

I am aware the mind is capable of development in many directions, and I will admit that the more of our faculties we can develop the more truly liberal is our education. But it is rare that we find a mind that is capable of *equal* development in widely different direction. The most of us must necessarily be more or less one-sided. We cannot hope to give a scientific bias to our student's mind by making literary work predominate in his course any more than we could hope to give him a fondness for letters by making science his principal study.

There is surely enough of language study intimately connected with scientific pursuits, and valuable, if not essential, to the man of science, to afford sufficient training in that direction, without spending his time, for that purpose only, on tongues that for want of use

he must soon forget, and which beyond the mere elements would be to him of no practical value if remembered. The very circumstances that made Latin a necessary preparation for university work 300 years ago, when text-books were written in that language, and when it was the medium of communication between scholars in all lands, is the basis of our plea for the study of modern languages at the present day. That student is poorly equipped for university work in science who cannot read easily the journals in French and German which form now with those in English the means of communication between science workers all over the world. On this point says President Eliot, of Harvard: "In the reference library of any modern laboratory, whether of chemistry, physics, physiology, pathology, botany, or zoology, a large proportion of the books will be found to be in French and German. The working library of the philologist, archaeologist, or historian teaches the same lesson. Without a knowledge of these two languages it is impossible to get at the experience of the world upon any modern industrial, social, or financial question, or to master any profession which depends upon applications of modern science." This last statement is quite true, because the books to which President Eliot refers and the journals I have mentioned are not as a rule of sufficient popular interest to warrant the expense of their translation into English. Now if the French and German do not afford us sufficient training in language, and there should be time for more, let us learn the Italian and the other languages of modern Europe—any or all of them in preference to languages dead or living in which no scientific papers are ever written.

[Continued next week.]

THE LIBRARY.

WE desire to call attention to a new edition of the "William Smith Dictionary of the Bible," revised and edited by F. N. and M. A. Peloubet, whose names are associated with Scripture exposition in Sabbath-school work. It is an abridgment of the Smith large 4-volume edition, and follows the plan pursued in his own condensation of that work. It offers a valuable book of reference to Bible students and First-day-school teachers, who will find gathered up in its pages information relating to the "antiquities, biography, geography, natural history and literature of the Bible, embracing the late researches and references to the Revised Version of the New Testament." From the preface we learn that some abridgments have been made "of matter not specially helpful or interesting to teachers." "The results of the latest research, especially in regard to the topography of Palestine, are embodied in various articles." The dates at which persons lived and events took place have been inserted, "not," the compilers say, "because absolute reliance can be placed on their accuracy, but in order to show the relative positions of each and hence to give a clearer idea of the history and progress of events." The dates accord with our common Bibles up to the time of David; after that a good degree of accuracy is attainable, and McClintock and Strong are followed.

We have looked through and used this volume in

First-day-school work and find it all that it promises to be. The illustrations are clear and well defined; they number 440, with 8 colored maps. The book is large 12mo., and has over 800 pages. It will be a valuable acquisition to every First-day-school library in our Society. Porter Coates 900 Chestnut street, Philadelphia, are the publishers, and the price of the book brings it within easy reach of all our schools. It can be ordered through Friends' Book Store, 1500 Race street, Philadelphia, and we take the occasion to add that any orders for books, large or small, can be filled at the lowest rates, arrangements having been made to that effect with publishers. First-day-schools about making additions to their libraries will find it to their advantage to send the orders to the above address.

Among the new books recently added to the Friends' Library at 15th and Race streets, Philadelphia, are the following:

Life of Arminius Vamberg, by himself; Farrar's "St. Winifred, or the World of School," Farrar's "Julian Homer, a Tale of College Life," Catharine Owens's "Ten Dollars Enough," James Russell Lowell's "Democracy, and Other Addresses," "Early Letters of Thomas Carlyle," Martha J. Coston's "A Signal Success," S. E. Herrick's "Some Heretics of Yesterday," Lathrop's "Behind Time," George W. Tryon's "Manual of Conchology," Lucretia P. Hale's "Last of the Peterkins," "Bible for Learners," three volumes; R. P. Hallowell's "Pioneer Quakers," Thomas C. Batten's "Life and Adventures of a Quaker among the Indians," Eliza L. L.'s "Dorothy Wordsworth," D. M. Mulock's "About Money and Other Things," Putnam P. Bishop's "American Patriotism," "Narrative of Sojourner Truth," Andersen's "Eminent Authors of the 19th Century," R. Heber Newton's "Lectures on Womanhood," C. D. Warner's "Their Pilgrimage," Mommisen's "History of the Provinces of Rome," Rolfe's Poems of Robert Browning, Lee Merriweather's "How to See Europe at 50 cents a Day," Josiah Strong's "Our Country's Possible Future," Dr. Channing's Note Book, Charlotte Yonge's "Pigeon Pie, a Tale of Roundhead Times," Brook Adams's "Emancipation of Massachusetts," Sarah K. Bolton's "Girls who Became Famous," Benjamin's "Persia and the Persians."

COMMUNICATIONS.

THE JOHN M. GEORGE SCHOOL.

EDITORS INTELLIGENCER AND JOURNAL:

THE editorial, and the article signed by "Many Abington Friends," in last issue, regarding the new George School, have doubtless attracted the interest of nearly every reader. This liberal gift of a concerned Friend should be viewed as one of the greatest factors to revive prosperity in our Zion that has presented itself for over half a century. Hence the importance of a truly wise action and heavenly directed fulfilment of the trust. The right education and early training of the youth of our Society is the well-spring of its future usefulness and perpetuation. Hence the necessity of having schools in which there shall be a concern for the use of the scriptural language of thee and thou, as well as instruction in

all of the vital testimonies bequeathed to us by those worthies who sought to revive "primitive Christianity."

The following seems to me to be the most promising way of insuring the desired result. Let the stockholders of Swarthmore College meet between this and the time of the approaching yearly meeting, and fix a nominal sum at which they will sell their interest to the yearly meeting. Let this sum be raised by general subscription among Friends. Many doubtless will subscribe the amount of stock they hold. Then, with Swarthmore in the hands of the Yearly Meeting, a moderate sum, say \$50,000, of the George legacy can be used to erect a preparatory school on the college grounds, to be known as the "John M. George School"; and the residue of the legacy to be used to endow both school and college, thus reducing the cost of tuition and placing both institutions within the reach of the many.

If the foregoing can be carried out what will the future of Swarthmore be? No other institution in the world under the care of Friends will compare with it, and the sphere of its usefulness will be unmeasured. It will be necessary for Abington and many other localities that are anxious to have the new school within their limits to sink their own individual prospects for the general good. Is this not better, however, than to see a strong rival of Swarthmore arise, and, with a large endowment to assist it, cause the widely known Friends' college to totter and finally pass out from under Friends' control? I hope every reader of the INTELLIGENCER AND JOURNAL will carefully think on this subject.

E. L. P.

Philadelphia, 3d month 26th.

[We print the above communication from our friend with the view that while it may be gratifying to him it may also contribute to an intelligent comprehension of the details in the problem. It does not appear to us, however, that the suggestions made would be practicable. The purpose of John M. George clearly seems to have been to establish a "boarding school," and as he left a definite bequest to Swarthmore it must be assumed that he did not intend to leave any other or additional sum to that institution, directly or indirectly. Even if Swarthmore were taken under the care of the yearly meeting, as suggested, we do not apprehend that the difficulty would be removed.]

We do not feel so great a concern as that which our correspondent intimates for the future of Swarthmore. The real problem concerning that institution relates to the period during which it may lose its preparatory classes before its college classes have become sufficiently large to maintain the needed income. It may reasonably be hoped that the establishment of the new boarding-school will have the effect of materially increasing the number of students coming forward to Swarthmore for its collegiate course, and so of compensating for the loss of the preparatory students.

—EDS. INTELLIGENCER AND JOURNAL.]

NEWS OF FRIENDS.

—"Circular meetings" are appointed for to-morrow, Fourth month 3d, as follows: Frankford, Phila-

delphia, and Providence, (near Media.) Both at 3 p. m.

—In Salem Quarterly Meeting appointments of several circular meetings have been made, and committees named to attend them. The time and places are as follows:

Pedricktown,	Fourth month 3,	10, a. m.
Greenwich,	" "	24, 10, a. m.
Pedricktown,	Fifth "	1, 10, a. m.
Salem,	" "	22, 10, a. m.
Alloway's Creek,	" "	22, 2.30, p. m.
Pedricktown,	Sixth "	5, 10, a. m.

SWARTHMORE NOTES.

—The lecture by Edward Farguhar on Sixth-day evening, the 25th inst., before the college and a few invited guests, was upon "Norse Mythology;" and although it was a subject not very well known to most of his hearers, he succeeded in throwing around it a decided charm, and made it a theme of interest to all.

—The usual Spring recess of one week will begin on Fourth-day of next week, the students who go home leaving the day previous.

—It is understood that Professor S. S. Green, who has so long been connected with the College, and who now occupies the chair of Chemistry, proposes to terminate his work at Swarthmore at the end of the present college year. (He elsewhere offers his house and ground for sale.)

WALT WHITMAN AND ELIAS HICKS.

IN the issue of the *Century* magazine for Second month, Walt Whitman, the poet, contributes an article on "Father Taylor," the famous Boston preacher to sea-faring men. (He was born at Richmond, Va., 1793, and died at Boston, 1871. His oratorical power is regarded as very remarkable.) In the course of this paper, W. Whitman says:

"I should be at a loss to make any comparison with other preachers or public speakers. When a child I had heard Elias Hicks, and Father Taylor (though so different in personal appearance, for Elias was of tall and most shapely form, with black eyes that blazed at times like meteors) always reminded me of him. Both had the same inner, apparently inexhaustible fund of volcanic passion—the same tenderness, blended with a curious remorseless firmness, as of some surgeon operating on a beloved patient. Hearing such men sends to the winds all the books, and formulas, and polished speaking, and rules of oratory."

We also find, in a recent issue of *Harper's Bazar*, the announcement that "Walt Whitman is preparing a character study of Elias Hicks, the Quaker evangelist, a frequent visitor at his father's old home. It will be the most considerable piece of prose the old poet has recently done."

From the Atlantic Monthly.

ON THE BIG HORN.

[In the disastrous battle on the Big Horn River, in which General Custer and his entire force were slain, the chief Rain-in-the-Face was one of the fiercest leaders of the

Indians. In Longfellow's poem on the massacre these lines will be remembered:

"Revenge?" cried Rain-in-the-Face,
 "Revenge upon all the race
 Of the White Chief with yellow hair!"
 And the mountains dark and high
 From their crags re-echoed the cry
 Of his anger and despair.

He is now a man of peace; and the agent at Standing Rock, Dakota, writes September 28, 1886: "Rain-in-the-Face is very anxious to go to Hampton. I fear he is too old, but he desires very much to go."

The years are but half a score,
 And the war whoop sounds no more
 With the blast of bugles, where
 Straight into a slaughter pen,
 With his doomed three hundred men,
 Rode the chief with the yellow hair.

Oh Hampton, down by the sea!
 What voice is beseeching thee
 For the scholar's lowliest place?
 Can this be the voice of him
 Who fought on the Big Horn's rim?
 Can this be Rain-in-the-Face?

O chief of the Christ-like school!
 Can the zeal of thy heart grow cool
 When the victor searred with fight
 Like a child for thy guidance craves,
 And the faces of hunters and braves
 Are turning to thee for light?

The hatchet lies overgrown
 With grass by the Yellowstone,
 Wind River and Paw of Bear;
 And, in sign that foes are friends,
 Each lodge like a peace-pipe sends
 Its smoke in the quiet air.

The hands that have done the wrong
 To right the wronged are strong,
 And the voice of a nation saith:
 "Enough of the war of swords,
 Enough of the lying words
 And shame of a broken faith!"

The Ute and the wandering Crow
 Shall know as the white men know,
 And far as the white men fare;
 The pale and the red shall be brothers,
 One's rights shall be as another's,
 Home, school and House of Prayer!

O mountains that climb to snow,
 O river winding below,
 Through meadows by war once trod,
 O wild waste lands that await
 The harvest exceeding great,
 Break forth into praise of God!

JOHN G. WHITTIER.

FROM ST. NICHOLAS

COWSLIPS.

WHEN mists beside the river kneel,
 Like still gray nuns at matins,
 And catkins over the willows stand,
 All dressed in silvery satins,
 Before the soldier-reeds unbind
 Their swords to tilt against the wind,

Before the grass begins to toss,
 Its pretty fancies trilling,
 Or buttercups find yellow floss
 Enough to make their frilling,
 The cowslips sit in golden crowds
 Beneath dim April's frowning clouds.
 Alone within the fields they bide;
 No lover that way lingers;
 The alders by the brooklet's side
 Reach down their long brown fingers;
 One lonely robin, on the wing,
 Is calling plaintively for spring.

But still, as brave and glad are they
 As any summer beauty;
 They ask no rosy holiday;
 They smile, for that's their duty.
 And all the meadow's gladness lies
 Within their brave and shining eyes.

They promise days in one bright wreath
 Of bloom and sunbeams airy;
 The sweetness of their fresh young breath
 They give the showers to carry
 To lonely homesteads, near and far,
 Where hearts that long for spring time are.

As if 't were dew, the rain-drops wet
 They take with cheery lightness.
 None praise them; but, with fair pride yet,
 They wear their homely brightness.
 For truest courage has its birth
 In an inward sense of worth.

SUSAN HARTLEY SWETT.

WINTER TRAVEL IN DAKOTA; A GRAPHIC STORY.

[From a letter in the Indian newspaper, *The World Carrier*, by M. C. Collins, dated at Standing Rock Agency, on the 23d of First month, we extract the following account of the perils of winter travel in the far Northwest.]
 We drove to an out station on the Cheyenne. My brother left us here and went on upwards the head of the Cheyenne to "Touch the Clouds" village. We were delayed here several days, the weather intensely cold and snowy, and storming every evening. We started on from here Monday morning, and were joined by a native helper and family. The snow increased and the cold was more intense. The country extremely hilly and our load too heavy. Mr. Riggs walked the greater part of the time. Now and then we would go down, down, deep into a drift until it would seem there was no bottom. A little after noon as we ascended Fox Ridge the storm became a blizzard. Though completely wrapped in robes yet I was oh, so cold! One horse grew tired. Mr. R. sent Wakanna with his team ahead to find a camp and we went on facing that fearful storm. Wakanna drove down into a ravine, dug away snow in a small circle and made a fire. He came back to the hill-top and we found our team could go no further. Now the air was filled with sharp flakes of snow like fine needles. We abandoned the wagon and I started on foot, wading in snow from a foot to three feet deep. This is the first time I have ever really felt what a blizzard on a prairie means. How welcome to me was the sight of the camp fire though surrounded by a circle

of snow walls three feet high. Mr. Riggs brought the team and then he and Wakanna had to walk back to the wagon a half mile up the hill and carry the bedding and provisions down. They made two more trips, and Mr. R. said he was almost lost in the last trip. It was so dark and the wild storm continued to increase. We had the Indian tent pitched and supper ready by the time they made the last trip and we all felt thankful for this shelter. Though only common sheeting, it was warm and cheerful compared to the outside. Next morning we started on, but the snow was so deep and no road, so that day we only made six miles. And it stormed so we went into a ravine and camped. Here we again had to leave both wagons on the hill though not far away, but the snow was drifted so that Mr. R. and Wakanna had hard work tramping up and down. Mr. Riggs killed a porcupine and they enjoyed eating it, though I cannot say I liked it very much. It was so "hideously homely." I saved the quills however. It stormed all night and all the next day I did not stir outside. The next day we stayed in camp. Thursday we left the greater part of our load on the prairie and started on hoping to reach an Indian village some twenty miles away. We had to cross a flat prairie where the snow had drifted in, and the wind began to blow again filling the air with the loose snow. The weather was colder than it had been, perhaps fifteen degrees below zero. Mr. Riggs saw that it was a case almost of life or death, and so losing the ponies from the buck board, he hooked on his big horses. The Indian woman, child, and I got into that. Wakanna rode a pony ahead, and Mr. R. walked and drove. We abandoned wagon and everything but a little food and some bedding. No tongue or pen can portray the emotions under such a trial. Mr. R. walked or ran all that day, sometimes on top of the snow, again sinking half way to his waist. How he ever endured it is a mystery to me. The angels must have kept him up hill and down, through drifts and gulches, over vast expanses of prairie with no hill to break the winds, now and then stopping to tramp a passage way through a drift with his feet or if too deep with Wakanna's help to shovel out a road. So working and suffering, yet cheerful and courageous, he toiled on and we reached the marrow before dark and found shelter in an Indian cabin. It was not very warm, but it was better than the storm which still continued outside.

Here Mr. R. and Wakanna built a sled and waited here until the storm subsided and then with an Indian with his sled they all returned on Monday to the deserted wagon and camp for our goods. By this time provision was short. An Indian woman gave us some flour and Sinkka killed a beef. We were able to buy some prairie chickens also, and on Tuesday the teams returned with our supplies. Storm again Wednesday and Thursday. We gave up all hope of reaching Grand River and Mr. R. was to return home leaving us until the weather should moderate, but the storm prevented his return, so on Friday, leaving most of our load, and with the big sled and hiring a small one, we started again. The hills were the only places on which we could ad-

vance, the flat being full of snow. The first day, after a hard day's work, we made about fifteen miles.

We drove down into a ravine and Mr. R. dug down through three feet of hard snow to clear a place for the tent. Wakanna cut the tent poles, his wife gathered dry wood, and I—well I sat on a buffalo robe by the fire and felt sorry for the busy workers, but soon the tent was pitched and then my work of preparing a regular thanksgiving supper of venison stew, warmed over beans, hot coffee and fried frozen bread. The tent, being banked so high, was very warm, so warm that I took cold—not being used to it. Next day we travelled twenty miles, Mr. R. and W. walking or running all the way. I can never forget that day. I was well wrapped and it was not so very cold, but the great sea of snow, the white hills in the distance lighted by the rising sun presented the grandest sight in nature that my eyes ever beheld. The effect was most marvelous, but the steady, uneven tramp, tramp of the horses, the heavy dragging sled and the rapid step of the driver as he struggled through the drift, all convinced me that to them it was no poetical scene. It was a hard reality. Towards dark we reached the Grand River hills. After dark, struggled through the trackless, uneven waste of snow at the foot of the hills. The horses both went down, down, down almost out of sight in a hole only large enough to receive them. They had to be loosed and the sled backed by the strong arms of the men, and as Mr. R. was driving the team around one horse fell into another hole. In extricating him Mr. R. fell himself and was dragged some twenty feet, but after all—through all, we reached our desired haven. We came safely and escaped one hard storm which came on that night and lasted all day Sabbath.

THE 1887 ERUPTION FROM MAUNA LOA.

RECENT advices from Honolulu, based upon the observations of Rev. E. P. Baker and S. E. Bishop and G. W. C. Jones, of Kahuka, enable us to form correct notions of the recent eruption from Manna Loa. The earliest phase of an eruption is that of fire in the central elevated caldera of Mokuawewewo. In this instance this was visible from all sides at 9 p. m. of January 16th, lasting for two hours. At 2 a. m. earthquakes commenced, some of them quite violent. Mr. Jones registered 383 shocks during the ensuing sixty-five hours, when they ceased. His ranch is at Kahuka, the southwest point of the island of Hawaii, and about ten miles distant from the source of the flow. During this time the lava had been working its way down the mountain, and at 7 p. m. of the 18th inst. it burst forth from a crevice three-fourths of a mile long and twenty-five feet wide. About a quarter of a mile above this was a cone, a "terminal crater" from which lava exuded. Another fissure could be followed for two and a half miles above this cone. The altitude of the highest point from which lava issued was 5,700 feet above the sea level or 8,000 feet below the summit of Manna Loa, and twenty miles from the sea. In two days' time the lava stream had reached the sea. It continued running for five days, when there was a river of fire distinctly visible the whole reach of twenty miles. The foun-

tain of lava at the source of the flow still continued to play, but by February 1st it had become nearly extinct. On January 23d several severe earthquakes were again felt in every part of the island, but none were noticed between the 26th of January and February 2d. Mr. Baker spent the night of January 28th at the source of the flow. He found five cones of scorice along the fracture within the distance of three miles, while the fissure extended farther. During his visit the discharge took place from a lava cone, about fifty feet high. A fountain was playing about one hundred and fifty feet high, falling into a basin of lava fifty feet wide, from which issued a stream of pure white fire twenty-five feet wide with a velocity of fifteen miles per hour. The fountain seemed brilliantly white in the daytime. Much pumice-like stone was thrown out and the clink and crash of the falling liquid was tremendous. Mr. Baker was struck by a fragment of the falling pumice. The lava appeared to be almost entirely *aa*, with small occasional patches of *pahoehoe*. Half-way down the slope the breadth of the stream was half a mile. Where the stream met the sea it was a mile wide. A dense column of black smoke arose from the stream during the whole time of the incandescence. There was no loss of life or destruction of valuable property in connection with the eruption.

Rev. E. S. Bishop visited the stream February 2d, after the flow had ceased and represents the sea-front of the stream as from fifty to seventy feet high for nearly a mile, broken into a succession of rugged capes and deep caves, and containing large blocks of stone torn from the inside of the mountain. As much as thirty acres of new land were added to the main, and that in water twenty to thirty fathoms deep. On the lower slope there must be three square miles of clinkers. This eruption is close by the celebrated flow of 1868, and the phenomena of the two were identical, save that the latest flow was the larger. The flows on the southwest side of Manna Loa differ from those on the east side in their seasonal accompaniments, their origin from a lower-level predominance of *æ* and their rapidity of flow. The last one on the hill-side (1880-83) occupied nine months in reaching the sea, started from the altitude of 12,000 feet, consisted largely of *pahoehoe*, and was not heralded by important earthquakes.

Professor Alexander, Surveyor General of the Hawaiian Islands, writes that the most violent shocks of the earthquake were felt at Pahala plantation, and at the Kapapala ranch inland of it, from fifteen to twenty miles east of the line of eruption. It was here also that the severest shocks attending the earlier eruption of 1868, at Kahuka, were felt. It is remarkable that the severest shocks should be manifested so far away from the vent.—*N. Y. Independent*.

EARLY CHURCH-GOING IN NEW ENGLAND.

[We make the following extracts from an article in the *Century* magazine for Fourth month, by Dr. Edward Eggleston, on "Church and Meeting-house before the Revolution."—Eds.]

IN Connecticut, perhaps more than anywhere else, Sunday was a sort of popular idol, nor did the rigor of its observance abate perceptibly until long after

the Revolution. This extreme scrupulosity about Sabbath-keeping was doubtless the moving cause of the building of the "Sabbath-day houses;" these were little shanties standing on the meeting-house green, each intended to accommodate a family during the interval between the two services. Some Sabbath-day houses were built with a stall at one end to shelter the horse, while the family took refuge in the other, where there was a chimney and a meagre furniture of rude seats and a table. Here on arrival before the first service the owners lighted a fire and deposited their luncheon, and to this camp-like place they came back to eat their doughnuts and thaw themselves out after their first long sitting in the arctic climate of the meeting-house. Sometimes two families had a Sabbath-day house together; sometimes there were two rooms in a Sabbath-day house that the sexes might sit apart—for nothing so agreeable as social converse between boys and girls was permitted during the consecrated time. But some parishes in Massachusetts, and perhaps elsewhere, had a common "noon-house" for all comers to rest in. Fireside assemblages on Sunday, whether in the parsonage or the noon-house, were in danger of proving delightful to those who were prone to enjoy the society of other human beings, and hence the pastors "were put upon their best contrivances," to have most of the interval between the services filled up with the reading aloud of edifying books and other exercises calculated to keep mind in a becomingly irksome frame.

The New England reverence for the Sabbath tended to repress social enjoyment in the accidental encounters of Sunday, but the week-day lecture suffered from no such restriction, and was for a long time much more in favor than even the Sunday service. From all the country round, in spite of the poverty and difficult conditions of pioneer life, people flocked to these week-day assemblages. Cotton's lecture in Boston was so attractive that it was found convenient to establish a market on the same day; punishments in the stocks, in the pillory, at the whipping-post, or on the gallows were generally set down for lecture-time, perhaps in order that as large a number of people as possible might be edified by the sight of a sinner brought to a just retribution. Nor did these exhibitions of flogging, of cutting off ears, and of men sitting in the stocks, or dangling from the gallows, tend to diminish the attendance. At one period during Philip's war, scarcely a Boston lecture-day passed for a number of weeks without the congregation being regaled with the sight of the execution of one or more Indians. When heretical or seditious books were condemned, it was decreed that they should be solemnly burned "just after lecture." Elections were appointed for the same time at first, and the early popularity of the Thursday lectures in Boston and Ipswich fixed the annual Thanksgiving festival on that day of the week. The largeness of the assemblages at lecture-time gave some uneasiness to the magistrates in the first years of the colony; they were concerned to see people who could ill spare the time going to three or four lectures in

different places during the same week. They saw that young people made attendance on lectures a pretext for enjoying themselves, and they had a reasonable fear that the hospitality exercised on such occasions might become burdensome. As early as 1633 the magistrates interfered to fix the hour of the lecture at one o'clock or later, that the people might take their midday meal at home. The next year they persuaded the ministers about Boston to arrange their lectures in alternate weeks, that four contiguous towns might afford but two lectures a week. In 1639 the rulers again sought to regulate the hour of lecture, but this brought the clergy on their backs, and the next year all restrictions were repealed, and the week-day lecture long remained a time of common assemblage, of business convenience, of hospitality, and of great social enjoyment.

—A natural curiosity has been discovered at Solothurn, Switzerland, the centre of a large watch manufacturing district. It is the nest of a wagtail, built wholly of long spiral steel shavings, without the least part of vegetable or animal fibre used in the construction. The nest has been preserved in the Museum of Natural History.

—Blankets manufactured by the Navajo Indian women of Arizona are sought as curiosities by tourists. The squaws card the wool, spin the yarn, and weave the blankets with aid of sharp-pointed sticks. It requires, according to the size of the blanket, from thirty days' to four months' time to make one. Hence, they are very valuable. So skillfully and firmly are the blankets made that they will shed water for twenty-four hours before they will leak.

—The only surviving near relative of Robert Burns, the Scotch poet,—Isabella Burns,—is dead. She was eighty years of age, very active and intelligent, and resided at Bridge House Cottage, Ayr, surrounded by many survivors of her uncle. She received visitors up to the last few weeks of her life.

NOTICES.

* Quarterly meetings will occur in Fourth month, as follows:

- 19. Western, Longdons Grove, Pa.
- 21. Caln, Sadsbury, Pa.
- 23. Westbury, Brooklyn, N. Y.
- 26. Concord, Wilmington, Del.
- 27. Purchase, Amawalk, N. Y.
- 30. Scipio, Scipio, N. Y.

* A Meeting of the Joint Committee on Temperance and Intoxicating Beverages, of Philadelphia Yearly Meeting, will be held in Race Street Meeting House, Philadelphia, on Seventh-day, Fourth month Ninth, 1887, at one o'clock P. M.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

* Salem First-day School Union will be held in Woodstown on Seventh-day 4th month 9th, commencing at 10 o'clock, A. M.: All interested are invited to attend.

RICHMAN COLES, } Clerks.
LOUELLA WADDINGTON, }

* Susan Roberts acknowledges, in addition to the amount previously named, \$10, a contribution from Thomas Dean, of Byberry, of \$5, for the help of Sarah Winnemucca. It has been duly forwarded.

* A circular meeting will be held in the meeting-house cor. Unity and Walnut streets, Frankford, on First day afternoon, Fourth month 3d, at 3 o'clock, under the care of a committee of the Monthly Meeting of Friends held at Green St., Philadelphia.

FRIENDS' INTELLIGENCER

UNITED WITH

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JOURNAL
{ Vol. XV. No. 741.

ON HOMEWARD WING.

FROM the soft south the constant bird comes back,

Faith-led, to find the welcome of the spring

In the old boughs, whereto she used to cling

Before she sought the unknown southward track.

Above the winter and the storm-cloud's wrack

She hears the prophecy of days that bring

The summer's pride, and plumes her homeward wing

To seek again the joys that exiles lack.

Shall we of little faith, less brave than she,

Set forth unwillingly our home to find.

Distrust the steadfast stars we cannot see,

And doubt the heavens because our eyes are blind?

Above this earth what suns and systems roll!

Shall He who holds them all let go the soul?

—L. C. MOULTON, in *Youth's Companion*.

IDOLATRIES.¹

"My little children, guard yourselves from idols." I John 12: 21.

STRANGE and solemn land of Egypt—what a wondrous glimpse into far antiquity does it afford the wanderer over the earth. As I stood on the banks of the Nile in the outskirts of Cairo and saw the spoil of the excavators being landed from the boats to be placed in the Museum of Boulak, I could say with a certain scorn, "These be thy gods, O Egypt." But only for a moment did this idea claim mastery. As a black, basaltic king of antique days with calm, serene brows, a model of reposeful dignity, moves on to its place, we note that man himself—especially man who reigns an absolute monarch over his people, must ever be to them an image of the divine power,—if that people has not realized the spiritual nature of divinity sufficiently to understand the eternal and unchanging truth, that the ruler is only god-like if he allows the eternal wisdom to actuate him through his heart and intellect, and so reigns in righteousness, blessing the peoples under his sway. But power, not love, seemed to these far-off ancients most god-like, and in this idea the stone Pharaoh is gigantic in stature. Here comes the hawk-headed Horus—another god—and why? Oh, because the hawk has vision transcending that of the human eye and is a symbol of the infinite, the divine; the crocodile from the great river in his impregnable coat of mail, his vast muscular strength, and his terrible reptilian horror; the cat, sagacious and gentle yet fierce, embodied yet other

attributes of the divine; the dog, another favorite of man, is also conceived to be clothed with sacred attributes; the bull is another of their venerated symbols; the lotus flower and the papyrus reed also share in the honor due to the infinite spirit, and consequently were idols. Yet we see that these were only symbols and perhaps symbols and idols were synonymous to the Greek philosophers of the time of the Apostle John. Turning to our English Dictionary (Worcester) we find this given as the secondary definition of the word *idol*: "Something set up in the place of the true and real; a falsity." It is hardly conceivable that the Christian Church of the first century could have needed the caution of an inspired Apostle against idol worship in the grosser and more barbaric sense, though if warned against accepting the false, instead of pure truth in its holy and heavenly simplicity, who will claim that it was not a needed warning to the people who were then accounted as the disciples of the Christ, the Church of God?

A certain amount of real knowledge and a degree of culture is needful before mankind can comprehend and really apply the idea of one God and that God a purely spiritual existence; and inasmuch as popular and rational culture of the common people was certainly not a part of the national policy of the land of Egypt, as well as of almost all ancient nations, their worship readily assumed the form of idolatry and superstition.

Even ancient Israel, the people most favored with seers and inspired teachers, seemed ever in danger of falling into some disgusting form of idolatrous worship, so difficult to apprehend is the idea of a spiritual Creator and Father to the unenlightened mind of man.

Moses was a child of the Levite order, and being rescued from watery death by the daughter of a Pharaoh, we learn was educated in the wisdom of the Epoptae of Egypt. The learned who have deciphered the inscriptions on temple, pillar, and palace can assure us of the simplicity and pureness of their conceptions. Under an old statue of Isis the following inscription was read: "I am what is;" and upon a pyramid in Sais the following ancient and remarkable inscription is found: "I am who is, was, and will be; no mortal man has lifted my veil." We may in imagination follow the Jewish youth, as to him are taught the inner mysteries of the Egyptian religion, perhaps at Heliopolis or Memphis. By various rites of purification, by washings, sprinklings, wrappings

¹Read at the Conference, at a meeting, at 15th and Race streets, Philadelphia. Third month 27th, 1887.

up in linen cloths, abstinence from all sensual enjoyments, elevation and devotional solemnity of the mind by singing, a long-lasting silence, alternate darkness and light, and the like—the truths that lay hidden behind mysterious figure and hieroglyphic—were revealed gradually to Moses the doctrine of the immortality of the soul, the unity of the Godhead and all the spiritual verities that constituted the sacred mysteries of the faith into which he was initiated. Later he was able to assert to the Hebrews when the Divine Voice came to him directing his course: "I Am hath sent me unto you, the Lord God of your fathers." Moses asserts his prophetic mission to be a leader and guide out of bondage and their instructor in the way everlasting. They were to be a commonwealth devoted to a Law as exalted as they were able to accept—and to an allegiance to this same *I am* of whom the epoptae of Egypt held the knowledge, not as something to be carefully imparted to the people, but as something to be studiously concealed from them—while they were degraded to senseless idolatry. He will announce pure spiritual truth to his beloved nation, care for them in their weary probation from slavery to freedom in a new land; he will formulate the law of righteousness in such a manner that all Israel shall accept in his ten precepts of the decalogue the voice of Jehovah, the infinite, the eternal and the spiritual, and then he will lay down his life upon the mountain which looks over into the land of promise while a younger leader will take his place as Captain of the Host of Israel in the fierce struggle yet to follow.

Prominent among the ten great laws of Moses was the prohibition of idolatrous worship. For all the earth was in that degree of development which makes such gross ideas of lords many and gods many congenial to man. But the spirit of truth communicates to Moses the Unity of God. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 11: 5). There was nothing to stand between the Most High who loveth Righteousness and his chosen people. "Thou shalt do that which is right and good in the sight of the Lord." If any love or seek after any thing that is contrary to the will of the beneficent Saviour God, he is an idolater. The voice of the Holy Spirit was the same to the hero Prophet of the Exodus as to the more gentle John of the first Christian century, whose admonition in his child-like old age was: "Little children guard yourselves from idols."

It is written that as Moses descended from the heavenly mount of exaltation with the precious tables of the Law in his hands, on which were inscribed the ten words to be so potent for good in the future life of Israel, he finds that his people having grown weary of his long absence, have made a golden image of a calf in imitation of the Apis worship of Egypt, and were bowing down and offering sacrifice to this absurd symbol of power. This, after his wise instructions, seems to the seer an indication of extreme debasement, and we know the story of the despairing wrath of Moses. But how many times since that day of shame and calamity have the most

favoured of the sons of men debased themselves before the idol of wealth, bowing down and sacrificing to it their most precious things and forgetting their due service to the Most High who loveth righteousness? It is a symbol of one of the most common of all the forms of idolatry into which mankind has lapsed again and again. Avarice, an overvaluing of that which is not the true riches, and an offering to its visible representative of the deference only due to goodness and righteousness is ever attended with due calamity. After the wrath and disaster of this downfall of Israel we have the touching prayer of Moses for divine guidance, and the assurance of Jehovah to the faithful leader, "My presence shall go with thee, and I will give thee rest." What a glorious assurance was this! The seekers after God, not only in Israel, but in the Gentile world, bear witness to the same guardian and comforting spirit "that treateth us as we treat him." (Cicero). In his book "De Republica" he speaks of this "right reason, given unto all, constant and eternal, calling unto duty by commanding, and deterring from deceit by forbidding."

It was to this conception of the Kingdom of God in the soul, this saving light that shines in the soul of the humble and devout, that our Quaker fathers were constrained to call their generation, in a day when their testimony to the eternal truth was most unwelcome to the persecuting high professors of the Christian name. They iterated and reiterated their living faith in that universal principle by which this true salvation by Christ is exhibited to all men, both Jew and Gentile, Scythian and Barbarian, of whatsoever country or kindred he be. They were impelled by the Holy Spirit to call mankind "to mind the light of Christ in their own souls, to give up their sins, iniquities, false faith professions, and outside righteousness to be crucified by the power of His cross in them, so they might know Christ within to be the hope of glory, and might come to walk in His light and be saved, who is that 'true light that enlighteneth every man that cometh unto the world.'" (Barclay.) If this be heresy, we may well glory in such a heresy which has so long been acknowledged to be saving and eternal truth by the wisest of saints and sages. But when, indeed, shall the idolatrous worship of the golden calf be quite remanded to the deserts of Sinai? When shall we see no longer more reverence paid to wealth than to righteousness, to power than to wisdom, and more toleration shown to gross sin than to holy, self denying poverty? We may know if we are in danger of falling into idol worship if we love any of the brilliant gewgaws of life more than we love the eternal goodness. It may be popular applause; it may be fame; it may be wealth; it may be popularity. If we are true Quakers, worthy of our fathers, we are to love and honor nothing better than truth and righteousness. S. R.

For Friends' Intelligencer and Journal.
MINISTERS AND ELDERS.

THE views of our friend John J. Cornell, in the issue of 1st month 8, have been read with interest and pondered upon in the quiet of a retired home. They

have opened a field for review in which are seen points not touched upon in that essay.

The prejudices against the institution of meetings for ministers and elders is remembered to have existed when the present writer was in a minority of years. It was an outgrowth of circumstances, with persons of aggressive temperaments and of progressive tendencies, who had sorrowfully seen the undue influence and the assumed powers of that body, or of the elders embodied in it, to exercise an authority over the ministry, wishing to arrogate the right of censorship over doctrines and views and sentiments, not only of their own particular members, but also of those travelling amongst them from other meetings. This spirit of judging and censuring, of acting and reacting, aroused in aggressive temperaments the desire to combat this assumed authority—with the progressive and sanguine temperaments it produced a spirit of cavilling and discontent—they could not tolerate the exercise of any arbitrary power, and their cry was: "Away with the select meetings which have become such a hierarchy amongst us." This idea took hold of many minds, and from that time to this it has had a life in our midst—many advocating it who in their childhood inbibed it from older ones, and understood not the ground of the original objection or prejudice; thus it has been handed from son to son, along with other discontents on other points of our wholesome order, while the complainers have been far from having a thorough understanding of what they wished to condemn.

Our religious society, as a society, is not, in these latter days, educated in a reverence for, or an understanding of, our fundamental principles, and of the origin and necessity for the rules of action which have so long governed it. It is hoped that our friend's essay, which so clearly gives his views and explanations will aid many in arriving at a proper conclusion on this important subject, with its various bearings.

It is painful to listen to the oft-repeated arguments on the fallibilities of our organization, but we must admit there is a great declension in the support of our ancient testimonies—so long considered to be the testimonies of truth. As we revere these, it should become more and more our endeavor to rally to their support.

The course of action of latter years in the appointment of elders, whose duties are defined to be so serious and weighty, is cause for deep concern. We fear that in the selection of persons to occupy that station there is not sufficient reference to the very important consideration of a depth of judgment and weight of religious experience which should attach to those appointed to be as fathers and mothers over our flock and heritage. Sorrowfully we feel that there is a want of these qualifications now realized within our borders of the kind and in degree which formerly characterized the foremost members of our religious society; and surely we can but admit that the present outlook is discouraging.

Are there not many in the station of elders who feel and know that they do not possess the requisite qualifications to "aid the ministry,"—who have not "feeling, experienced minds," that would enable

them to enter into sympathy and to realize "a present Divine qualification" to judge a righteous judgment, or to perceive the need thereof, so as to extend the proper word of encouragement to diffident minds? The word of caution and "pruning" to others of more confident natures, or the word of "check" and disapproval to those who appear to be "moved by the human impulses."

The duties contemplated to be fulfilled by the elders of a meeting are so serious and important that there is need for deeper indwelling and centring to the root of life, in the selections by committees and the appointments by monthly meetings of persons for this service.

If amid the members of a monthly meeting there appear not to be those who possess the requisite qualifications for such important office, would it not be better to omit the appointment of elders? This might in some instances affect the continuance of little select meetings; but, unless they are held *in the life*, where is their benefit? We fear the lukewarmness, the inefficiency, and the limited capacity for clear discernment have reduced some of our meetings for ministers and elders to an almost lifeless condition, wherein we cannot realize that they "are useful to individuals and to society in fostering and sustaining a pure and true gospel ministry among us"—a ministry "that relies upon Divine qualification" entirely.

Oh! that there were more of this right kind of ministry abounding amongst us—to bless and to cheer, to instruct and to comfort us—but the pathetic lamentation, "our leanness, our leanness," is felt to pervade almost every department of our "once favored Society." Whence has come this leanness, this deterioration, this lack of "pure and true gospel ministry"? Let us each examine, and perhaps we may find that *we* have contributed to it unconsciously. A living ministry is a great blessing; yet we know that even this cannot save us as a religious society. There must be individual heart-work, and fervor of spirit to enable us again to rally to the high standard of our profession,—a returning to the vital principles which so moulded the character and the influence of our early Friends; there must be an establishment upon the rock of stability, a thorough conviction and conversion to the faith that works by love, which will draw us nearer and nearer together as a people loving and serving God.

Second month, 1887.

C.

For Friends' Intelligencer and Journal.

A PLEA FOR THE RIGHT.

"THE wise shall shine with the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever." May every one put on this spotless robe and stand beautified before God and men, while passing through the wilderness of this world, embracing opportunities, as they come, to aid in elevating a race born to inherit immortality and eternal life. Do to-day what lies clear before thee, and leave the result in humble trust to the great Disposer of events.

It takes but a mite to turn the scale,
To aid in the right, let us never fail.
Let the balance be true, whether little or great,
Then all that we do will have its own weight,

—insuring a fixed and settled peace within, though confusion and turmoil be in the street. Evidences are springing up at home and abroad of an increased desire to annul litigation and to give reason and justice their true place. Let them prevail and have the dominion! Happy day for mankind! may it soon come! that the gold and silver coin in our public treasury may go to improve the nation's wealth instead of destroying her resources—increasing misery and degradation.

The outward advent of Jesus Christ was a mission of love to show mankind, beyond all controversy, that to do the will of God will insure the soul's salvation; and more give strength and fortitude to endure all the reproach and ignominy that evil doers can invent to discourage. So press on! press on! toward the mark for the prize of our high calling, till the victory is won.

SARAH HUNT.

FIRST-DAY-SCHOOL TEACHING.

THE importance of First-day Schools, their work, and the relation they sustain to the meeting and to the Society of Friends is becoming more and more fully realized. Where not long since there was opposition there is now found a tacit forbearance with, if not approval of, their work. The thought that the First-day School was simply for children has broadened until now in almost every school may be found those of all ages, including the white haired fathers and mothers in the adult class or the conference.

This is as it should be, for certainly in no other work of the Society can all unite with greater certainty of good results. It will be a happy day for the Society of Friends when the last lingering traces of opposition disappear, and the meeting and the First-day School join heartily in this branch of God's vineyard. Primarily the First-day School is intended for the children, giving them such instruction as shall mould their lives to high and noble impulses; to teach them the way of life, to lead them to the truth as taught by Jesus, and revealed to us by our Heavenly Father through His Holy Spirit; to teach them that this life of thirty, fifty or seventy years is but a preparation for an eternal life hereafter, and to so live that when the call comes, be it early or late, they may hear with joy and receive the plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."

None are too old or to wise to learn such lessons. Jesus said, "Suffer little children to come unto Me," and he also said, "Except ye become as little children, ye shall not enter into the kingdom of heaven."

Recognizing the importance of this work there are two questions that naturally arise in connection with it:

1st. What shall we teach in our First-day Schools?

[An Essay read before the First-day School Union held at Moorestown, N. J., Third month 26.

2d. How shall we teach?
What shall we teach?

Personally, we rejoice in the advent into our schools of the Lesson Leaves and the thought that in union with Christians of every name, the wide world round, we are studying the so-called International Lessons. There is inspiration in the very thought that every First-day, in every land, in every language, these lessons are used. We are brought, in one point at least, into harmony with every sect of Christian worshippers, and led to a firmer belief in the brotherhood of man. We believe that these Lesson Leaves should come into more general use amongst us, and that all the classes, even to the smallest, will be benefited thereby. We know it is urged that the little ones need different teaching from the youth and the adults; and this is to a certain extent true; but in the characters of the Old Testament that have for the past three months, and will for three months to come occupy our attention, there is enough that may be woven into story form to interest even these. We need not put it all in story, either, for there are deep moral lessons that may be brought out each First-day, and who can tell how deep or how lasting the impressions that will be made. Do not think the children will not grasp the kernel of truth: they are wiser than we often think.

In all our teaching let us teach God; let us point our scholars, through the character of the lesson, to our Heavenly Father. Let us teach our individual duty to him, and that to love him with all the heart, soul and mind is the highest aim of every human life. As we teach of God and our duty to him, let us teach the Bible, as it is his own revelation of himself to us and in it we find the noblest rules for daily life, the sweetest promises both for the present and the future; let us try to make our children conversant with them. There is no book that is so inadequately known, as there is none so worthy of the closest study. It has claimed the attention of the wisest and most honored of every age; it meets the wants of every mind and every condition in life. We would have our children so familiar with it that they could turn at once to any passage, and that many of its choicest parts they would have stored in memory ready for instant use.

Let us teach faith, patience, hope, love, gentleness, obedience, all of which go to make up the whole perfect Christlike character.

Let us teach punctuality, beginning and closing the school promptly at the appointed hour.

Let us not teach philosophy, natural history, physiology, politics or other extraneous matters. Good as these things are in their place, they are not fitted for the First-day School, except as they may come in incidentally in connection with Bible truths.

How shall we teach?

Our second question is more difficult to answer than our first. Classes and teachers differ so that it is nearly impossible to make a rule for all, but our first answer would be, "Teach prayerfully." Believing as Friends in the direct enlightenment of God's spirit, let us each before we come to our class ask that His wisdom be given us in what we shall say or do. Let

us remember that these are put under our charge that we may teach them lessons of holy living. Our time is short,—one hour in a whole week,—and yet by God's help we may instil into that boy's or that girl's heart that which shall help them in the hour of trial or temptation, and turn them from a path of ruin.

Avoid fruitless argument. There are good points enough in any lesson to take up all the hour; it is worse than useless to waste the time of all the class to argue with *one* on a point that never can be settled, and would make no one wiser or better if it were. Do not confine yourself to the questions on the leaves, the answers to which are found in the verses of the lesson. It will stimulate the interest of all to give questions one week to be answered next that will require some study.

Do not do all the talking yourself. Encourage the members of your class to ask questions, and, though they may be diffident or seem not interested at first, you will find a growing interest from week to week.

Do not neglect the connecting links, or events between two First-days' lessons; it keeps up the interest of the class to re-state them. It is well to give to a different scholar each week the duty of bringing these connecting links for the next First-day, and making them a preface to the lesson.

Teach directly. Let each member of the class feel that the truth in the lesson before you is for him.

At the close of school let the superintendent or some capable person make a short review of the lesson, asking a few questions to be answered generally, ending with a few remarks upon the principal thought of the lesson.

If each school has a black-board, so much the better; if not, the exercise can be had without that aid.

We have imperfectly answered the two questions according to our own thoughts. Doubtless some will differ with the writer, but if we shall have given any idea that may be helpful to any teacher or leader of a First-day School, we are more than satisfied.

ROSSELL.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—II. THE ISLAND OF CAPRI.

CAPRI, March 2, 1887.

THE Blue Grotto (Grotta Azzurra) of Capri is one of the sights of the world. Seated in a small boat one passes through a low and narrow entrance into a cavern about 160 feet in length, 85 in width, and 50 in height above the surface of the water. Stationed at the extreme end of this, the visitor looks into the water and towards the entrance, and beholds a sight probably not to be seen elsewhere on the globe. He seems to be gazing into a great gem of aqua-marine, brilliantly illuminated; but the play of the light caused by ripples on the surface is something which cannot be described, and when the water is stirred by the oar it catches and reflects the light with something of the effect of phosphorescence as seen on the ocean, but with infinitely more brilliancy. The roof of the cavern is colored blue by the reflected light.

These effects are due to a singular concurrence of circumstances. In the first place the water of the Bay of Naples is remarkably blue. This color is in

the water itself and is not due to reflection of the blue of the sky or other extrinsic cause. Secondly, the entrance to the cave is very small. It is an archway three and a half feet wide, and of the same height above the surface of the water: the depth of water through this entrance is three feet, so that the entire archway is but six and a half feet in height. The archway rests on a platform extending several feet outward beyond the sides, which for some four feet are roughly perpendicular. Below the platform, which may be three feet in thickness, is the crown or highest point of an oval aperture fifty feet in height and forty in width, wholly below the water and leading into the grotto. The depth of water in the grotto is about sixty-five feet and the bottom is covered with white sand or other deposit. The light of day strikes the bottom of the grotto through the large opening and is reflected upwards to the eye of the observer after having passed through one hundred feet of the blue water, and thus acquires the color which is thrown upon the roof of the cavern. If the entrance were larger, the direct light would overpower the reflected light and spoil the effect; if the bottom were covered with the ordinary material which is found along the shore, the light could not be so brilliant; and it is probable that even if the platform were removed which somewhat covers the main opening the effect would be diminished. So that, as I have said, the grotto owes its existence to a singular concurrence of circumstances. The mode in which this concurrence was brought about is not the least singular fact in the case.

In the time of Tiberius, the Roman Emperor who for many years made the island of Capri his residence, the cliffs at this spot were twenty feet higher out of the water than they are now; so that the large opening now wholly under water afforded an entrance way some fifteen feet high, and remains of a staircase and other constructions show that the cave was then resorted to for bathing, or perhaps also as a refuge from the extreme heat of summer. The small entrance now used by boats is an artificial construction and was no doubt made to allow persons to pass into the cave from the outside without entering the water. It was probably connected with the interior structure, above spoken of, whatever that was, and was reached by a staircase cut in the external face of the rock, possibly in the same spot where a flight of steps now comes down to it from above. The gradual subsidence of the land has lowered the whole structure to exactly the point necessary to produce the wonderful and beautiful effects now to be witnessed and it cannot be doubted that in the progress of the changes which are still going on such an elevation or depression will be reached that the character of the blue grotto will be wholly lost.

The population of Capri are an interesting people. In personal appearance and in manners they are extremely pleasing. Their forms and features can hardly owe anything to the Greeks by whom the island was settled three thousand years ago. The vicissitudes of war and migration must have counteracted any such influence, and the type now prevailing is probably that which any section of the white

race would assume under the same conditions. The climate is so bright and mild that there is hardly a day in the year when the people are not abroad in the open air, and in the light of an unclouded sun. The whole island possesses very few acres of land ground, and one can not move many hundred yards in any direction without climbing or descending a hill, so that the Capriotes have the elastic step of mountaineers. All labor is done by hand; the few animals on the island are used exclusively for riding and driving. The ground is worked by hand, and manure carried to it in baskets on the heads of women, and its produce is transported in the same manner. The forms, then, of both the men and women are compact, rounded, and active. It would perhaps be going too far to attribute to the same physical causes the regular, well developed, or, as we say, open countenances of the people, which are often very beautiful, or their pleasant and kindly manners.

During a residence of two months in Germany I was painfully impressed by the stolid and self-absorbed manner of the working-women. They work on, looking neither to the right nor to the left, seldom noticing those whom they met, and carrying on their faces an air which I interpreted as one of hopelessness. It is true they hauled or carried burdens greater than those of the women of Capri, and no doubt worked more hours; but the latter are subjected to toils which we would deem exceedingly severe; yet they are cheerful and seldom meet each other without a smile and a pleasant word.

When it be remembered that the extreme length of Capri is only about three miles, and that the greater part is occupied by a mountain two thousand feet high, and that on the smaller part are four peaks from 850 to 1200 feet high; that very little of this space is cultivable, and nine-tenths of the cultivable space is formed by artificially levelling the mountain sides by walls supporting terraces; some idea can be formed of the amount of manual labor required to keep the ground in shape and to till it; and nearly all this labor is performed by the women; the men mostly are employed at sea. The labor and pains taken to reclaim a few yards of ground are, one would think, wholly disproportioned to its value. The space gained is very often less in extent than the wall that supports it, and the little plots thus formed are frequently sown in wheat. Sometimes a little wheat-field will be a couple of yards long and one yard wide. More generally, however, the terraces are devoted to the vine and the olive, both of which have suffered from disease in late years. As a sample of the work done by the women, I may mention that our landlord was building an addition to his house, and was, when we were there, constructing the third-story, of which some of the walls were completed. Every stone in that addition had been carried up to its place on the head of a girl of sixteen, as had also been the mortar which she had mixed and tempered. The head, in carrying such burdens, is protected by a large scarf or long strip of cotton stuff wound into the form of a wreath, and upon this the women balance their baskets and buckets with all the skill of our Southern negroes. I

closely examined the hands and feet—equally naked—of the girl in question and could not perceive that the joints were at all enlarged or the taper of the finger destroyed. As far as I could observe without being offensive such was the case with all the young working women, but the old had lost all their good looks, though not through any distortion, such as I have seen elsewhere among the laboring classes. I think it probable that on the uneven surface of Capri it may not be customary or possible for women to overtax their strength as they might be compelled to do under other circumstances; but this girl in question carries a load of mortar as large as the burden of any hod-carrier.

I have been greatly struck with the considerate tenderness displayed by the women of this region for their children. In the street of Castellamare one day after sunset I saw a tired mother walking with a child of perhaps three years and an older girl of about twelve. The little one was in a bad humor, would not go on, would not be carried. Finally the mother and sister stood still, and the little one got into the middle of the street; and then she put her hand into her pocket and took out a variety of small articles, nuts or some such things, which she flung in in every direction as far as she could send them. Not a word was said by the mother or sister, but the latter cheerfully set herself to find and pick up the articles, and when she had recovered them all she gently handed them back to the little thing with what was evidently a kind word, and certainly was not a rebuke, and then the trio proceeded amicably on their way. If this had been an isolated instance it would not be worth mentioning; but it is a truthful example of the general treatment of children here by their elders. For some weeks I have during some part of the day looked down from a terrace upon a street below lying to the sun and much frequented by women and children, and I have never seen a blow given or, so far as I could understand, a harsh word spoken by a mother or father, or indeed by any grown person, to a young child. I must mention another instance of good humor. In the street I have spoken of the women were accustomed to stretch their clothes-lines and hang out their weekly wash. One day when the wash seemed to be unusually large one woman had stretched her lines across the gateway which gave entrance to a church. Presently came along a number of priests bound to the church, and when they reached the clothes-line they all without a moment's hesitation ducked under it and proceeded on their ghostly mission. I think it will be conceded that such an instance of patient forbearance could not be found in every country where people know their rights and, knowing, dare defend them.

JNO. D. McPHERSON.

SCRIPTURE LESSON. NO. 16.

FOURTH MONTH 17TH, 1887.

JOSEPH MAKES HIMSELF KNOWN.

TOPIC: MAGNANIMITY.

GOLDEN TEXT:—"Overcome evil with good."—Romans 12: 21.
Read Gen 48: 1-15, Revised Version.

TIME—Nine years after the last lesson. The second year of the great famine B. C. 1707.

Places—Heliopolis, capital of Lower Egypt. Hebron, Jacob's home, about 250 miles from Heliopolis. The two obelisks known as Cleopatra's Needles came from this Egyptian city. One is now in London and the other in Central Park, New York.

There has lately been found upon the walls of a tomb at El Kab, erected about this time, an inscription which most clearly refers to the famine of which we are studying. Part of it reads: "I collected the harvest, a friend of the harvest-god. I was watchful of the time of sowing, and now when a famine arose, lasting many years, I issued out corn to the city at each famine (or to each hungry person)."

Before entering upon the lesson we are now to consider it is necessary to go back and take up the thread of the story as it is found in the intervening chapters of Genesis.

Joseph during the years of abundant harvests had filled all the storehouses of Egypt, "the food of the field which was round about every city laid he up in the same," and so great was the quantity that "he left numbering, for it was without number." (Gen. 41: 48-49).

The cause of the plenteousness of these seven years is attributed by Osborn to the breaking away of the barriers of "the great lake of Ethiopia" that once existed on the upper Nile. The floods that poured down brought immense quantities of rich sediment to Lower Egypt, and must have spread the same over a much larger area that was usually covered by the Nile at its annual overflow. The same writer explains that the destruction of this lake would cause an absorption of the waters of the Nile as they flowed over its dry bed, and for several years after there would be but little water and a small amount of sediment coming down. The fields were consequently dry and barren, and a famine would ensue. The most remarkable famine since Joseph's time lasted seven years, beginning in A. D. 1064. It exceeded in severity all others of modern times. Pestilence followed. Dogs, cats, and even human flesh were eaten. Another scarcely less severe occurred in A. D. 1199. Both took place in Egypt.—[RAWLINSON.]

Two years after the famine began in Egypt, there came a dearth in the land of Canaan, and Jacob, hearing there was corn in Egypt, sent his sons down thither to buy food, reserving only Benjamin, the youngest and a full brother to Joseph. As they come into the presence of the Governor and kneel before him they see not the brother whom twenty or more years before they had stripped of his costly coat and sent naked into Egyptian slavery. They in their shepherd garb were quickly recognized by him.

That he may test them and learn the truth concerning his home, he treats them as strangers and spies, and they are cast into prison. They are only released and allowed to return home upon the promise that they will bring down to Egypt Benjamin, their youngest brother. As a hostage Simeon is detained. Joseph scarcely restrains himself as he hears them acknowledge to one another their guilt concerning him. Simeon is bound before their eyes, and they, well laden with provisions, are sent on their homeward journey bearing the sorrowful news to their

aged father that Benjamin must go down with them when they return.

Again they are in want. The food they brought is all consumed and famine still prevails in Canaan. Jacob can hardly be persuaded to let Benjamin go with his brothers, but the necessity is great and there is no alternative. "Arise, go again to the man, and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin," are his sad words as he hastens their departure.

They come into the presence of Joseph again; his heart is full to overflowing as he looks upon the face of his brother, and hears of the health of his father, but he still restrains himself before them, going out when he can no longer control his tears. Simeon is released and they are all entertained at a sumptuous feast. Joseph is not yet prepared fully to trust their fidelity. He has been censured for the severity of the tests he imposed upon them, but we have to remember how great was the wrong they had committed and how necessary it was he should probe them to the quick, that he might be assured of their repentance in regard to himself, the reverence and love they entertain for their father, and their feelings towards the child of his old age.

After fully satisfying himself of their fidelity, Joseph makes known who he is, in the most tender and affectionate manner. This brings us to the interview related in our lesson.

And he wept aloud.—This was the oriental way of expressing great emotion. *It was not you that sent me hither but God.*—Here we see that the nine years of royal dignity and honor had not turned the heart of Joseph from its allegiance to the one God whom his father worshipped. Living in the midst of the idolatries of Egypt and married to the daughter of the high priest, he was still loyal to the core. All true religion makes its possessor tender and forgiving towards those who have injured him, and Joseph by this acknowledgment of the divine guidance, through which their evil intentions were overruled for good, tried to comfort them and make them forget the past.

THIS LESSON TEACHES.

1st. The Christian virtue of forgiveness. The only way to overcome evil is by doing good to the offender when it is in our power.

2d. That the wrong done another, though it may be overruled for good to the wronged one, can never be other than wrong, and the wrong-doer must expect to be tested and proved before he can be again received back into friendship and be trusted.

3d. The value of an unfailing trust and confidence in the Divine Being. They who live in this condition carry with them the evidence of the indwelling of the Holy Spirit, and its effects upon the life and character are acknowledged. These are the "epistles known and read of all men, written not with ink, but with the spirit of the living God." 2 Cor. 3: 2-3.

DOUBTLESS there are times when controversy becomes a necessary evil. But let us remember that it is an *evil*.—DEAN STANLEY.

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PHILADELPHIA, FOURTH MONTH 9, 1887.

REPRESSION.

AS there are "sins of omission as well as of commission," so we have sins of repression as well as those of expression, and doubtless these will come in at the judgment for censure, in a far greater degree than we expect, and our only defense will be to plead ignorance. But it is not always ignorance; it is too often wilful neglect that clouds so many lives, and leaves others utterly desolate, because of the repression of all words or acts of affection or approval by those whose duty and high privilege it is to cheer and to bless.

How often when the word of appreciation wells up from the heart we set a guard over our lips lest we utter that which might foster pride in another, when experience teaches the reverse. Such words, truthfully spoken, tender and humble the heart as well as help to comfort and uplift, and do harm only when both giver and receiver are not strictly true, the one overdoing in the matter of praise, the other self-conscious of its being undeserved.

There are few who have not experienced a sensation of regret when at the last sad parting with loved ones they learn, perhaps for the first time, of an appreciation and mutual esteem which, had it not been repressed, would have brought blessing into the lives of both parties. This lack of expression of approval is very apparent in many a home circle. It would seem as if where love was deepest, and the interest most intense, there was an innate desire to repress; yet if our lives were in the true simplicity of the Christian we should manifest what we feel by act and speech, not too obtrusively, but plain enough to carry with them joy and gladness.

We are doubtless, many of us, familiar with the sad story related by a distinguished man of a friend of his, who for years not only accepted the care and homage of a devoted wife, but even treated her with severity, and never let her know that he esteemed her; yet when dying he exclaimed, "I have injured an angel and she has never reproached me," and she, hearing it, there swept over her face a look of unutterable happiness, and for the twenty years she lived after him she held him in remembrance as a marvel of tenderness, that one expression having trans-

formed her life service to him into a season of radiant happiness. Happily we trust there are few such extreme cases now, though there is still need for more manifestation of affection. "Economy is an excellent family trait, but let it be confined to the material things of life. In the spiritual, the living, the inspiring things, prodigality is a grace to be admired and cultivated."

Not alone in the family and among friends is a loss sustained by the repression of cheering and appreciative words relative to our affections. There is an avoidance of speech on matters of a still deeper character. We do not speak of our religious convictions, and we repress the communicating of a spiritual experience to those near and dear to us. This, too, may be natural enough, as we cherish the belief that each soul can hold communion with its Creator; but often by expression we can aid others even here, as upon the dying bed the struggling soul longs in some extremity to have the revealed truth confirmed by the experiences of others. Then it is we find our habitual repression has "tended to poverty" of speech on such subjects, and we feel how poor and weak are the words at our command to present a living truth to meet the ear of the expectant one. Sometimes there is a turning away from the true faith of a dependence alone upon the Divine to the "arm of flesh," whose outward "letter killeth," stifling the life of the inward spirit. This should not be, nor would it if we heeded the words of the apostle "to communicate and forget not."

It is better to *know* than to talk, but expression need not be of the nature of "cant," and it does help to make the way less dim to many a struggling soul, and it does strengthen trust and faith in the realities of the unseen. In moderation always should sacred revelations be used, but when these fall upon the parched and perishing spirit they will oftentimes be blessed to its healing.

We will not enter here upon repression as affecting the religious society of Friends regarding its ministry. This is a deep question and needs delicate handling. We can only record our conviction that if faithfulness to every manifested duty was the rule of guidance in all of our hearts there would not be a dearth in the ministry of the spoken word.

I THINK that to have known one good old man—one man who, through the chances and rules of a long life, has carried his heart in his hand like a palm branch, waving all discord into peace—helps our faith in God, in ourselves, and in each other more than many sermons.—G. W. CURTIS.

"THE living issues of each generation must be met by living men, working in the spirit of the worthies of the past."—*The Student.*

MARRIAGES.

BUZBY-SMITH.—Third month 16th, under the care of Salem Monthly Meeting, Joseph S. Buzby, son of the late Elias and Susan S. Buzby, and Rebecca, daughter of Ephraim C. and Hannah H. Smith, all of Salem, N. J.

SATTERTHWAIT-TAYLOR.—At the residence of Stacy Taylor, grandfather of the bride, Crosswicks, N. J., Third month 24th, 1887, by Friends' ceremony, Henry E. Satterthwait, son of Alfred and Catharine A. Satterthwait, of Crosswicks, N. J., and Katie J., daughter of the late Franklin S. and Anna M. Taylor, of Philadelphia.

SATTERTHWAIT-PROBASCO.—Under the care of Chesterfield Monthly Meeting, Third month 16th, 1887, at the residence of the bride, in Trenton, N. J., Benjamin Satterthwait and Ellen D. Probasco.

THOMAS-ROBERTS.—On the 19th of Third month, 1887, under the care of Radnor Monthly Meeting of Friends, at the house of the bride's parents, near New Centreville, Chester Co., Pa., Elliott J. son of Elwood and Annie L. Thomas, and Sue H., daughter of William and Susanna M. Roberts.

DEATHS.

ATWATER.—At the residence of the late Elias Barnes, near White Plains, Westchester Co., N. Y., on the 24th of Third month, Lottie, only daughter of J. W. and Louisa Atwater, and granddaughter of Charles Carpenter, of Riverside, Conn., in the 27th year of her age.

Leaving her home in the enjoyment of health, after spending about two weeks with her uncle's family, she was taken with pneumonia, which developed into congestion of the brain, and in a few days terminated the earthly existence of a life, the influence of which will not soon pass away. Although not a member of the Society of Friends, she had a love for the simplicity of their principles. Her funeral was held at Purchase Meeting-house, when Isaac Wilson, of Canada, and others bore their testimonies to the efficacy of a reliance upon that Almighty Arm of power which will protect us through life, and be a passport of never ending bliss. The departed one has given many evidences through her short life that this was her dependence. B.

BROOKFIELD.—Third month 28th, in Philadelphia, Elizabeth Wayne, widow of Dr. Joseph Brookfield, aged 81. Interment at Merion Meeting.

CLAYTON.—Third month 28th, at the residence of his father, Enos Clayton, near Southampton, Pa., Joel Clayton, in his 90th year.

COCKS.—At Cornwall-on-the-Hudson, N. Y., Third month 21st, Keturah Bull, wife of Charles C. Cocks, aged 26 years.

COOK.—At the residence of her son-in-law, Charles D. Cook, Third month 23d, Ruth M. Cook, aged 79 years and 20 days; a member of Menallen Monthly Meeting, Adams Co., Pa.

Another beloved mother has passed from works to rewards.

EVANS.—At Doylestown, Third month 28th, Emaline A. Evans, in her 76th year. Interment at Fair Hill, Philadelphia.

EVES.—In Millville, Pa., Third month 26th, of croup, Josephine, youngest daughter of Chandlee R. and Sarah E. Eves, aged 2 years, 10 months, 5 days.

HUMPHREYS.—At the residence of her son-in-law, Augustus Crowell, Philadelphia, Third month 30th, 1887, Juliana, widow of Samuel J. Humphreys, in her 89th year; a member of the Monthly Meeting of Friends of Philadelphia.

JOHNSON.—At Deruyter, Third month 2d, 1887, Jarves-

Johnson, in the 88th year of his age; an exemplary member and for many years an Elder of Deruyter Monthly Meeting of Friends. This dear friend had the misfortune to break his hip six years ago which caused him to be a great sufferer. Being almost blind prevented his mingling much with his friends but he was ever grateful and expressed his love with tender feelings towards his friends, kindly thanking them for their visits in his affliction which he bore with a peaceful and quiet resignation.

HENRY TRIPP.

MILLS.—Third month 28th, Mary K. widow of William O. Mills, of Frankford, and daughter of the late Joseph K. Heston, of Columbia county, Pa., in her 76th year; an attendant of Frankford meeting.

OGBORN.—In Philadelphia Third month 27th, Joel Ogborn, aged 77.

TAYLOR.—At Minersville, Schuylkill Co., Pa., Third month 27th, Joseph F. Taylor, in his 78th year.

EDUCATIONAL.

WHAT CONSTITUTES A SUITABLE PREPARATION FOR A COURSE OF STUDY IN SCIENCE?

[Continued from last week.]

OUR own noble language should occupy a large proportion of the time given to the preparation of our man of science, for no one more than he should be able to express truth in simple and forcible English.

By the study of English I do not mean formal grammar and rhetoric which as Huxley says "involves a knowledge of logic and of considerations which it is not possible to put fairly and fully into the mind of a young person,"—but the literature itself. Might we not at a time when the memory is most retentive have our student, with his French and German, just past forgetting also some of our matchless prose and poetry? If we can fill our children's minds with what is beautiful in thought and style as fast as we can teach them to appreciate it, we are not only giving them correct models to follow in their own use of the language, but we are doing much to forestall the enemy who is lying in wait to sow the ground with the tares of worthless if not pernicious books and papers.

I would have the study of English extend well up into the college course, for it is more important that our science-student should become familiar with the best thought and the best expression of our literature than for his brother who studies the ancient languages; for the latter will incidentally acquire command of good English in the long task of learning Latin and Greek and translating them under the eye of a careful master.

Our student of science has no ground for discouragement because his line of work does not offer this incidental advantage. He has at his command a literature richer than all the literatures of antiquity combined. If it is possible for him to get literary culture anywhere he can get it thus. The greatest master of English, who has been called "the Emperor of all literature," learned to use his language as the great writers of antiquity learned to use theirs by studying it and not by studying some other language.

Read at the Educational Conference, 15th and Race streets, Philadelphia, Third month 5, 1887, by Prof. Samuel S. Green, of Swarthmore College.

In asking to have English placed on an equality with other subjects of college study President Eliot says: "It cannot be doubted that English literature is beyond all comparison the amplest, most various, and most splendid literature which the world has seen; and it is enough to say of the English language that it is the language of that literature. Greek literature compares with English as Homer compares with Shakespeare, that is, as infantile with adult civilization. It may further be said of the English language that it is the native tongue of nations which are preëminent in the world by force of character, enterprise, and wealth, and whose political and social institutions have a higher moral interest and greater promise than any which mankind has hitherto invented. To the original creations of English genius are to be added translations into English of all the masterpieces of other literatures, sacred and profane." And he adds, "It is a very rare scholar who has not learned much more about the Jews, the Greeks, or the Romans through English than through Hebrew, Greek, or Latin."

The languages I have mentioned—English, French and German—with perhaps a "little Latin and less Greek," if our student is to be a naturalist,—will occupy all the time we can spare in our course for such work.

There are other implements needed for the efficient equipment of our man of science and the acquisition of them will occupy much time. He must have a knowledge of mathematics, including trigonometry and mechanics; and if his work is to lie in certain departments he must be able to use the infinitesimal calculus. He should have considerable skill in drawing. He should be familiar with the important facts and the fundamental principles of the natural sciences; of physics and chemistry certainly, and of as many others as his time and opportunity will permit, for these sciences are so interdependent that in order to make an exhaustive study of any one of them it is necessary to have some knowledge of several others. I mention physics and chemistry especially, because aside from their value as a means of intellectual culture, and the vast field they offer for work, they are an essential preparation for the other sciences; biology is defined as "the physics and chemistry of matter in the living state;" modern astronomy is largely the application of physics and chemistry; the same is true of mineralogy, and to a greater or less extent of every branch of science that deals with matter or force.

Throughout the whole course there must be training in *science-work* in the field or the laboratory; without this our course will inevitably fail of its purpose. A course of study that does not provide for work by the student himself affords no science-training.

As a citizen of a self-governing nation, he should have some instruction in political science and in the history of his country and of England, especially constitutional history. He should be encouraged to read the history of other nations, and in connection with his study of geography he should to some extent be made acquainted with foreign countries by means of photographs and by the judicious gratification of his

natural liking for books of travels. Now of this considerable body of knowledge, what part can be better acquired in the schools, and what part should be deferred till the college period?

As I have already intimated, a large part of the French and German should be given in the schools so that the college study of those languages, if pursued at all, might be really a study of their literatures, and so that our student of science might begin at once to consult reference books in those languages. At present the amount of French and German given in most Friends' schools is meagre indeed. For several years we have asked that candidates for admission to the course in science should be prepared in one of these languages, but even that small requirement is not always met.

In regard to the feasibility of teaching languages to children at quite an early age, I will quote a passage from Mathew Arnold's report on elementary education in Germany, France, and Switzerland. He says:

"In the specially formative and humanizing parts of the school-work, I found in foreign schools a performance which surprised me, which would be pronounced good anywhere, and which I could not find in corresponding schools at home. I am thinking of literature and poetry and the lives of the poets, of recitation and reading, of history, of foreign languages. At Trachenberg, near Dresden, I went with the inspector into a schoolroom where the head class were reading a ballad of Goethe, 'Der sänger.' The inspector took the book, asked the children questions about the life of Goethe, made them read the poem, asked them to compare it with a ballad of Schiller in the same volume, 'Der Graf von Habsburg,' drew from them the differences between the two ballads, what their charm was, where lay the interest of the middle ages for us, and of chivalry, and so on. The performance was not a solo by a clever inspector: the part in it taken by the children was active and intelligent, such as would be called good if coming from children in an altogether higher class of school, and such as proved under what capable teaching they must have been. In Hamburg, again, in English, and at Zurich in French, I heard children read and translate a foreign language with a power and a pronunciation such as I have never found in an elementary school at home, and which I should call good if I found it in some high-class school for young ladies."

Mathematics is a subject that may well extend throughout the college course. It is proposed that the schools should carry the student through quadratic equations in algebra, and give him the whole of plane geometry. The other mathematical subjects he can get at college as fast as he needs them in his work.

Because mathematics is an easy subject for the teacher, and because of a notion that it affords a vast amount of mental discipline, it has been allowed to usurp a larger proportion of time in our schools than it deserves. I believe this is one cause of our deficient work in modern languages. In arithmetic especially we are spending a great deal of time teaching children what they would know without teaching, or could acquire in a few hours if we would but wait till the reasoning power is more fully developed.

One might infer from reading a modern book on arithmetic that one of the chief objects of our elementary schools is to teach the business of banking. In a treatise published seventy-five years ago I find chapters on carpenters' work, bricklayers' work, masons' work, pavers' work, slaters and tylers' work, plasterers' work, painters' work, glaziers' work, and plumbers' work. Why all these are slighted by our arithmetic makers of the present day it is difficult to say; for buying shoes for instance at six dollars a pair is a problem not essentially different from borrowing dollars at six cents a year, and by the exercise of the same amount of ingenuity one might extract from it as much unnecessary work for children as we manage to get from the subject of Interest.

I know that the plea is made that all this tends to develop the reasoning power; but have we not quite enough of that kind of work in the geometry and algebra which it is absolutely necessary our student should learn before he enters college?

There is an idea prevalent to some extent that mathematics afford a training especially suitable to develop the scientific faculties; and there are institutions giving a course of study they call "scientific" which consists of their classical course with its most valuable parts omitted and an excessive amount of mathematics added. Now of all the subjects we study, mathematics is most purely deductive or synthetic; the methods of science are inductive. In mathematics we proceed from axiomatic truths by infallible logic to undoubted conclusions; in science we must carefully observe separate facts, judiciously compare them, and arrive at general laws governing our phenomena.

The exact discipline afforded by the study of mathematics can no more be omitted from our scheme of a liberal education than science-training itself; but we must not make the mistake of supposing it to be the equivalent of science-training, or that it can in any way be substituted for science-training.

Geography and history have a recognized place in the schools and I believe students entering courses in science have usually a sufficient preparation in those subjects. The schools are also giving instructions in several of the natural sciences, but it is almost exclusively by lectures and text-book recitation. This method serves to awaken an interest in the subject perhaps and to impart some valuable information; it is an indispensable accompaniment of laboratory work; but, as I have already said, it has no value in itself as a means of science-training.¹ It is rather a literary than a scientific exercise, and is of less benefit to the class than to the lecturer himself. In real science-work, the student must do things for himself; as President Eliot says, "he scrutinizes, touches, weighs, measures, analyzes, dissects, and watches things. By these exercises his powers of observation and judgment are trained, and he acquires the precious habit of observing the appearances, transformations, and processes of nature." Several of the

natural sciences require for their successful pursuit laboratories and apparatus more or less elaborate and expensive, and such would be better deferred to the college period.

As our object is training, and not information chiefly, our science-work in the preparatory schools might be restricted to one or two branches.

Those selected should be easy of comprehension and should require for their prosecution simple and inexpensive appliances. Obviously the subjects best suited to our purpose are Zoölogy and Botany. The pupils can buy for themselves the simple implements, needed for this work, and the material for study is everywhere at hand. These subjects have a further advantage over some others in that they involve no arithmetical calculation.

In claiming for practical work in natural science a place in our schools I have alluded only to the training it affords; should we not consider also the intelligent and delightful interest it awakens in natural objects and phenomena; an interest that is apt to last for life and grow stronger with the myriad opportunities for its gratification?

Courses in manual training, such as map-making in sand, modelling in clay, wood carving and joinery, all tend in the direction of science-training, as they cultivate dexterity, observation, and judgment. To all these subjects drawing is an important adjunct, as it is to work in natural history. Agassiz said, "the lead-pencil is the best microscope;" meaning that when one comes to observe so closely as one must in order to make an accurate drawing, much is revealed that might otherwise escape detection.

The importance of drawing, both as a means of culture and as an indispensable implement for subsequent work in science, should be more fully recognized in our schools.

Many of our schools are giving a good preparation for students who are to pursue the classical course in college; it would require no great modification of their work in order to give, as I have suggested, an equally suitable preparation for the course in science. Most of the subjects taught must necessarily be alike for all, and it is desirable that this should be the case so far as possible.

Even if it were desirable to recognize at an early age the natural bent of a pupil's mind it is not always easy to do so. One of the best ways to find it out is to have them all pursue pretty nearly the same course of study.

We have seen that our science student must study languages as a necessary part of his equipment for work; and for the student who is to devote his time chiefly to language-study some science-training would be of great value. An eminent classical scholar, Professor Jebb, of Glasgow, declares that "the diffusion of that which is specially named science has at the same time spread abroad the only spirit in which any kind of knowledge can be prosecuted to a result of lasting intellectual value."

Let us offer in our schools the three languages Latin, French, and German and require all except the hopelessly incapable to take two of them. Then instead of giving information about so many sciences

¹Since the above was written the President of Harvard in his annual report has characterized such teaching so far as science-training is concerned as positively harmful.

let us give to all our pupils alike *training* in one or two. The information can in most cases, be got neatly or quite as well by reading out of school. Let drawing and the other subjects taught in the school be given to all alike.

If there should be time for but one or two of the languages, by all means let us begin with the modern in preference to the more difficult ancient ones. The modern languages are necessary for all students, whatever line of work they may subsequently pursue; let us make sure of them at the beginning. In doing so we shall at the same time discover which of our pupils have the capacity and fondness for language-study necessary to master the Latin and Greek. For the others the study of those languages would be time worse than wasted.

In every subject used to develop the intellect except the single one of language-study we proceed from the easier to the more difficult—always in the line of least resistance; nor do we in developing our muscles start out with a twenty-pound dumb-bell, and urge the plea that after we learn to use that well the five-pound one will offer no difficulty. The order in which the schoolmaster takes up the languages—Latin, Greek, modern languages, Sanscrit—has no better justification, I suspect, than his reverence for antiquity and for what is established; because this order is precisely the one historically in which those languages were admitted to the scheme of a liberal education.

If any apology is needed for introducing this subject in discussing the preparation for science-study, it is found in the fact that in some of our schools the ancient languages are required, while the modern ones are crowded into the elective column or not given at all.

The course I have indicated would necessitate the omission of some things at present taught in the schools, which would of itself be an advantage. Our courses are too broad and shallow; if we should make them narrower and deeper, not only those who are preparing for college but the others also would have a better training. We go over so many subjects in so short a time that there is danger the whole undigested mass may prove useless as intellectual nourishment.

I would like to fortify this point by a quotation from Francis Galton's little book entitled, "English Men of Science, their Nature and Nurture." He summarizes the answers he received to questions sent to more than eighty of the eminent scientists of Great Britain, as follows: "The interpretation that I put on the answers as a whole is, to teach a few congenial and useful things very thoroughly, to encourage curiosity concerning as wide a range of subjects as possible, and not to overteach."

I will quote also the precise subjects they would select for rigorous study, though the list does not by any means coincide with the one I have advocated in this paper. He says: "The following seem to me in strict accordance with what would have best pleased those of the scientific men who have sent me returns. 1. Mathematics, pushed as far as the capacity of the learner admits, and its processes utilized

as far as possible for interesting ends and practical applications. 2. Logic. 3. Observation, theory, and experiment in at least one branch of science. 4. Accurate drawing of objects connected with the branch of science pursued. 5. Mechanical manipulation. These five subjects should be rigorously taught."

Galton adds: "There would remain plenty of time for that variety of work which is so highly prized as—ready access to books; much reading of literature, history, and poetry; languages learned (probably best during the vacations), in the easiest and swiftest manner, with the sole object of enabling the learners to read ordinary books in them. This seems sufficient because my returns show that men of science are not made by much teaching, but rather by awakening their interest, encouraging their pursuits when at home, and leaving them to teach themselves continuously throughout life. Much teaching fills a youth with knowledge, but tends prematurely to satiate his appetite for more."

It is because of the very respect we have for the natural sciences, and the belief that somehow they will be of great material benefit to our children in after life, that we abuse them by crowding so many of them into our short school courses.

In our devotion to utility I fear we are like the dog in the fable, grasping at a shadow and letting go the substance—intellectual training.

"No two terms," says Prof. Tyndall, "were ever so distorted and misapplied with reference to man in his higher relations as the terms *useful* and *practical*. As if there was no nakedness of the mind to be clothed as well as nakedness of the body—no hunger and thirst of the intellect to satisfy."

It was in protest against looking for the immediate *material* advantage of what we study that Lowell defined the university as "a place where nothing useful is taught," and I presume Agassiz had a similar feeling when he declared he had no time to make money. To the scholar who acquires knowledge for its own sake there is even something of the ludicrous in this estimating of learning as one would estimate stocks and lands. Humphrey Newton says of his kinsman Sir Isaac: "I cannot say that I ever saw him laugh but once. It was upon occasion of asking a friend to whom he had lent a copy of Euclid to read, what progress he had made in that author and how he liked him. He answered by desiring to know of what use and benefit in life that study would be to him? Upon which Mr. Newton was very merry." Humphrey quaintly remarks: "It put me in mind of the Ephesian philosopher who laughed only once in a lifetime to see an ass eating thistles when plenty of good grass was by."

If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence.

—SPURGEON.

It is good for us to think no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—PHILLIPS BROOKS.

FRIENDS IN NEBRASKA.

THE following extract from a private letter from Joseph H. Painter, dated Lincoln, Neb., Third month 27th, will be read with interest by his many friends in this country as well as by those belonging to the religious Society of Friends.

"There are a number of the Society of Friends in this vicinity, and last fall we commenced holding meetings once a month at Dr. Hettie K. Painter's Lincoln Infirmary. Some persons seeing a notice of the gathering met with us last First-day. Among them was Dr. Amos Harvey, of Butler county, of this State. A somewhat singular coincidence occurred or was developed at our assembly. Hettie K. Painter *née* Kersey, was an adopted daughter of Mordecai and Esther Hays, on the Brandywine, and this Dr. Harvey was a neighbor, born and raised on the other side of the river. They were children together as it were, and neither had heard of the other for over forty years. Again, the wife of Doctor Harvey was a cousin of Moses Brinton's wife and neither had heard of the other for nearly forty years and yet they have been residing for some years within fifty miles of each other. Moses Brinton is also from Chester county, where he has many friends and relatives. It was a happy reunion and added considerable interest to our meeting. The Doctor gave us an old-fashioned Quaker sermon and Friend Brinton added words of cheer and good advice. After the meeting adjourned our many friends and relatives we had left in the good old county of Chester were freely spoken of and notes compared. It was truly a happy, and I trust, a profitable gathering, bringing to mind many reminiscences of olden times that can only be enjoyed and appreciated by those who have been educated and reared under the peculiar doctrines of our Society. Loduskie Van Gordon, wife of J. W. Van Gordon, formerly of Logan county, Ohio, now of Ulysses, in this State, traveled over forty miles to meet with us. She was unaware of the existence of any Friends in the State until she saw the notice in the paper. Having buried an only child, a bright dear daughter, two-and-a-half years old, only two months ago, she gladly returned from home to seek that sympathy she felt satisfied she would find in those of a similar education. It seemed to be a glorious balm to her troubled heart to grasp Friends by the hand. Dr. Hamer, formerly of Chester county, (Hamorton) meets with us occasionally. We hope our small beginning may lead to good results."—*West Chester Republican*.

SWARTHMORE NOTES.

—The annual reunion of members of the Somerville Literary Society, (the only society maintained by the young women of the college), took place on Seventh-day evening. A correspondent sends us the following account: "The reunion brought together an unusually large number of former students of the College, and the occasion was one of great interest to all. Elizabeth Powell Bond, the Matron, and Annie Shoemaker, Principal of the Girls' Department of Friends' Central School, Philadelphia, were elected

honorary members of the Society. The improvements at Swarthmore during the past year, and the bright outlook for the College, were themes that were on every tongue. These annual reunions of the literary societies do much to bring together the Swarthmore Alumni, and to perpetuate and strengthen their uniformly warm interest in their Alma Mater. Which of the Societies, the Somerville, the Eunomian, or the Delphic, will be the first to establish a Professorship? What an honor to the Society, and what a graceful tribute to the memory of Mary Somerville, for example, would be a 'Somerville Professorship of Mathematics and Astronomy!' Such of the members as may not have large means themselves may at some time have a powerful influence over those who have. Surely a work like this would be conceded by all to be within 'woman's sphere,' which was so ably discussed in this meeting."

—A large number of the members of the Somerville from a distance remained over night, and the College was quite crowded. The meeting on First-day morning was unusually large, and Lydia H. Price was present, and spoke most acceptably—She turned the attention of all to the Great Source whence all of our manifold blessings are derived; and to the importance of manifesting our gratitude by using to the best possible advantage the great opportunities for mental, moral and spiritual growth placed within our reach a brief synopsis would not do justice to this impressive discourse, but that it reached the minds and hearts of those to whom it was addressed was sufficiently manifest from the fixed attention throughout, of old and young.

LETTER FROM CHAS. THOMPSON IN
"BRITISH FRIEND."

[The following letter has been sent by Charles Thompson (Morland, England), to the *British Friend*, (Glasgow.) It will doubtless be of interest to our readers. Perhaps we should add the remark that we by no means accept the designation "Seceders of 1827." As is well known, the Separation took place in such manner, in most of the Yearly Meetings, as to leave our Friends in them under no reasonable imputation of a "secession."—EDS. INTELLIGENCER AND JOURNAL.]

AMERICAN FRIENDS.

DEAR FRIEND: I find it needful to ask thee for a little space in the *British Friend* to attempt a reply to H. Hartshorne, the editor of the *Friends' Review* (Phila.), whose essay appeared in thy last issue. It assumed to advise English Friends with regard to their correspondence with American Yearly Meetings, more particularly referring to the Seceders of 1827, in rather an arbitrary fashion. I think thy readers will agree with me, that his letter rather justifies than disproves the position assumed in my communication—(see *British Friend*, 12th month 1, 1886.) It is clear that H. H. recognized in my assertion that *official declarations* were referred to; for he acknowledges that he has "seen but little of the official documents of their Yearly Meetings," and he then endeavors to make out a case by quotations from some printed sermons delivered by a private individ-

ual. He proceeds to state that from what he has seen and heard, he discovers a marked difference between these utterances and such as appear in similar documents issued by London Yearly Meeting, and this he deems a sufficient reason why English Friends should continue to ignore the existence of a large and compact body of Friends in America, among whom, (in striking contrast with those who are recognized) there has been no division since 1827. He charges these Friends with omission to proclaim what he deems essential doctrine, and then singularly enough goes on to declare that to day among so-called "orthodox Friends it is not easy to be certain of the present range of opinion on doctrinal topics," etc. This being so, one would have thought the editor of a Friends' journal should write with great caution, to say nothing about that Christian charity which hopeth all things, etc. But this mode of treatment is not new in religious controversy; we have known something among Friends in this country of being condemned, not for what they had said, but for what they omitted to say.

Being too lengthy for quotation, I herewith supply thee with some strictly official evidence, which H. H. can also obtain, if so disposed, at Friends' Book Store, Philadelphia.

(1). The Epistles of Philadelphia Y. M., 1828 and 1830, addressed to London Y. M. (but in both instances declined). In 1836 these were reprinted *specifically* for the information of English Friends. (2). In 1848 was published in a pamphlet: "The Testimony and Views of Friends on the Scriptures," being extracts from the writings of Fox, Penn, Barclay, Burrough, and many others; and also from Epistles of London Yearly Meeting, and of several of those deemed "orthodox" on the American Continent. (3). In 1882 was reprinted, by these same Friends, "A Summary of the History, Doctrine, and Discipline of Friends," first issued by London Meeting for Sufferings, 1790.

And yet in his concluding paragraph H. H. says, after some reference to the Essays by three Friends, entitled "A Reasonable Faith": "We think it manifest, and important to be understood, that there is not in the body which now continues the organization constituted by the separation of 1827 any right ground of unity in doctrinal confession and profession with London Yearly Meeting. Whatever name may be given to that body, it is certainly true that it is not officially, or by the utterances of its ministers and other members, shown to be orthodox, or in agreement with the clear testimony upon doctrine of George Fox, Robert Barclay, Isaac Pennington, Thomas Story, and the other standard early and later Friends."

Now this is really all that H. H. has to say—it is *his opinion*, nothing more—but it is only an opinion; whilst I have given authorities, official authorities which should have some weight, to rebut the charge. Would H. H. submit to have the section of Friends to which he is attached judged by the individual utterances of any of its members? I trow not. And certainly English Friends would not submit to such an ordeal. If either we or they opened such an in-

quiry there would be an end of all harmony, and of the object of our association.

I do not desire to be considered an advocate of the Friends of 1827. They do not need my defence—but I do desire that they may be relieved from the unjust suspicion and distrust under which they have too long suffered.

Thy friend sincerely,

CHARLES THOMPSON.

MORLAND, 3rd mo. 8, 1887.

COMMUNICATIONS.

THE HOME AT MAYLANDVILLE.

[A friend has sent the following note to one of the editors. Though not intended for publication, it contains matter of general interest.—EDS.]

ESTEEMED FRIEND: Thy article in the INTELLIGENCER of last week in relation to "The Home for Destitute Colored Children" was read with much interest by some of us, who are in a measure connected with that institution. The name is properly *Maylandville*, so-called from Jacob Mayland, a German who many years since purchased the property and carried on manufacturing business to a considerable extent. He was a man of more than ordinary energy. The house now occupied as the "Home" was built by him for his residence. If his family was driven from there on account of malaria it must have been at that period when, incident to the construction of the Schuylkill canal, the whole valley of the river was subjected to disease of that character. Certain it is that *now* the location is a remarkably healthy one. The uniformly good health enjoyed by the inmates of that institution will compare favorably with any other. This has been the case for years.

T. G.

THE BIBLE OF INDIA.—THE "VEDA."

FROM an article on the "The Veda" by Prof. W. D. Whitney, of New Haven, the eminent philologist, in the *Century*, we quote as follows: "The name Veda has grown to be a familiar one in the ears of this generation. Every educated person among us knows it as the title of a literary work belonging to far-off India, that is held to be of quite exceptional importance by men who are studying some of the subjects that most interest ourselves. Yet there are doubtless many to whose minds the word brings but a hazy and uncertain meaning. For their sake, then, it may be well to take a general view of the Veda, to define its place in the sum of men's literary productions, and to show how and why it has the especial value claimed for it by its students.

"The Veda is the Bible of the inhabitants of India, ancient and modern; the Sacred Book of one great division of the human race. Now, leaving aside our own Bible, the first part of which was in like manner the ancient Sacred Book of one division of mankind, the Hebrew, there are many such scriptures in the world. There is the Koran of the Arabs, of which we know perfectly well the period and author; the Avesta of the Persian fire-worshippers; or followers of Zoroaster; the records of ancient China, collected and arranged by Confucius; and others less conspicuous.

All are of high interest, important for the history of their respective peoples and for the general history of religions; yet they lack that breadth and depth of consequence that belongs to the Hindu Veda."

MY FLOWERS.

ALL in the early morning hours
I walked through blooming garden bowers,
Where purple pinks and pansies grew,
And roses sparkled in the dew.

They were so lovely in my sight,
I plucked the red ones and the white,
And with full hands I wandered down
Until I reached the busy town.

Then round me, like a swarm of bees,
Came ragged children, crying "Please!
Oh, please give me a flower!"—And so
I had to let my treasures go.

I gave them, every one, away;
But somehow all the long, warm day,
Those flowers seemed just as sweet and bright
As if they still were in my sight.

—MARY E. BRADLEY, in *St. Nicholas* for April.

OPPORTUNITY.

Far up in the orchard, the grey winter branches
Reached out their brave arms through the storm and the
night,

To win to their holdfast the thick-falling snow-flakes,
That no tiny twig miss its burden of white.

To the plaint of the wind, as it moaned out its sorrow,
The soft-sandalled snow brought a message of calm;
So let thy sweet mercy, O bounteous Father,
Now lighten upon us with healing and balm.

To-day, the stern thralldom of winter is broken,
And earth in her joy can no longer be dumb;
Content, to the sunlight she bares her brown bosom,
And all the glad blossoms sing out, "Spring has come!"

So motherly Nature disciplines her children
To watch for the "now" of life's sunshine and rain;
Her valley of Achor, though narrow, shall open
To God's door of hope, in rich blessing again.

E'en thus for acceptance is momentarily offered
The Lord's opportunity, so we but heed;
And happy the soul that, with faith like the flowers,
Will grasp in its passing His gift at her need.

M. K. A. STONE.

From the Public Ledger.

STUDIES IN THE WOODS.

HOW cheering in the fitful sunshine and cold winds of March weather is it to feel the resurrection of new life in the swelling buds and the hourly preparation for leafage and bloom!

A few days since a little boy, not quite five years old, selected from among many kinds a twig of the common white poplar, because these trees grew in the play-ground of his home, and he had become familiar with the long, pointed and varnished buds. Having been told the name of the tree he had himself observed the appearance of the buds without any special instruction and even without the knowledge of his parents. It is, however, probable that

nine-tenths of the children already in schools would fail, if asked, to name half a dozen of the twigs cut from trees with which they are most familiar, and that one-half of their parents would do the same. The children are so occupied with books that they have no time to see in savage fashion, and their parents have forgotten the love of the woods, if they ever possessed it.

Where a study sufficiently complete to arrest attention is intended it is an excellent plan to gather small branches a month or so before they would bloom in the open air, and watch the process of unfolding in a warm room. Jars of water, to which a little fresh water is added daily, will preserve the twigs in proper condition, provided they have plenty of room and fresh air. Too many specimens must not be crowded into one jar. By this simple means this ever new miracle of leafage and bloom may be observed from day to day, so that a ready welcome can be afforded to the crowds which burst confusingly upon us with the months of April and May.

During the last year's growing season tiny buds have appeared in the axils of the leaves and at the end of each twig. These are prepared for the coming year, the terminal buds being usually the largest. The old leaf, which has performed its duty, ripened and fell, leaving a scar where it had been, just beneath the new bud. Some such scars are preferable for study to others, those of the horse chestnuts and magnolias being especially so on account of their large size and distinctness of outline. In the horse chestnut the leaf scar is somewhat horse-shoe shaped, and a semi-circle of small dots within the border of the scar presents a further fanciful resemblance to *nails* in the horse-shoe. Typically, there are seven of these dots, three on each side and one in the centre of the point on the horse-shoe. The number of the dots, however, varies greatly, and there may be either more or fewer of them, while the majority of the scars will be furnished with precisely seven, in a definite order. Be their number few or many, they are not to be ignored, since they are the ends of bundles of fibres which, like strong cords, once held the leaf stem to its base and allowed the leaf to play freely in the sunshine and air, and permitted it, without injury, to be tossed in the wind. When the leaf reached its maturity these bundles of fibres, having already fulfilled their office, ceased to perform any further duty. Soon afterwards a partition of cellular structure formed between the twig and its leaf stem. When this had been accomplished the connection between the leaf and its parent twig was cut off and the leaf dropped to the ground, leaving the winter buds just above the scar on the stem. This scar is usually of a lighter color than the surrounding bark, but frequently it becomes black with age. Leaf scars of the preceding year can in this manner usually be distinguished from those which are old.

In trees of early geologic ages, the leaf scars are important as showing specific differences, and in all trees they are characteristic. If one wishes to illustrate modes of leaf arrangement, we must observe carefully the leaf scars, and draw them precisely as

they are in nature. In slow-growing trees, such as particular species of oaks, the leaf scars will be crowded together so as to give the stem a knotted appearance, and the older scars will be much darker in color than those of recent formation. In this manner an approximate idea can be formed of the age of trees and the rate of growth of the tree.

There are, however, other "knots" to be taken into account in such oaks as the black oak, the red oak, the pin oak and their allies. Instead of leaf buds there are just above the last year's leaf scars, small prominences, perhaps half the size of a pea, on the fruit-bearing branches. These are ovaries, which are to develop into acorns. In the group to which the black oak belongs these acorns require two years to mature. During the winter, at any time, one may find twigs of any other of these oaks with a greater or lesser number of these future acorns. I hold in my hand at this moment a twig of red oak on which I can count six of the "knots." In each one there are from two to three rudimentary acorns. There is not room for all of these to grow, and where are found such numbers, only one or two pairs may develop into ripened acorns. The portion of the twig on which these ovaries are seated is about four inches in length, the bark being of redder and fresher appearance than the four inches of older wood. At the outer extremity are several terminal and scaled buds. These contain the leaves and blossoms for the coming spring—or rather the leaves and blossoms which might have appeared but for an unfortunate circumstance which befel the tree. It was cut down some time after the formation of these buds, at what time I know not. I do know that the tree had lain upon the ground for some months, and that its stump had been carted away in quarrying stone. In the depth of winter, when the snow was on the ground, I found the prostrate tree and gathered my twigs from the topmost branches. This may account for the prolific condition of the stems. I have observed that as trees grow older the fruit becomes more abundant on the upper branches.

I put my twigs in water and kept them until the present time, the middle of March. These buds from a felled tree, as with a pathetic memory of former life, actually began to swell under the combined warmth of the furnace and the window, and increased to double their size. They had not sufficient vitality to unfold, and are now withering, but they did their best with a heroism worthy the last scion of an ancient race. I could not see that the tiny acorns increased the size in a corresponding degree. According to the books, the fertile flowers consist of a nearly three-celled and six-ovuled ovary, with a three-lobed stigma, enclosed by a scaly, budlike involucre, which in time becomes the acorn cup. The stigma is fertilized by the pollen of the sterile flowers, which drop from the stem in slender and graceful catkins. In these rudimentary acorns under observation, the three-lobed stigma can be seen with the naked eye, but the scaly involucre is so poorly defined that one requires the aid of a magnifying glass to detect it. It is there, however, almost covering up the ovary. The larger portion of the knots or dwell-

ings consist of the foot stalks on which the scale covered ovaries are seated, mostly in pairs, but some of them in threes. It is probable that one of the threes would have been crowded out, leaving only two to mature, although I have seen bunches with groups of three in every instance. The doubling of pairs frequently results in groups of four acorns, apparently from one stem, but it is really occasioned by the opposite instead of alternate growth of the footstalks at the end of a twig. This occurs quite frequently among the white oaks.

The white oaks differ from the black oaks and their kindred by maturing their seed in one year; hence in the white oaks and their allies, the chestnut oaks, we need never expect to find rudimentary acorns in winter, nor will we ever find them seated on the twig below the leaf buds. They do not appear until after the trees have blossomed, when the leaf buds have unfolded and are partially grown. The group to which the white oaks belong is hence known as the Annual Fruited Oaks, while that to which the black oaks are allied is the Biennial Fruited. In the former there is a tendency towards the production of sweet acorns, while in the latter the fruit is bitter. Furthermore, in the former the lobes of the leaves are usually rounded, whilst in the latter the lobes are generally more or less pointed, the veins ending in bristle points. In a winter's walk either one of these characters may enable us to distinguish between a biennial or an annual fruited species. We can taste an acorn and ascertain whether it is sweet or bitter. We can examine the twigs for rudimentary acorns or we can see whether the lobes of the leaves are bristle pointed or rounded.

Amongst the biennial fruited species, the footstalks of the winter acorns are long or short according to the species. In the red oak these footstalks are so short as to make the acorns almost sessile or seated directly on the twig. In the scarlet and pin oaks the footstalks are much longer, occasionally almost an inch in length. The guessing at species by tokens of this kind gives an interest to forest walks fully equal to the puzzles of our childhood, and vastly more useful. By watching particular trees, and partially deciding what they are, we can confirm or correct our views by the spring budding, the summer growth, and the autumnal changes of the foliage. Lowell knew that in the spring time "Young oak leaves mist the side-hill woods with pink," and we learn to know that these were white oaks, rosy red above. Seen from under side the creamy white and flower-like sprays would have been scarcely less lovely. The black oak would have been crimson velvet lined with tawny gold. Of the many different species of oak each one, in the opening leaf, has its characteristic color, or downiness, or smoothness. At this season of the year they can be distinguished without hesitation, when later in the summer the task would be a difficult if not impossible one from the study of the leaf alone. It is almost sufficient for one spring time to study the oaks alone.

GRACEANNA LEWIS.

TRUTH crushed to earth will rise again.

TRAIN THE BOYS.

THERE is one element in the home instruction of boys to which too little attention has been given; and that is the cultivation of habits of punctuality, system, order, and responsibility.

In many households boys' lives between twelve and seventeen years are generally the calmest of their existence. Up in the morning just in season for breakfast; nothing to do but to start off early enough not to be late; looking upon an errand as taking so much time and memory away from enjoyment; little thought of personal appearance except when reminded by mother to "spruce up" a little, finding his wardrobe always where mother puts it; in fact having nothing to do but enjoy himself. Thus his life goes on until school ends. Then he is ready for business. Vain thought! At this point he perhaps meets with his first struggle. Many times during our business experience have we witnessed failures caused by the absence of a thorough home discipline. How the boy without this great advantage fails is thus fairly described by the *Scientific American*:

"He goes into an office where everything is system, order, precision. He is expected to keep things neat and orderly, sometimes kindle fires, or do errands,—in short, to become a part of a nicely regulated machine, where everything moves in systematic grooves, and each one is responsible for correctness in his department, and where in place of ministers to his comfort he finds taskmasters, more or less lenient to be sure, and everything in marked contrast to his previous life. In many instances the change is too great. Errors become very numerous; blunders, overlooked at first, get to be a matter of serious moment; then patience is overtaxed, and the boy is told his services are no longer needed. This is the first blow, and sometimes he never rallies from it. Then comes the surprise of the parents, who too often never know the real cause, nor where they have failed in the training of their children.

"What is wanted is for everyboy to have something special to do; to have some duty at a definite hour, and to learn to watch for that time to come; to be answerable for a certain portion of the routine of the household; to be trained to anticipate the time when he may enter the ranks of business, and be fortified with habits of energy, accuracy, and ambition, are often of more importance than superior book-learning."—*Exchange*.

TEMPERANCE REPORTS FROM ATLANTA.

A CORRESPONDENT of the New York *Times*, writing from Atlanta, referring to the liquor question, gives the following statement from a "Local Railroad Manager":

"The average workman on his railroad, he says, used to be in debt all the time; it was seldom that the month's wages were not drawn before the month was out. Ready cash went for tipples; the family had to go into debt for necessities. It isn't so any more. There may be jugs galore; there may even be saloons where quiet rum-drinking is encouraged, but the old array of temptations is gone. No longer are

a half-dozen invitations flaunted from bar-rooms on every block. 'And we are paying more money out in a lump at the end of each month than ever before,' said my railroad friend, who is neither a prohibitionist nor one who seeks to point morals. 'I only know that we seldom have an assignment of wages now. Our workmen put in more regular time. They do more work. And scarce a week goes by that some wife does not come to the office to say that she is happier than ever before, and that there is a lot more comfort in life. Now I do not say that the prohibition of liquor-selling has caused all this, only I do say that it never was so when the grog-shops were running.'

"Mr. Samuel Inman, one of the public-spirited citizens of Atlanta, and ranked as among the foremost representative merchants of the South, in commenting on this statement and corroborating it, remarked sententially: 'Children are wearing shoes in Atlanta to-day who never wore them before. Atlanta merchants have all felt the change. Money that used to go for whiskey goes for home comforts now.'"

SAGACITY OF STORKS.

A PAIR of storks built a nest on one of the chimneys of a mansion near Berlin. Having a curiosity to inspect it, the owner climbed up, and found in it one egg, which, being about the size of a goose's egg was replaced by one belonging to that bird. The storks seemed not to notice the exchange, but no sooner was the egg hatched than the male bird, perceiving the difference, rose from the nest, and, flying round it several times with loud screams, disappeared and was not seen again for three days, during which time the female continued to tend her offspring as usual. Early on the fourth morning, however, the inmates of the house were disturbed by loud and discordant cries in the field fronting the house, when they perceived about five hundred storks assembled in a dense body, and one standing about twenty yards before the rest, apparently haranguing its companions, who stood listening to all appearance with great emotion. When this bird had concluded it retired and another took its place, and seemed to address them in a similar manner. This proceeding and noise was repeated by several successive birds until about eleven o'clock in the forenoon, when the whole flock simultaneously arose in the air uttering dismal cries. The female all this time was observed to remain on her nest, watching their motions with apparent trepidation. In a short time the body of storks made towards her, headed by one bird, supposed to be the male, who struck her vehemently three or four times, and knocked her out of the nest; the whole mass then followed the attack, until they had not only destroyed the female stork (who made no attempt either to escape or defend herself), but the young gosling, and utterly removed every vestige of the nest itself. Since that time no stork has been known to build there.

This anecdote appears to demonstrate a power of combination and a kind of moral government among storks which will startle readers who have hitherto

believed that the lower animals are destitute of mental capacity.—*Morris's Animal Sanguity.*

No true and permanent fame can be found except in labors which promote the happiness of mankind.
—CHARLES SUMNER.

NEWS AND OTHER GLEANINGS.

A large tract of the Pyrenees has been virtually unknown until recently surveyed by the geographer Schrader and an energetic Alpine climber from the Toulouse Club. These two students have carefully explored the Valley of Aran and have found an unknown gorge between two chains of mountains, which apparently formed a single range. At the bottom of the gorge is a lake, believed to be the largest sheet of water on the northern slope of the Pyrenees, and the existence of which was not even suspected till three summers ago. According to existing maps, the waters of the valley partly belong to the Mediterranean estuary, but really they flow into the Garonne. Moreover, there are many lofty peaks in the southern portion of the valley, which were not even marked upon the maps.

—It is believed that thousands will be added this year to Alaska's population, as mining and exploring are to be energetically prosecuted.

—A submarine tunnel is being built under the river at Port Huron to shorten the distance between Detroit and Buffalo or Toronto. The work is now ready for the horizontal excavation, which will be one mile in length, including 2310 feet in the submarine sections.

—The idea of boring a tunnel between the Italian peninsula and Sicily has been revived. The estimated cost is said to be 71,000,000 francs, and the time required for completing the work would be from four to six years. It is stated that the depth of the sea is 160 metres.

—On the 30th of last month the Boston and Albany express-train which arrived at the Grand Central Station New York, at 10.30 o'clock, was lighted by electricity and heated by steam, being the first complete train so equipped which has ever been successfully run. All the rolling stock on the road will be provided with similar arrangements as quickly as possible.

—The calamity at Buffalo has led to the introduction of more than one bill at Albany looking to the safety of hotel guests. The latest one emanates from the Commercial Travellers' Association, and requires every hotel to have a rope in each room above the ground floor, so fastened as to hold a weight of 400 pounds and coiled in plain sight by a window, so that any guest who is not blind will be sure to see it. It is suggested that the hotel proprietor should forfeit the bill for entertainment of any guest whose room was not properly equipped.

—The Governor of Pennsylvania has issued a proclamation fixing the 22d inst. as "Arbor Day." He calls upon schools and citizens generally to plant trees upon that day, and in conclusion says: "In case the day herein designated should be unsuitable in any portion of the Commonwealth, let an adjournment be had to some future day which will suit the climate and convenience of the locality."

CURRENT EVENTS.

Snow fell in this region on the 1st and 2nd inst., though the temperature rose rapidly on the latter and it soon disappeared. But in the Eastern States the storm was very severe. "One of the severest snow-storms ever experienced" in that vicinity began at Waldoboro, Maine, on the forenoon of the 2nd, and continued until early next morning, blocking all the roads. Two trains on the Knox and Lincoln road became stalled, and the passengers on each

were obliged to remain in the cars all night. From Chatham, Mass., the storm was reported as "the worst of the winter." During the afternoon the wind blew with great force, uprooting trees, breaking wires and blowing down fences. The snow drifted badly, blocking the roads. The Pollock Rip lightship was blown from her station. The gale at Vineyard Haven was the most violent for several years. A number of schooners and other vessels were driven ashore, but no loss of life is reported.

In the Senate of New Jersey, on the 1st inst., the bill providing for a license before marriage, similar to the Pennsylvania law on the same subject, was defeated.

CHARLES S. FAIRCHILD, who was Assistant Secretary of the Treasury, and was appointed Secretary, in place of Daniel Manning, took the oath of office and entered on his duties on the 1st instant.

THE public debt statement issued on the 1st inst., shows a reduction of \$12,808,467 during March. Total cash in the Treasury, \$453,117,086.

JUDGE William S. Peirce, one of the judges of the Court of Common Pleas of this city, died on the 4th inst. He was born in Delaware, in 1815.

BERLIN, April 1.—Advices received from St. Petersburg fully confirm the report that another attempt has been made upon the life of the Czar. It is learned that on Tuesday, while the Czar was exercising in the park connected with the Gatschina Palace, he was fired upon by an officer of the army, the ball passing close to his person. The officer was immediately seized by attendants and imprisoned.

NOTICES.

* * * Friends' Charity Fuel Association will hold its concluding meeting this season, on Seventh-day evening, 9th inst., at 8 o'clock.

J. M. TRUMAN, Jr., Clerk.

* * * Henry T. Child expects to attend Friends' Meeting at Medford, N. J., on First-day, Fourth month 17th, at 10 A. M., and a Temperance meeting at 2 P. M., at that place.

* * * The Quarterly Meeting's Committee, appointed to visit the branch meetings of Philadelphia Quarterly Meeting expect to attend Germantown Meeting on First-day morning, Fourth month 10th, at 10.30 o'clock.

* * * Abington First-day School Union will be held at Plymouth Meeting-house, on Seventh-day, the 15th inst., at 10 o'clock. Interested Friends are invited to attend. Trains leaving 9th and Green streets station at 7.20 a. m. for Norristown connects with Plymouth Branch.

J. Q. ATKINSON, } Clerks.
ANNA MOORE, }

* * * Quarterly meetings will occur in Fourth month, as follows:

- 19, Western, Londongrove, Pa.
- 21, Calu, Sadsbury, Pa.
- 23, Westbury, Brooklyn, N. Y.
- 26, Concord, Wilmington, Del.
- 27, Purchase, Amawalk, N. Y.
- 30, Scipio, Scipio, N. Y.

* * * A Meeting of the Joint Committee on Temperance and Intoxicating Beverages, of Philadelphia Yearly Meeting, will be held in Race Street Meeting-House, Philadelphia, on Seventh-day, Fourth month 19th, 1887, at one o'clock P. M.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

* * * Salem First-day School Union will be held in Woods-town on Seventh-day 4th month 9th, commencing at 10 o'clock, A. M.: All interested are invited to attend.

NICHOLAS COLES, } Clerks.
LORELLA WADDINGTON, }

FRIENDS' INTELLIGENCER

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KINDNESS.

IF thou the wheel of time wouldst stay,
And drive old age afar,
Within thy breast let kindness glow,
A mild and gentle star.

Who loves another loves himself,
And helpful hands and kind
Add grace and sweetness to the face
And beauty to the mind.

—FREDERIC R. MARVIN, in *Christian Register*.

JESUS AND THE TEMPTER.¹

IN the fourth chapter of Matthew there appears a personage so much more mysterious and subtle than any of the others whose conversation with Jesus is recorded that the story almost startles us. On a recent evening we considered that conversation in which the disciples of Jesus told him where they had been, how their message had been received, and how they had dealt with one who had been doing works in the name of Jesus and who was outside the company which surrounded the Saviour. Now it is changed. So subtle is this person or being with whom he speaks that we sometimes question whether it is a being or person at all. One of the great discussions in theology is as to the nature of the Tempter. Certainly we have here an account of something which addresses Jesus and to whom he distinctly and completely replies.

What shall we say in regard to that tempter to whom Jesus spoke in the wilderness? I do not propose to make any answer to the question in regard to the nature of the Devil and the way in which he touches the souls of men. It is some power external to the life of man which enters into conspiracy with something in man to bring sin upon the soul. What is it that tempts mankind? It is not simply the passions of a man's whole life within himself, for continually it is related to things that belong to the world without. On the other hand, it is nothing entirely without ourselves, for such a thing would not be able to tempt us. Any temptation must consist of the union of two powers, something without ourselves conspiring with something within ourselves, some passion of our own nature joining its forces with some enticement or inducement that lies outside our nature. The two together constitute any temptation that

really assails our soul. Out of the air and atmosphere around us, out of the unseen forces which we can guess at but cannot understand, and out of the unseen things that have relation to the passions and desires in our nature, come the real temptations to our souls. The will is continually called upon to set itself against the passions as they have been provoked by the temptations that come to them. That temptation comes to all men, and it came to the consummate man, the ideal and perfect man, Christ the son of God.

But when we say that temptation comes to all men and came to Jesus just as it comes to men, we want to remember that different kinds of temptation come to different men. I cannot think of Jesus Christ as being subject to some of the temptations that assail our weaker nature. I cannot think of his being subject to those sensual allurements which attack the souls of men with such tremendous violence. Jesus was tempted in the higher nature in which he lived. And one of the truths which we draw from this temptation is that a man is tempted according to the nature in which he lives. The higher the man lives the higher the temptations which assail him.

Is it, then, that men bring different natures into this world, that men are not born absolutely alike? Is there not some sort of injustice here? There can be no doubt of the different natures which men bring into the world. He who comes of the nobler stock brings the nobler nature; he who comes of the baser stock brings the baser nature. Is there injustice here? Certainly there is inequality. But is there injustice here? See what it would be necessary to do in order that we might obliterate that injustice, if it be one. We should have had to hear God saying to those ancestors preceding the generation at this moment on earth, "It makes no difference to those who come after you how you are to live; you have no power to degrade or to elevate the human stock which shall proceed from you." Can you think what an incitement of good would be taken out of the long history of our humanity, if men were relieved thus of all responsibility for those who come after them, if a man knew that whatever life he lived those who descended from him should be all the same, that it should make no difference to the children how the father had lived? It seems to me that when we think of this we shall see that in the long treatment of humanity by God it is not possible that God should see all souls sent into the world with precisely the same dispositions. We inherit that which has come down to us; and yet the

¹From a lecture by Phillips Brooks, of Trinity Church, Boston, Mass., delivered Third month, 1887.

great truth which adjusts everything is that to every man in his degree and in the sort of nature he brings into the world there come temptations adapted to his peculiar nature. If a man has inherited such a nature from his ancestors that he is free from some of the lower allurements of the flesh there still remain for him the higher temptations which constitute the battle-field on which his soul is to be fought for. And whatever may be the nobility of the stock from which he sprang he cannot escape that temptation which the very Son of God fought out in the wilderness with the Devil. He was not tempted to lust, not to those base things which belong to the lower appetites; but there came to him the temptations which we may believe were strong just in proportion to their subtlety, intense just because they were so spiritual and laid hold of the highest and divinest parts of life.

As we think of Jesus looking down into Jerusalem, and seeing the way all base souls there were tempted, tempted to lust and drunkenness and greed, we also think of Jesus standing above them untouched by their temptations and yet himself tempted more than they all.

Yes, my friends, the higher our natures are the more critical are the temptations that come to them. You pass up from temptation into temptation and you do not pass from greater into less, but you pass from less to greater peril. Never expect that a time is coming when temptation shall be outgrown. Believe that by the grace of God you may trample temptation after temptation under foot; but believe it will be only to pass into temptations that are higher still, temptations that are tokens of a greater nature, temptations that shall make life a struggle on to the very end. Was not that what St. Paul meant when it seemed to him as if no man had ever had to fight temptation as he had to fight it? It was because he had come to the consciousness of diviner things. You say to your wretched and burdened brother, "Conquer your temptation and give up your drink." He says: "If I can do that will everything be bright and serene and happy?" If you are honest with him you will answer him: "Oh, no; you are but conquering this temptation that you may mount up to a higher one, that God may prove to you that you have fought a good fight by the strength he gives you for a new fight. And there will be no end to the fighting until the great campaign is over."

Do not think because the grosser appetites do not tempt you, because you can pass by the saloon, because you can pass by those things in this city which are base, therefore there is no battle for you to fight. You were consecrated to a pure life by the very inheritance, perhaps, that has come down to you. In the power of your purity, in the very consciousness of belonging to God, of being a child of God, of having work to do for God, there are the temptations that beset your soul.

I think we want to go on and see how Christ was strengthened against his temptations. I think you remember how one of the characteristics belonging to the answer of every one of those temptations is that Christ always appeals from the false use he is called upon to make of his privileges to the true use which

he ought to make of his privileges; he is called upon to tempt God, and his resources are in the true use of his relationship to God. He is called upon to tempt God, and he escapes by trusting God.

Men are always ready, because religion is in danger of superstition and bigotry, to say: "We will turn away and live the lower life." Learn from Jesus that the only way to conquer the temptations of the higher life is to realize the higher life in its truth and its completeness. The only way to conquer the temptation to superstition and bigotry is to be so much more religious than the Pharisee and the bigot that you shall outgrow their pharisaism of bigotry by increasing and not departing from their religion. You are to flee from God to God. Any false relation to God is to be encountered and overcome by establishing a true relation to God. When a man becomes a servant of God and finds himself beset by any of the dangers which belong to the religious life, finds himself growing pharisaical and narrow, there may be the temptation to give the whole thing up and say: "Since the service of God is beset by so many difficulties, I must withdraw from it and be safe upon lower ground." "No," answers Jesus; "you must go forward and be more a servant of God." Fanaticism is not the result of being so much but of being so little absorbed to the service of God. When the soul is completely taken into God's service there comes tolerance and charity.

It seems to me that something of the same kind is indicated in the record of what came at the close of the temptation. "Then the Devil leaveth him, and the angels came and administered unto him." It was not by going down out of the mountain and mingling with men engaged in the unspiritual things of life, but it was among the angels that he found refuge from the Devil. It is by being more and not less spiritual that the soul is to escape the dangers which beset the spiritual life.

Shall we dare to think of Christ as he came back among his fellow-men, and of the things that were in his soul, the things that never left him? You have been tempted like Jesus because you are a man like Jesus. Have you brought out of your temptation what Jesus brought? What did he bring? A perfect and unchangeable consciousness of God. Had he not heard the very voice of God? Had he not conquered by his Father's strength? Could there ever come a time again when God should not be the very most real presence in the world to him? He had conquered the tempter and come out free. God had helped him. The stream that comes pouring down from the cascade and finds itself safe below, how it must start on toward the ocean, certain that there is its destiny and it must reach the sea because it has been preserved from the peril through which it has just passed. So the soul, coming out safe by the grace of God from any turmoil of disturbing passions, with what consciousness certainly it must go on, sure that God who has preserved it through that great temptation and trial will keep it for the unknown purposes which he has for it in the vast future.

Then, I think, even Jesus must have come down with new charity for his brethren. He looked into

the faces of the drunken and licentious men in Jerusalem and said: "I have been there; though in a higher region, indeed; yet I know what it is to be tempted of the Devil, and to have to cling with desperate hands to God. I know what great power saved me. I know the same great power can save them." He helped every soul with an impulse and power that had come, in part at least, out of his own temptation.

ELIZABETH HOOTON'S SENTENCE AT CAMBRIDGE.

MANY of our readers who are familiar with the touching history of Elizabeth Hooton (a brief account of her life is given in *Friends' Almanac* for 1887) will be interested in the following, printed just as it appears on the public records in the Court House, Cambridge, Mass. A friend who was recently examining the records there copied and forwarded it in a private letter, from which we print:

[EXTRACT.]

Elizabeth Howton appearing before the Court & being convicted of being a vagabond and wandering Quaker having been taken in the main in Cambridge after their bold & impetuous way making an outcry in their streets This Court do sentence Her to be whipt ten stripes in the prison house before she thence depart and from thence to be conveyed out of this jurisdiction from Constable to Constable throw Water-Towne & Dedham and to be whipt on her naked body 10 stripes in each of the said Townes as the law it case directeth.

On her exam she denied her name to be Howton said she was called to preach charged ye Court yt they had turned ye sword of justice agt ye righte yt ye Lord would root out o'r practices yt o'r minister had proved.

The co-respondent who made this copy adds some further particulars. He says: "About the same time, 1660, one Benanniel Bowers gave the Cambridge authorities a great deal of trouble; he would not attend church, and one Henry Dunster also gave trouble because he would not have his children baptized. He and B. Bowers were continually before the courts for some offense or other. Bowers was at one time a Baptist, but afterwards turned Quaker with his family. I found one place where he had mortgaged his farm, to pay the fines, I suppose. Thomas Danforth, who was the county treasurer and magistrate, whenever short of business was in the habit of persecuting B. Bowers, and then he would enter it at full length upon the records.

"There is this much to be said in the favor of the old Puritans, that they did not treat the Quakers any worse than they did their own members whom they accused of heresy, and in most cases they gave the victim the choice of paying a fine or taking a whipping. I found one case in which they gave a man a second whipping because he invited his friends to come and see him whipped the first time."

It is no help to the sailor to see a flash of light across a dark sea, if he does not instantly steer accordingly. — F. R. HAYTER.

To be healthy and complete, we must live alternately, now with our fellows and the world, and now with ourselves and the universe. — W. R. ALGER.

THE SOUTHERN COLORED SCHOOL WORK.

[We make the following extracts from recent letters from the colored schools at Aiken and Mount Pleasant. — Eds.]

AIKEN, S. C., Third Month 10.

SINCE my last report there has been an unusual pressure of duties, as the "busy season" has commenced, and many hours have to be spent in showing visitors the school and giving information to those whose interest we wish to awaken. Mr. Swayne, from Brooklyn (formerly a Friend in New York), saw the need of more help to the Industries, and came the other day with a letter he had received from ex-President Hayes, in which he promised to do his part as chairman of the Board of Trustees of the John F. Slater Fund, to secure us aid. Chief Justice Waite is also a trustee of that Fund, and as he has always given a good word for my work, I have written asking him to do so in that direction. There are persons coming to this place now who have shown great interest in the past, which we shall endeavor to keep up. It takes time, but the welcome we give to visitors does something towards forming public opinion, and often persons judge the whole colored race by what they see here.

The school is in excellent running order, and new pupils coming in continually, some from a distance. The woman with the six daughters has had a serious time, the three older ones being in bed with the measles at once, and now the three younger ones. These are extra calls on our time and anxiety, but the warmer days are here and there is some compensating good in every trial.

MARTHA SCHOFIELD.

The report of the school to date is as follows: The studies pursued are the same as in the last report; algebra, general history, and natural history have been added. Total enrollment, 261; total attendance, 214.

"I can say with even more confidence than before that the departments are making excellent progress. I think there is an increasing interest in the work among most of the pupils. The measles are prevailing to some extent which lessens our attendance somewhat."

Abby D. Munro, writing from Mt. Pleasant, under date Third month 22, says: "We are having another cold spell of weather, but I do not think as much damage has been done the 'truck farms' as last spring. There is promise of an abundant crop, and the people are hopeful of earning a little money. For three successive years the cotton and vegetable crops have failed, and this accounts for the great destitution among them."

The story of "Aunt Mary," an old woman crippled with the rheumatism, who a few days before came seven miles, taking nearly all day to make the journey, is but one of many similar recitals of privation and suffering. Questioning as to how she had kept warm during the winter, she replied, "Fast I kiberred de boad's of de fio' wid straw, den I spread my quilt on dat and roll myself up in it, and when it was too cold to sleep, I jes' got up and made a little fire," adding, as she received her Christmas present which she had not been able to come after before, "Now I can put my straw into dis tick, and have the

kibberin' all to lay over me," and she was as cheerful and happy as if she slept on a bed of down. Fire is the one great luxury of the country people, and they are able to get their wood free of cost.

"The salt pork sent to us was a great treat; we divided it up, and the children on Christmas day were busy all the forenoon distributing it to the old people within our reach. About a fortnight since we took a little boy and girl into the Home, who came from eight miles up the country. They had been living with their grandmother and a sister somewhat older, their parents having died. During the winter the grandmother died, and since then they had had a suffering time. Some of their neighbors sent them to me. The half-fed, almost naked little things walked all that eight miles, except as the sisters 'toted' the little girl (4 years old) a part of the way. They started early in the morning without anything to eat, and the boy said his stomach had been pinching him all the way, but when he thought of the big piece of meat he would have when he got here 'he jes' take heart and trabbel on.' They have settled down as contented as though they had always lived here. Our cow gives a good supply of milk. We have hominy and milk for the children's breakfast; for dinner meat or fish is always provided with bread and potatoes. They are very fond of roast sweet potatoes for supper. I have had several barrels contributed by the colored people who bring in a basketful at a time. I am glad of anything I find in the barrels for my young shoemakers; they are setting up a bench at home now. They save me considerable by keeping the children's shoes mended."

As regards the Mt. Pleasant school, the register for Third month contained the names of 102 pupils, with an average of 90. A. D. M. has now two assistants, and the wonder is how they ever got along with less, as they have all they can do in the five hours of school. The great anxiety now is concerning the new school building, which they are hoping will soon be commenced.

ONE of the most difficult things to learn, and to practice, in social ethics, is the duty of remaining gracefully under a sense of obligation. The sturdy honesty of the Anglo-Saxon—his very independence and love of balance—prompt him immediately to repay a favor, unmindful of the fact that a quick repayment of a favor is a kind of ingratitude, and that it savors more of wounded pride on the part of the one than of kindly feeling toward the other. The worst possible return for a kindness is at once to make an ostentatious show of an equal return. "You gave me that, I give you this; and now we're quits," may not be said in words, but that matters little if it is said as plainly in deeds.—*S. S. Times*.

HEAT is generated by dogmatism; by lack of sympathy; by shutting off investigation; light is born of patient and open-minded search for knowledge.

KEEP your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. TAYLOR.

SCRIPTURE LESSON. NO. 17.

FOURTH MONTH 24TH, 1887.

JOSEPH AND HIS FATHER.

TOPIC: FILIAL DUTY.

GOLDEN TEXT: "Honor thy father and mother. Eph. 6:2.
Read Gen. 47: 1-12; Revised Version.

RULER—There are doubts as to who reigned over Egypt at this time; latest researches make Apophis the most probable one, though Usirtasin of the 12th dynasty finds some supporters.

Places—Heliopolis or Zoan. Both were royal cities of Lower Egypt, the latter the residence of the Shepherd kings, and most probably the one mentioned in this connection.

Goshen.—Probably that part of Egypt extending from the modern Ismailia on Lake Timsah westward about 80 miles to the eastern branch of the Nile. It is still one of the most beautiful districts of Egypt. Others regard it as a larger district running along the Tanitic or eastern branch of the Nile to the Mediterranean on the north, the desert on the east and Memphis on the south, containing but a few scattered inhabitants at that time.

After the interview of our last lesson, Joseph, with the full consent and approval of Pharaoh, made arrangements to send for his father and the whole family. Wagons to convey them and provisions to supply all their necessities until their return were provided; and as his brothers were about departing for the Land of Canaan with the good tidings that Joseph was still alive, his parting admonition, "See that ye fall not out by the way," was a wise caution which their former life made necessary. When they reached Hebron and Jacob heard of all that had befallen them, and saw the wagons Joseph had sent, his heart at first fainted, but he revived and hastened the departure.

Gathering up "all that he had," with his sons and their families, numbering sixty-six without counting the wives of his sons, Jacob set forward from Hebron on the journey to Egypt, a distance of about 250 miles along the usual caravan route. It was a long, hard journey for an old man with women and children and the flocks and herds. The wagons sent by Joseph for the conveyance of the family were simply carts with two wheels, such as were used in Egypt for carrying produce. They halted at Beer-sheba (the well of the oath) where Abraham two hundred or more years before had "planted a tamarisk tree and called on the name of the Lord the Everlasting God," Gen. 21: 33, and where Isaac the father of Jacob was born. The distance from Hebron was about twenty-five miles. Here they rested and Jacob offered sacrifices on the altar erected by his grandfather. In the "visions of the night" he is again conscious of the Divine presence and receives the assurance, "I will go down with thee into Egypt." Thus encouraged, and sustained by the prospect of meeting again his beloved son, Jacob pursues his journey, sending Judah before to direct the way to Goshen and inform Joseph of their approach.

Goshen, "the land of flowers," was a rich pastoral country, and formed the border land of Egypt. It was used for herding the cattle of Pharaoh; and being

on that account cut off from the more cultured and refined portion of the kingdom, it was chosen by Joseph as better adapted to the occupation and the social life of the Patriarch. That he was influenced by any unworthy motive in this choice cannot be charged upon this loyal son who, in sending his own two sons to share with them the shepherd's life, gave undoubted evidence of his love and regard for his family.

When it was told Joseph that they had come into the land of Goshen, he made ready his chariot and went up to meet his father, "and presented himself unto him, and fell on his neck, and wept on his neck a good while." "Now let me die," broke through the sobs of the happy father, "since I have seen thy face, that thou art yet alive."

The picture this scene presents to the mind is one that is not soon forgotten—the aged father in the rough garb of a Syrian herdman, unpolished in the ways of courtly usage, and the long lost son, the shepherd lad of his fondest love, now in royal vesture of fine linen, wearing the signet ring of his sovereign, and clothed with authority above all his other subjects, yet forgetting all his riches, all his honor, in the glad embrace of filial love with which he welcomes his coming. After this interview Joseph goes to Pharaoh himself with the glad tidings of the arrival of his father.

This brings us to the subject of the present lesson. A shepherd, we are told in Gen. 46:34, was an abomination to the Egyptians. Shepherds formed the fourth or lowest class amongst them. The tribes whose lands bordered upon Egypt were mostly pastoral, and were considered by their more cultured neighbors as barbarians living in a rude wild way.

In the district of Goshen to which Jacob's family was assigned, they would be removed from contact with the Egyptians and less likely to fall into their luxurious habits.

THIS LESSON TEACHES.

(1.) That a good son will always honor his parents; though in worldly rank he may rise far above the humble condition in which they live, he will never forget they are his parents and worthy of his respect.

[There is a story told of Archbishop Tillotson that one day, after he had been invested with the honors of his position, an old man from the country, with uncouth manners, called at the archbishop's door and inquired for John Tillotson. The footman, seeing his rough exterior, was about to dismiss him with scorn for presuming to ask that familiar way for his master, when the latter caught sight of the old man, and hastening down stairs, embraced him in the most affectionate manner saying before all his servants, "It is my beloved father."]

(2.) It does not matter so much what our occupation is, as how we conduct ourselves in it; all labor that benefits ourselves or others, if worthily performed, is honorable. Joseph displayed the nobility of his character as well as his filial piety when he presented his aged father and his brothers—lowly shepherds as they were—to Pharaoh, and owned the close relationship.

(3.) The true worshiper of our Heavenly Father becomes a blessing to all who are brought within the circle of his influence.

For Friends' Intelligencer and Journal.

THE CHARACTER OF JOSEPH.

THE first four of the First-day-school lessons for the current quarter deal with the history of Joseph, and are among the most interesting lessons of the year. For the young the story of Joseph always seems to possess a peculiar charm, and most boys and girls are familiar with its leading incidents. The first two lessons are in striking contrast with each other: the first describing the cruel treatment he received at the hands of his brethren, and his arrival in Egypt as a slave; the second describing his exaltation a few years later to the highest position in the land next to that of the Pharaoh.

In studying these lessons the question arose: How was it possible for this friendless slave boy to rise in a few years to such an exalted position; and, more than that, how was he enabled to develop the character which made him worthy of such advancement, and enabled him to wisely fill such an important post of honor and responsibility?

We should remember that the age in which Joseph lived was in the distant past, about thirty-six centuries ago, and a boy did not then possess the educational advantages which most boys can now obtain, if they do not already possess them. If a modern boy should ask a wise friend how he should build a noble character such as that of Joseph, he would in all probability be advised to study the best characters delineated in the Bible, and try to imitate them; and especially would he be urged to imitate the model of a perfect character as presented in the life of Jesus. But Joseph lived before the Bible was written, and centuries before God made the complete revelation of his nature in a perfect life; so that Joseph could not form his character after such models as are placed before the boy of to-day. And yet he succeeded in developing a character which is generally conceded to be second only to the highest example. How was he enabled to do this?

This question has appeared to be of especial interest and importance from the fact that in the answer is embodied the central truth of the Society of Friends; for all have divined the right answer to it in the words of Stephen, as recorded in Acts, vii. 9-10: "*And God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt.*" And even this heathen king in that early age could recognize the truth by inquiring of his counselors; "Can we find such a one as this, *among us whom the spirit of God as?*"

Here we find the secret of the development of the character of Joseph; the indwelling presence of the spirit of God; the enlightening power of that light which John says was the "true light that lighteth every man that cometh into the world;" another proof of the truth that "the grave of God, which bringeth salvation, hath appeared unto all men." Here, and here alone, can we find a satisfactory explanation for the development of such a noble charac-

ter, (resembling in so many respects the divinely human character of Jesus), at such an early age in the history of the world.

Does not this furnish a noteworthy confirmation of the leading truth that we as a religious society hold? And have we not ample scriptural, as well as reasonable, foundation for that central truth? And if so many centuries ago, a friendless slave boy was enabled, through fidelity to the teachings of the spirit of God dwelling in his soul and "leading him into truth," to reach such a high grade of character, will not similar fidelity to the same indwelling spirit enable us and our boys and girls to attain to as high development? Surely there can be but one answer to such a question; for "manifestation of the spirit is given to every man to profit withal;" "for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them;" "for, as many as are led by the spirit of God, they are the sons of God." R.

EDUCATIONAL.

THE IMPORTANCE OF STUDYING LATIN.

THE question whether or not the study of the ancient classics is really essential to a thorough and satisfactory education of our scholars of the present day seems to be claiming the attention of many of our leading educators, both in this and foreign countries. While I feel emphatically my incompetency to deal with a subject so worthy the best efforts of our best scholars, I could not, under the circumstances brought to bear upon me, refuse to say something upon a matter of such grave and mutual importance to us all. If the study of Latin or Greek, or both, is essential to the highest development and culture of our pupils, then every attempt in that direction ought to be carefully guarded and encouraged. The student who studies in doubt, or the teacher who teaches in doubt, as to whether the subject studied or taught is of sufficient importance to justify the effort required, is deprived of one of the purest and highest stimulants in his undertaking.

On the other hand, if it be the judgment of those whose opportunities have given them abundant access to the fountain of ancient classics as well as to the clear stream of our own beautiful English literature, that a knowledge of the former is not essential to our highest conception and enjoyment of the latter, then why not cease at once to trouble our pupils with the intricacies and mysteries of Greek and Latin declensions, conjugations, and translations, and turn all our energies toward leading them into those paths of modern literature, mathematics, science, etc., the value of which no one dares to question?

But ere we take this step let us look well to the matter and find out what the judgment of our best educators is. This added to our own knowledge and experience in the matter ought to enable us to arrive at something like an intelligent conclusion.

John Bright, in treating the subject now before us, puts this question: "If all existing Greek and Latin books were destroyed, is there not in our English

classics sufficient material whereon to build a structure of which our future need not be ashamed?"

If we take this question to ourselves, I presume we shall all feel like giving an affirmative answer. But at the same time the question arises, would not that future to which our good friend alludes stand on a firmer basis, and would not the outlook from the structure be correspondingly broader and brighter if each succeeding generation could go back to the ancient terra firma of the Greek and Latin text, and there discover for itself the foundation stones upon which the language and consequently the literature of the present and of the future is, and must be, so largely built. For however original we, as individuals, or as a nation, may be in thought and expression, we cannot separate ourselves entirely—nor would we wish to do so if we could—from the wisdom, philosophy, and letters of ancient Greek and Roman writers. Although a majority of our people, and many of them of the best classes of society, may never have acquired a knowledge of an ancient, or foreign tongue, yet who will deny that this same class, unknown though it may be to themselves, are continually imbibing from our own living language a wealth of thought, as well as words, which could never have been accessible to them except for those lovers of learning who by patient and diligent research into ancient lore have been enabled to acquire these otherwise hidden treasures, and so simplify them, that when spread before us in our vernacular tongue, they become a common feast for all.

The same writer quoted above further says: "The knowledge of the ancient classics is mainly a luxury. It is useful from the fact that science has enlisted it in its service, and it is pleasant to possess." If we admit that this knowledge is a *pleasant* possession, then we must also allow that it is a possession of *value*; for whatever is pleasing to us, in the highest acceptance of the term, cannot fail to be valuable to us.

W. C. Wilkinson, in the January number of *The Century*, under the head of "Greek and Latin—shall they stay or go?" says: "Nothing stays settled. Everything flows. Here is the old question, ever new, of classical culture to be discussed again—and yet again. I have been considering whether there is not a rational view of the matter in which, could we all get the true standing-place, we might all agree. Let us, point by point, see what are some of the things wherein upon mere statement, without discussion, we shall generally concur. For most of the practical purposes of life, it is not to be reckoned loss to a man that he cannot read Latin or Greek with vernacular facility. Except for a limited number of persons, Latin literature and Greek are far less profitable than the living literature of to-day." And again: "The best Greek and Latin works have all of them, or nearly all of them, been translated into English. Of the versions accessible, some at least are scarcely inferior, as literature, to their originals."

But, further: "Do I seem thus to have been giving reasons why Greek and Latin should cease to be studied? Well, that has by no means been my purpose. . . . I emphatically do not admit that Greek

¹ Essay read at Teachers' Meeting of Friends' Elementary and High School, Baltimore, 4th mo. 4, 1887.

and Latin should be displaced, or replaced, in our schools. There is nothing suitable to replace them. Let them stand. But if they are removed, it cannot be for long. There will be a revival of letters. But we cannot afford even an interregnum."

"Why is the maintenance of the classics in their place as part of education desirable?" Our author here gives a series of answers which, to quote in full, would extend beyond the limits intended for the present essay. I shall therefore take from another leading and well known educator of our day what seems to me to be a practical answer to the question, namely: "The study of any language exercises the taste, the judgment, the memory, the reasoning powers; and there is no language better calculated to do this than the Latin tongue. Its perfect system of syntax, its inflected character, its unchangeable character—being no longer a spoken tongue, and in the process of growth, as the modern languages all are—all tend to make it the one language—next to Greek certainly—which is best adapted as a means of training the mind of the young. And what we decide from theory is fully borne out in practice. The contrast between the mental grasp of young people who have studied Latin thoroughly and those who know no language but their own is very marked indeed, as every teacher of large experience knows full well. This practical test is, after all, the surest and my experience goes to show that it all points one way. In every school the best students in other studies are those who have studied Latin, and the more advanced they are as Latin scholars, the more conspicuous does this become. The study of the sciences, so much vaunted in these modern days, is well, and should be encouraged; but it can never take the place of Latin as a means of culture and intellectual gymnastics."

Judging from these views and from my own experience, I should not hesitate to recommend that the study of Latin be introduced into every school where it is at all practicable. If pupils go no farther than through the declensions and conjugations, with a fair amount of translating in the rudimentary exercises, they will find a lasting benefit from it; though undoubtedly the more advanced the course the greater the benefit. The drill as far as it goes should, of course, be thorough; otherwise it will be a mere waste of time. The pupil by thus becoming familiar with the grammatical forms and endings of Latin words, together with their meaning, will much more readily apply and understand the definitions in our own language of words derived from the Latin which we all know constitute a very large class of our everyday English.

And there is something in translating which, from the very effort it requires, is well calculated to make intellectual tissue. The literal translation of Latin composition often makes bungling English, and the exertion necessary to arrange and express the ideas in words becomes at once a profitable and pleasant exercise equalled, perhaps, by no other mental drill. But in thus taking up the study of Latin we would by no means exclude or neglect our mother-tongue, from the rudiments of English grammar to our best

authors on English and American literature, but let them go hand in hand and thus become a mutual aid to each other, and not only to each but to all kindred studies.

In conclusion I shall borrow a few words more from our author in the *Century*. He says: "While we Americans are discussing the question as if our minds were not yet made up, the Germans across the sea, having made up their minds by experiment, are restoring Latin and Greek to the schools from which the urgency of scientific propagandism had excluded them,—convinced that no drill but drill in the ancient languages qualifies satisfactorily even for scientific study."

ELIZABETH P. BLACKBURN.

"New occasions teach new duties;

Time makes ancient good uncouth;

They must upward still, and onward,

Who would keep abreast of Truth.

Lo! before us gleam her camp fires:

We ourselves must pilgrims be;

Launch our Mayflower, and steer boldly

Through the desperate winter sea;

Nor attempt the Future's portal

With the Past's blood-rusted key!"

—LOWELL.

"We lay us calmly down to sleep,

When friendly night is come, and leave

To God the rest;

Whether we wake to smile or weep

Or wake no more on Time's fair shore,

He knoweth best."

—From *Choice Extracts*.

THE botanical department in the Museum of Paris has just added to its collection the herbarium of Lamarck. On Lamarck's death this work passed into the hands of Mr. Roeper, Professor of Botany in the University of Rostock, who incorporated it with his own. On his death, in March, 1885, it was acquired by the Government of Mecklenburg-Schwerin for the University of Rostock. Professor Roeper's successor afterward offered it to the Paris Museum. The herbarium is contained in twenty-one voluminous cases, and comprises 10,000 species in perfect preservation accompanied by labels and manuscript descriptions, and designs from the hands of the author.

It is recorded of a Chinese Emperor that, on being apprised of his enemies' having raised an insurrection in one of the distant provinces, he said to his officers, "Come, follow me, and we will quickly destroy them." He marched forward, and the rebels submitted upon his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. "How!" cried the first minister: "is this the manner in which you fulfill your promise? Your royal word was given that your enemies should be destroyed, and, behold! you have pardoned them all, and even caressed some of them." "I promised," replied the Emperor, "to destroy my enemies. I have fulfilled my word; for, see, they are enemies no longer. I have made friends of them."—*Christian Union*.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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LYDIA H. HALL.

PHILADELPHIA, FOURTH MONTH 16, 1887.

FIDELITY TO ONE'S PROFESSION.

AT the risk of repeating what we have said recently respecting the treatment of indifferent members the subject comes again before us, under somewhat different aspects, to which we ask thoughtful attention.

A sentiment of loyalty to the fundamental principle of the Society of Friends, and an adhesion to many of its testimonies, can scarcely be regarded as covering the ground upon which membership in the Society is based, and yet we know there are very many whose fidelity to the society extends no farther. These members are seldom present at the meetings, either for worship or discipline, and take little if any interest in the various phases of church work in which the meetings are engaged, and while fully competent to hold appointments, and give helpful service in many ways, they are not appointed, simply because they are absent when the appointments are made. We believe that an obligation attaches to church membership which cannot be neglected without loss to the meeting and a much greater loss to the individual. The fact of being a member implies mutual giving and receiving. The association is entered into for the purpose of helpful intercourse and a sharing with one another the best thing in spiritual treasures that each may have to offer, and, while a birth-right is no indication of religious fellowship, the fact of its being held after the member has arrived at an age to choose for himself ought to be regarded as an evidence of his acceptance of it with all its responsibilities.

As the list is annually revised, names are read out of members who have not been seen in meetings for worship or for discipline for many years. Some of these live at no great distance from the meeting-house, while many have removed to distant parts of our great country with little thought of the duty they owe to the society,—and an indifference to its claim upon them.

And as, year after year, these names are read over, and the present residence is with difficulty ascertained, if not altogether lost, there arises a question quite as difficult to answer, requiring close investigation and much clear insight as to the duty of the meeting to absentees, of whose life-record there is no

knowledge and who may be without any claim to recognition as members, save the enrolment on the record. There is much reluctance to press the question of membership to an issue even when there appears to be such evident indifference, and this forbearance is noteworthy, involving as it does the right to all the privileges of the Society, including maintenance in cases where failure to provide for future wants and the contingences of sickness make it necessary.

The loss to the Society is more apparent when the absenting members are within easy reach of the meeting, and we can scarcely believe the individuals themselves enjoy that fulness of spiritual life which a consistent observance of our religious duties and privileges is calculated to promote. We urge the consideration of this important subject. Our profession is a most exalted one. Our discipline calls for a high standard of moral excellence in social and business life, and our testimonies, if faithfully observed, cut us off from many things that are not considered incompatible with consistent membership in most religious bodies; yet, conscious of all this, very many of our members drift along with the current of popular religious feeling regardless of the limitations which a fuller apprehension of the responsibilities of their membership would make impossible.

That there are defects in the discipline of the Society is saying no more than may be said of every human institution. That it needs wise, thoughtful, earnest labor, of every one who has the right so to labor, to make it all that it is capable of developing must be apparent to every one. How shall the good the Society is intended to accomplish be brought about? Let each ask of his own inner consciousness this earnest soul-searching question, What do I owe the Society of Friends for the privilege of membership, and how can I best fulfil the obligation?

MARRIAGES.

BYERS—DARLINGTON.—On Third month 24th, 1887, at the residence of the bride's mother, Mary F. Darlington, Darling, Pa., under the care of Chester Monthly Meeting, George Byers to Mary Darlington, both of Delaware county, Pa.

DENNISON—SEAL.—Third month 24th, by Friends' ceremony, in the presence of the Mayor of Philadelphia, Edward H. Dennison and Mary T., daughter of Thomas G. and Hannah W. Seal, of New Castle, Del.

MATTHEWS—MATTHEWS.—At the residence of Samuel M. Price, Third month 31st, under the care of Gunpowder Monthly Meeting, Thomas O. Matthews, son of Thomas H. and the late Elizabeth Ann Matthews, and Mary L. Matthews, daughter of George and Sarah S. Matthews, deceased.

PACKER—PARRY.—At the residence of the bride's mother, Priscilla Walton, on Third month 16th, 1887, under care of Fallowfield Monthly Meeting, Aaron Packer, of Ohio, to Mary Anna Parry, of Ercildoune, Pa.

DEATHS.

ACUFF.—At Gwynedd, Pa., on the 9th inst., of typhoid pneumonia, Emma S., wife of David Acuff, in her 33d year; a member of Gwynedd Monthly Meeting.

BUZBY.—Suddenly, Fourth month 9th, Abbie S., wife of John Buzby, of Moorestown, N. J., in her 64th year.

GOFF.—At the residence of her brother and sister, G. Washington and Mary J. Scarlett Dixon, M. D., Philadelphia, Fourth month 9th, Catharine Scarlett Goff, widow of Edwin P. Goff.

HAINES.—In West Chester, Pa., on Fourth month 7th, 1887, Sarah W. Haines, in her 89th year; a member of Birmingham Monthly Meeting of Friends.

MARSHALL.—On Third month 6th, at his residence in Kennett township, Chester county, Thomas S. Marshall, aged 69 years; a member of Centre Monthly Meeting.

MIDDLETON.—On the evening of Fourth month 7th, at his residence with his mother-in-law, Phebe M. Barker, Alfred H. Middleton, son of Ellwood and Rebecca A. Middleton, in his 39th year; an esteemed member of the monthly meeting of Friends of Philadelphia. He was actively interested in the Girard Avenue First-day School, of which he was treasurer.

RAMSAY.—At the residence of her brother-in-law, Ebenezer Worth, Marshallton, Pa., Third month 13th, 1887, Sarah P. Ramsay, widow of the late Daniel Ramsay, in the 63d year of her age; a member of Loudon Grove Monthly Meeting.

SEAMAN.—At the residence of his parents, Woodbury, Orange county, New York, Eleventh month 2d, 1886, Thomas, son of Jacob and Hannah Seaman, in the 52d year of his age; a member of Cornwall Monthly Meeting of Friends, New York.

WOOD.—In Philadelphia, Fourth month 9th, Dorothy, daughter of Howard and Mary Biddle Wood, and granddaughter of William C. Biddle, aged 11 weeks.

THE LIBRARY.

THE GOSPEL OF DIVINE HELP. Thoughts on Some First Principles of Christianity. Addressed chiefly to the members of the Society of Friends. By Edward Worsell, B. A. London: Samuel Harris & Co. [1886.] (To be had of Friends' Book Store, 1500 Race St., Philadelphia.)

THIS is a collection of eight essays, whose scope may be inferred from some of the titles: "The Image of the Invisible God," "The Functions of Reason and Conscience," "The Interpretation of Scripture," "The Destiny of Man," "The Work of Redemption," etc., etc. The author addresses himself, as in the title-page given above, chiefly to Friends, and in his preface says: "True religion is matter less of intellectual apprehension than of constant and constraining spiritual consciousness. . . . The intellectual side of our nature demands that the Gospel should be disentangled from any untenable beliefs that tradition may have associated with it. And our spiritual faculties cannot be fully enlightened and developed unless the Gospel be seen in its true glory, as making an overwhelming appeal to that which is deepest and noblest, and most imperative in every human breast:—as in every point 'commending itself to every man's conscience in the sight of God.'"

He discusses first, in an introduction, the adaptation of the Revelation of God to man in Christ to Conscience and Reason, mainly in its relation to

Conscience, Reason being "but subordinately considered." The necessity is felt for "as clear an understanding as possible of the varied phases of thought to be found in the Society of Friends," and the essay "seeks to obviate controversy on special points by going down to the fundamental principles on which these points depend." This the Author has most happily succeeded in doing. The chapters on the Interpretation and the Authority of Scripture are fully in accord with the corrected renderings and with the clear insight of early Friends who seem to have anticipated most of the changes that the late revisers found it necessary to make.

The discussion of the popular "terms and phrases" used in connection with the "work of redemption," is full of instructive information, making clear and intelligible to the reader the true meaning of redemption, and the slender thread upon which hang the popular doctrines concerning it.

While we commend this essay as a valuable contribution to the literature of Friends and worthy an attentive reading, we cannot but believe that "the gospel of Divine Help" may, in the hands of some future apostle, inspired for the work, be made more simple, and more nearly free from every entanglement that misleads the mind in its contemplation of the place that Jesus Christ, the anointed Saviour holds in the Divine economy. We want clearer views of the Incarnation, in its broadest and fullest meaning to the human family, and we rejoice in every step taken that leads to such inquiries as are presented and discussed in the pages of this book.

L. J. R.

COMMUNICATIONS.

EDUCATIONAL WORK AMONG FRIENDS.

EDITORS INTELLIGENCER AND JOURNAL:

YOUR editorial note in the last issue concerning the munificent bequest of John W. George must, I think, excite an emotion of thankfulness in many minds. When those who, under the providence of God, have become stewards of large possessions make such a disposition of them as is dictated by the highest wisdom and the broadest philanthropy, it is meet that the act should receive that commendation which it merits and which may turn the thoughts of others, similarly circumstanced, in the same channel, and induce them to do likewise. In this monument-building age, he who rears a temple of learning and so endows it as to bring the boon of a liberal education within the reach of the masses builds a monument in many grateful minds more enduring than the bronze or the marble. The great end of life is the training—the development—of the family of man. Mind alone is an end; all things else are but means. Houses, lands, toils, self-sacrifice are all but means temporary means, to be valued in proportion as they tend to enlarge, to dignify and to improve the mind. This world was made to be the school-house of our race, to minister in its various forms of harmony, beauty, and sublimity to the mental and moral necessities of the family of man. It is a debt that each generation owes to the next succeeding, as the fulfilment of the laws of human progress, to give to each

individual of that next generation as high and as symmetrical a character, one conforming as nearly to the ideal of manly and womanly excellence, as possible. To add acre to acre, house to house, dollar to dollar, is only tithing mint, anise, and cummin, which should not be neglected; but the training of the children intrusted to our care, *this* is the weightier matter of the everlasting law.

It is true that the gift of so large a sum involves responsibility, but it is a responsibility which Philadelphia Yearly Meeting ought gladly to assume, in the faith that it can discharge it to the glory of God and the good of man. I see no cause for apprehending any interference with other institutions of learning. Every good school tends to create its own patronage. The love of learning, like other loves, grows by what it feeds upon, and grows in that direction. It seems to the writer that such a school should be a good feeder for Swarthmore. It is true that the educational facilities of Eastern Pennsylvania may exceed those of most other portions of our country, but since all sectional lines are fast fading out and Northern people are seeking homes in this Southland, the area from which such a school will draw support is increasing yearly. Parents very naturally desire their children to walk in the paths which they have trod. When I think of the cloud of ignorance which yet overshadows our favored land, and especially this Southland, it does seem to me that a society with the heritage of the Society of Friends, justly claiming to occupy advanced ground in reference to education, should support more than one institution of liberal learning. Like the Israelites anciently, Friends may lend to others, if they may not borrow.

Since commencing this paper I have read the suggestions of E. L. P., in the issue of Fourth month 2d, and beg leave to say that the teachings of experience, it seems to me, would dictate the policy of putting the George school under the care of the Swarthmore management, rather than putting Swarthmore under the management of the yearly meeting. This, I suppose, would not be consistent with the terms of the bequest, but it may be placed in the care of a committee (not too large) of practical men. It has been abundantly established that schools succeed best under the management of the wisdom of this world. I would not be understood to be objecting to that wisdom which pertains to the children of "the light," but a good admixture of the two has proven most successful in the management of schools.

J. S. W.

Johnson City, Tenn.

THE LOCATION OF THE GEORGE SCHOOL.

EDITORS INTELLIGENCER AND JOURNAL:

As you have allowed some communications in reference to the George bequest to appear in your columns, perhaps you will permit another, which has zeal if no wisdom to commend it.

The location of the new school in proximity to Swarthmore College would be no violation of the spirit of the will, which should by all means be followed. Thus situated, many advantages would accrue to both institutions.

Professors of the highest rank who could divide their time between college and school could be supported at less expense to each than professors in each institution separately.

Often Friends are compelled to send their children while quite young away to school if they would have them under proper religious influence. They do not like to send them away alone, but feel much better satisfied to have them where they can be under the care of an older brother or sister who is taking a college course.

Some buildings could be built jointly if so thought desirable, each institution having regular times for all needed access.

One "plant" could furnish water, gas, etc., which could be maintained by an equal or proportional payment of the expense. In this way much money could be saved which could help needy students, or lower the general average cost of education, which would greatly increase the usefulness of the gift.

Being situated near each other the preparatory school would stimulate and better fit its students for a college course. Finally, it would be more convenient for visiting by the yearly meeting committees and other Friends were both college and school concentrated at one place.

R. HAINES.

Norristown, Pa., Fourth month 6.

AN INQUIRY FOR A FRIENDS' COLONY.

EDITORS INTELLIGENCER AND JOURNAL:

IS there not a colony just started, or about being started, by the Society of Friends, somewhere in Ohio, Georgia, or Pennsylvania? Can you give me any information of such colony, and whom to address in the matter?

L. H. ROBERTSON.

122 Fifth Avenue, Brooklyn, N. Y.

[As we have no information on the subject, perhaps some of our readers may be able to answer.—Eds.]

A FURTHER DISCUSSION OF AMERICAN FRIENDS.

[We extract the following additional letter from the *British Friend*, (Glasgow), on the subject treated by Charles Thompson. Eds.]

DEAR FRIEND,—As I believe many, like myself, continue to take unabated interest in the still unsettled question of Yearly Meeting correspondence, and who do not see how it can justly be allowed to remain where it is, I trust thy pages will continue to be open for the discussion of it under its varied aspects, and thus, by a calm consideration, assist to its eventual satisfactory settlement.

Concurrent herewith I observe an article in this month's issue of *The British Friend*, by the editor of *The Friends' Review*, in which are some strictures based, as it appears to me, upon an entirely erroneous assumption, and which misconception, if I may be allowed to say so, has led into wider divergences from the real subject under discussion. The misconception referred to has reference to an important statement made by Charles Thompson at the recent Conference in London. As reported he is as-

sumed to have said, when speaking of a body of Friends with whom we ceased to correspond in 1827 or 1828, that "not a line had been issued by them relating to doctrine, practice, and discipline which had not or might not have been issued by London Yearly Meeting."

What is evidently intended in these words, as I apprehend all who heard the statement will concur in, is that the claim thus made for identity of doctrine, in a quarter where the contrary is often too readily and wrongly assumed, was distinctly on behalf of a *body* of Friends and not, as the reviewer applies them, to individual members of the body.

Now, I suppose most Friends have some idea, either distinct or indistinct, in their minds that certain erroneous doctrines are entertained by this body, who consequently go under the reproachful cognomen—as followers of Elias Hicks—of "Hicksites."

But here, as I have said, is an important statement which nothing, as I take it, that follows from the American reviewer impugns, that the body of Friends referred to have never officially recognized any deviation from the doctrinal expositions of our faith previously accredited by us; not one word, I believe, from this writer appears to the contrary.

After saying so much, permit me to add that it seems unfair to allow an individual to be particularized by name as an accused person whilst the ground of the accusation, although referred to somewhat invidiously, is withheld, especially when we find so serious an assumption to be involved as that which follows: "That there is not, in the body which now continues the organization constituted by the separation of 1827, any right ground of unity in doctrinal confession and profession with London Yearly Meeting."

I should not have wished to have extended this recapitulation but from a strong sense of the importance of treating each case on its own merits. Almost an entire generation has passed away since this, the first of those unhappy divisions, occurred, which during the present century have shaken, and in many places shattered, the Society of Friends; the present generation is little disposed to take anything upon trust, whilst any dependence upon personal merits will launch upon interminable controversy. Those men and women are no longer upon the scene whose characters were so revered, that their judgments and conclusions on the doctrinal points involved, whether right or wrong, admitted of no subsequent appeal. Hence the necessity that what is advanced should not rest on what this or that man said or did, but on the far safer ground of a recognized basis of fundamental truth, such as our Society has ever been prepared to furnish, and of which it is to be desired any claiming the name of Friends may never be found wanting.

Thine truly,

J. A.

Croham Mount, 3d mo. 20, 1887.

We have not truly repented of any sin the memory of which we can contemplate without sorrow.—
FREDERIC R. MARVIN.

THE BURDEN BEARER.

BY E. J. TRIMBLE LIPPINCOTT.

Through hard and stony paths he wends his way,
With head low bowed, and eyes bent on the ground;
And though the noisy crowd revile and mock,
He heeds no taunt, he answers with no word.
In all the well-springs of his life, no thought
Of self had place. The sins, the burdens—yea,
The griefs of others were his only care;
His griefs, the sins he could not comprehend.
Yet well he knew the sacrifice was his,
And that he bore the burden of their sins;
For he was guiltless as the spotless lamb—
The emblem of the sacrifice of yore.
On to the mount of Calvary he toiled
Still blessing and forgiving as he passed.

Oh! ye who deem that through your sacrifice
A nobler life for others will be won,
Press on, your sacrifice is not in vain.
Bear still, oh woman's heart! your saddest grief;
Break not, though hopes and selfish joys be slain,
And though the rabble shout and hurl their scorn,
And though for praise your meed be bitter gall.
Faint not; for others is your burden borne.
Thus through the ling'ring line of ages past
The sacrifice for mankind has been made,
And met with idle jeers and scoffs and scorn,
With heavy crosses and with crowns of thorn.

But right must triumph and the crown of thorns,
Which no brave hand did lift to ward off pain,
Has turned to glittering gold; and he who had
Not where to lay his head, sits on a throne.

—Union Signal.

LEAD THEM HOME.

LORD, we can trust thee for our holy dead:
They, underneath the shadow of thy tomb,
Have entered into peace: with bended head,
We thank thee for their rest, and for our lightened gloom.

But, Lord, our living—who, on stormy seas
Of sin and sorrow, still are tempest tossed!
Our dead have reached their haven, but for these—
Teach us to trust thee, Lord, for these, our loved and lost!

For these we make our passion-prayer by night;
For these we cry to thee through the long day.
We see them not—oh, keep them in thy sight!
From them and us be thou not far away.

And if not home to us, yet lead them home
To where thou standest at the heavenly gate;
That so from thee thy shall not farther roam;
And grant us patient hearts thy gathering time to wait.

—Sunday Magazine.

LET us not torment each other because we are not all alike, but believe that God knew best when he made us so different. So will the best harmony come out of seeming discords, the best affection out of differences, the best life out of struggle; and the best work will be done when each does his own work, and lets every one else do and be what God made him for.—JAMES FREEMAN CLARKE.

Failure after long perseverance is much grander than never to have a striving good enough to be called a failure.

A LIFE'S RECORD.

ON hearts alone are records deep engraved,
Those tablets hidden far from outward sight,
Those seen by living deeds in perfect light
When willing hands have wrought the work which saved
The weaker ones from wounds, when men have craved
To hush the moan of woe, and e'er unite
As brothers in that simple creed of Right,
Whose tenets true have never been enslaved.

A purpose pure makes holy every thought
Fulfilled in act, and by a Faith sublime
We speak with God, nor wait for passing time
To break our bonds, for holy lives are taught
That sweet communion, binding heaven and earth,
Leading the spirit to the soul's new birth.

VIRGINIA G. ELLARD.

From the Public Ledger.

THE BEAUTIES OF THE WOODS IN SPRING.

THE maples may be said to be in bloom from March to May. In fact, we may look for the blossoms of the white maple even in February, since I found it this year in a sunny spot, sheltered from the north, on the 23d of that month. It is more common, however, in the latitude of Philadelphia to see it as late as the middle of March, or even towards April. The next to follow is the red or swamp maple, the leaves of which turn to a bright crimson in the fall. In both of these species the flower buds are in compact whorls, composed of many pairs of buds. Between the two members of the pair, and in advance of these there is nearly always a large terminal bud, which gives the buds the appearance of being grouped in threes, and in the white maple these groups crowd upon each other so as to form distinct heads of bloom. In the red maple the buds are only a little less ambitious to overlap each other, and both species justify that exquisite line,

"The maple crimson to a coral reef."

The Norway maple comes later and forms a large head some two or three inches in diameter, of greenish yellow flowers. After this follows the sycamore maple with a fragrant tassel of subdued color and feathery form, and, last of all, near the opening of May, appears the sugar maple with a slight and very delicate tuft of bloom, in which the sterile blossoms hang on slender pedicels like a fringe below the fertile ones. Numerous varieties of maples, with the habits of the parent species, may be referred either to one or another of the above species, or to those which are natives of Japan or other foreign countries not mentioned; but none except our two native species of red and white maples would suggest a comparison with the corals. One must be in sympathy with Nature as seen at home to comprehend aright the poetry of such men as Lowell, Emerson and Bryant, American writers who love the fields and woods.

The horse chestnuts are nearly related to the maples, but produce far more showy cones of bloom. The winter buds are unusually large, especially the terminal ones, and are covered with deep brown overlapping scales, these being covered with a thick coat of resinous material. It is interesting to remember that, instead of continuing to produce any of the

substances needed for plant growth, such as sugar, starch and their allies, composed of carbon, hydrogen and oxygen, out of the very same chemical elements, in slightly different proportions, the horse chestnuts, at the approach of winter, with what, in a sentient being we should term forethought, turn their attention to the production of such an admirable material as resin to cover up the delicate organs to which they intrust the reproduction of their seeds. If the tree does not work with an intelligent purpose, there is certainly intelligent direction somewhere giving them the ability to take care of themselves. Neither is this all. Inside of the brown varnished scales of the terminal bud may be found delicate membranous envelopes, and under these a packing of soft downy material, which is neither silk, wool nor cotton, but which, by turns, one is tempted to compare with either. Under the microscope this material is seen to consist of transparent, glistening threads, neither toothed nor curled, but simply woven and of almost cobweb fineness. When ruptured these threads appear to be hollow. There can be no doubt of the protecting qualities of this material and of its remarkable softness. Removing all the coverings of the bud, we at length reach two pairs of leaflets, with an interior pair of undefined prominences. Each of the four leaflets possesses seven fingers, and all of these are warmly covered with the same material used in packing the envelopes. They look as though dressed in cream-colored or reddish white fur, and remind one of a Laplander. Not a speck of green can be seen. As we opened one of these buds, and came to the treasure hidden within, a dear little girl once exclaimed: "They are just like little hands with tiny fingers folded up." She did not know that—long before she was born—our High Priest of Nature had observed the same thing, and had won "Hosea Biglow" into telling us how

"Gray hoss-chestnuts leetle hands unfold,

Softer'n a baby's be at three days old."

The comparison was so true that this child, who had never read the poem, saw what Lowell saw, and was aroused to enthusiastic wonder by it. Thousand of years after child and poet have passed away fresh young children will see it still, for as long as the species endures baby hands, in warm fur mittens, will be found in the bud of the horse chestnut.

The buds of the magnolias differ from those of the horse chestnut. In the former the coverings are folded lengthwise, in pairs. This gives an entirely different form and appearance to the buds. Instead of being conical they are long and slender, and in some species are of a rich satin glossiness. In the cucumber tree they are silver gray, and in the great leaved magnolias are of a creamy white satin. In the winter sunshine the buds of both of these trees are highly ornamental, and would be worthy of a place in large grounds from this circumstance alone. Even in February or March, if one of their terminal buds be opened, the flower, with its numerous stamens and pistils, can be distinctly seen, although in the open air the sheath will not part before May or June.

In the *liriodendron* or tulip tree—one of the state-

liest and most desirable species of our native forests—the buds are much more ovate than in their relatives, the magnolias. These buds are not without attractiveness, although wanting in silken brilliance, and of a dull, brownish green color. A sweet juice exudes in minute quantities from the outer twigs and the leaflets of the calyx often contain a delicious fluid which draws insects until the tree is alive with the hum of bees when the tree is in flower. The fragrance of the blossom is that of the magnolia, although the colors are of a primitive greenish yellow. They bloom with their relatives in May and June, coming into leaf before they flower.

The buds of the beeches, birches and alders are excessively slender and pointed for imbricated cones. They are almost like a tiny stiletto. In the beech the growth of the new buds push off such of the old leaves as have retained their hold during the winter.

Nearly all of the fruit buds belonging to trees of the roseal alliance, such as the apple, pear and quince, the peach, apricot, almond and nectarine, the cherry and the plum, are of an opposite form, or a much shortened and thickened cone. As these burst into beauty, with their wealth of promise in fruit, they are enough to produce in us such a happy delirium as they do in the birds. I used to think that the brown thrushes sang their best when half hidden in dewy apple blossoms. With the morning sun their strains were glad and triumphant. In the evening they would sing till dusk, but in softened, tender notes, and they would droop their tails and quiver them with the low tremor of their dying songs, as if in sympathy with the closing petals and the gathering gloom. An apple orchard and brown thrushes are inseparable memories.

We must not wholly neglect the conifers. In the spring, especially well seen in low Norway spruces, the fertile cones, when about the size of a lady's thimble, are gems of beauty. They are then of a deep rosy purple, brighter if seen with sunlight shining through, and, the scale being wide open and curved downwards, they resemble a flower. After the ovules are fertilized their swelling from below closes the upper border of the scale, and the seeds are imprisoned until they are fully ripe. When ready for the distribution of their seeds, the cones fall to the ground. The dried scales at length open, and the winds shake out the seeds and bear them to a suitable distance from the parent tree.

From the lightness of the winged seeds they are very widely born away. It is thus that in a state of nature the conifers plant such vast forests and belt the globe with their living green. In the junipers the scales of the cone are few in number, and these are united over their ovules to form a berry beloved of the birds. Our common red cedar is one of these. It is a juniper and not a true cedar, the latter being absent from our conifers.

In the yews a still further departure from the ordinary woody cone is made. In the fertile flower there is but a single ovule. Around this a ring is formed; later the ring becomes a hemispherical cup, and, finally, a globular, purplish berry, the useless scales lying at the base as bracts.

In a foreign yew, now frequently planted here, the Ginko Tree, or Sacred Tree of Japan and China (*Salisburia adiantifolia*), the fruit has a large nut-like seed inclosed. Both the nut and the pulp are in a sweet and edible pulp, highly valued by the inhabitants of those countries of which the tree is a native. The outside shell which covers the pulp looks as though it might have been formed by the union of involucre scales into a globe, something in the same way as the cup of an acorn is produced. It is a very interesting example of the transition among conifers from the seed bearing cone to the inclosed fruit. The tree is also interesting on account of the resemblance in form of its leaves to some of the ferns of the coal period, and also to those of the adiantums or maidenhairs of the present, from which the *Salisburia* takes its specific name of *adiantifolia*.

Enough has been said to show the range of interest inhering in buds and blossoms. The leafage of the early spring time for 1887 will soon burst upon us, and we should be prepared to lay aside our daily cares and go out to see this new awakening of life. I recall an afternoon in early May when the slowly sinking sun was shining through new-born leaflets, making such a glory as I had never seen before. It was in my early youth and was the first time I had ever consciously known the tender beauty of the forest. It was to me an enchanting scene, as fresh and beautiful as the Garden of Eden, for I was myself newly created. In that hour an artistic instinct had its birth. I stood above the trees and saw the sun through their half transparent, gauzy curtain. That picture will never be forgotten as long as memory endures. Since then each recurring spring time has been welcomed with new delight, but the vivid golden green and softened purplish gray of that time stand alone. Parents, take your children to the woods. Let them awaken with the spring time to the beauty of creation. Let them feel the uprising of a fountain of gratitude to the Giver of all Good which will freshen the morning of their lives and descend like dew on the evening of their days.

GRACEANNA LEWIS.

SAN FRANCISCO AND MARE ISLAND.¹

MARE Island is in the Bay of San Francisco, thirty miles from the City, opposite the little town of Vallejo. The island contains about 1200 acres of good land, and a long reach of swamp, covered at high tide. It is treeless except about the houses where many pines, Eucalyptus and acacias are planted. It is very hilly and grassy. Mountains bound the horizon on all sides except towards the sea. The scenery is very picturesque. The water swarms with game—mostly ducks—and the hills with quail, but no one is permitted to molest them, except well away from the shores. Ducks sell in the markets at 15 cts. per pair,—not canvas backs, but mallards; the former at 50 cts. per pair. At a distance of a day's ride, deer and large game are plenty. Almost everyone is a sportsman. The officers of the Navy Yard located on the island, have fine large houses and gardens, but it is hard to live here, because servants,

¹Extracts from a paper read at a meeting of the League.

(men), cost about \$25 a month or more, and all are Chinese. Servant girls are very scarce and command about \$25, also. Most of the winter is wet,—it rarely snows. But when it is clear the climate is delicious. Palms, oranges, agaves, roses and all manner of flowers live outside, the year round, and after the rains the island is a paradise of bloom. The rest of the year is wintry and dry.

San Francisco is a rambling town, built on many hills. Most of the dwellings are wood, the invariable red wood,—a sort of pine that insects will not touch nor fire readily burn. I was much disappointed in San Francisco. The business part is very fair, the Palace Hotel immense, but the dwellings all wood, (with a few exceptions,—Mr. Flood's house especially), are very ordinary, though large. The traction cars certainly are wonderful and their speed excellent. Considering that the Golden Gate Park was a bare sand bank it is remarkable for its beauty, but does not compare to Fairmount.

From the Public Ledger.

ANTS AS WATER CARRIERS.

I AM not a student of the habits of ants, nor have I made myself familiar with the accounts given of their wisdom, but this winter our house has had several colonies of them, and they only come for water. Whenever we have a vase of flowers on the mantel a trail of ants visits it continuously, day in and day out, week after week. The saucer of water on the floor, for the use of our pet dog, is also infested with them. I have wondered at the drought in ant-land, and more than this at their insatiable thirst. This afternoon I took it into my head to watch them, and the thought struck me perhaps they carry the water. My little daughter heard my remark to this effect and said: "Yes, mamma, they do, for the ones going down are fatter than the ones going up." I took the magnifying glass, and their appearance seemed to justify our surmise. For the sake of some fun with them I took away the vase. They trotted all around the space where it had stood, and searched and noddled and scampered to and fro. Presently scouts were seen far out on the wall and up the frame of the mantel shelf. After the lapse of fifteen minutes they had all left but two. These kept watch and ward, when presently several others, apparently of a different class came, who would confer with one another, roam around, meet and return in pairs to the well remembered spot of their departed water tank. I then set the vase five inches from its original location, and, although two or three went within a half inch of it, they did not find it.

I then dropped one large drop of water in the centre of the spot where the vase had stood, when shortly one ant found it. He only went near enough to satisfy himself that it was water, then hastily scampered off. He soon "told the tale," for up they came, and here we verified our supposition. They put their heads down and spread out their antennæ and waved them caressingly on the water, and a little sack swelled and glistened with the crystal treasure. They had filled their water pots with water and went on their way rejoicing.

I have experienced all the delight of a discovery, but doubtless the fact is a familiar one to naturalists. Will they tell me what is to be done with the water?

SUSANNA M. GASKILL.

Swarthmore, Pa., Third month 6.

DEATH OF DR. JOSHEE.

LESS than a year from the day when the first Hindoo woman awarded a degree in medicine received her diploma at the Women's Medical College in Philadelphia the announcement comes of her death in Poona, India, on February 25th. Her disease was phthisis, developed on the voyage from New York to India. Dr. Joshee had been appointed Resident Physician of the great Albert Edward Hospital of Kohlapur, in Bombay, and at the time of her death was on her way thither, accompanied by her husband. She was not yet twenty-three years old, born near Bombay, March 31st, 1865, and married more than ten years ago. She was a distinguished student, mastering with ease the instruction in a foreign tongue, and when she graduated on March 11th, of last year, it was generally recognized that her return to her native land was the opening of a great and new era for women in India. By observing the peculiar ceremonials of her religion in diet, etc., she had not lost "caste" during her residence in this country, and was, therefore, able on her return to maintain relations with the high in rank, as well as in prejudice, among Hindoo ladies. Although her professional career has been cut off at the beginning of its usefulness, the influence of her example, the enterprise that led that tiny creature to seek a medical education so many thousands of miles away from her home, the success and dignities won, will not be lost upon the women of India. Lady Dufferin, whose energies have been directed as the wife of the English Viceroy to obtain women physicians for India, will not suffer the memory of Dr. Joshee to pass unnoticed.—*Phila. Ledger*, 9th inst.

TRAINING IN TERSE WRITING.

EASY writing involves hard work. It costs thought and care to bring into good form a single sentence that is full of meaning, and that can be readily understood. If every word in every sentence of a piece of writing tells in the direction of the main purpose of that writing, you may be sure that its writer rejected a great many more words than he used, and that his words as they stand mark the "survival of the fittest," in his evolutionary and mental processes. This idea is not commonly recognized, yet it is suggested in the very term "terse," as applied to condensed and compacted phrasing. When we speak of "terse writing" we think of concise and vigorous writing; and it sometimes seems to us that such writing may be the free and emphatic expression of a strong and earnest thinker, without any special labor on his part. Yet "terse" means "wiped," "rubbed," "cleansed"; and as applied to language it necessarily involves the idea of more or less of an eliminating process. And, indeed, as a matter of fact, all terse writing is a result of such a process. A "proverb" is said to be "the wis-

dom of many and the wit of one," which is only another way of saying that it took a long while to bring down so great a truth into so small a compass. Three things are said to be essential to a proper proverb,—“sense, shortness, and salt,” or truth, compactness, and life. And these three qualities are not combined in the spontaneous utterances of any man's mind. A young writer needs to write and rewrite, over and over again, condensing his writing at every revision, in order to arrive at anything like terseness. Many a good writer continues this method all his life through. Yet a thoroughly disciplined mind can do its work of choosing and rejecting words in its process of condensation without committing every step of the process to paper. In one way or another, however, compact writing is always laborious writing. If you find it hard to write tersely, you have reason to hope that you are on the right track in your writing. If you find it easy to write tersely, you may be sure that your work is a failure; and even if you are not sure on that point, your readers will be.—*S. S. Times.*

IS BEER WHOLESOME?

THE beer propagandists are industrious and persistent in their efforts to justify and encourage beer-drinking, on the ground that it is a harmless, wholesome beverage. The beer made in America contains from five to six per cent. of alcohol, in Great Britain from six to eight per cent., in Germany and on the Continent from four to five per cent. Medical science and experience have demonstrated beyond controversy that alcohol, in quantities conventionally deemed moderate, is inimical to the healthy human system. Concerning beer and disease the *Quarterly Journal of Inebriety*, a purely scientific rather than a philanthropic journal, says: “The constant use of beer is found to produce a species of degeneration of all the organism, profound and deep-seated. Frothy deposits, diminished circulation, conditions of congestions and perversion of functional activities, local inflammations of both the liver and the kidneys are constantly present.” It adds: “In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease.” The brewers, in their beer literature, undertake to show that the men in their employ demonstrate the wholesomeness of the beer which they consume in large quantities, by their healthy condition; but their misleading statements must be taken with great allowance. Much more authentic and to the point is the testimony of disinterested physicians of large experience and observation. The distinguished Sir Astley Cooper declared, as the result of his experience in Guy's Hospital, that “the beer-drinkers from the London breweries, whose presenting the appearance of rugged health, were the most incapable of all classes to resist disease; that trifling injuries among them were liable to lead to the most serious consequences, and that so prone were they to succumb to disease that they would sometimes die from gangrene in wounds as trifling as the scratch of a pin.” This is disinterested and trustworthy testimony; the brewer is a propagandist whose commercial success is con-

tingent upon the continued and increased consumption of beer.

Referring to alcoholic beverages, and especially to beer, as opposed to health, Dr. Charles R. Drysdale, the senior physician of the London Metropolitan Free Hospital, says: “It is in London, above all, that the physician learns what are the diseases caused by beer-drinking, since London is famous for its beers;” and, he adds: “I declare to you that the amount of gout, urinary, and lung diseases I have seen in London attributable to beer alone is quite distressing.” He further says, with much significance: “We must remember that a pint of strong beer may contain an ounce of alcohol; and, seeing that many men consume several quarts of beer daily, we need not wonder that beer-drinking in London causes, as I have found so often, disease of the liver, lungs, brain, urinary organs, and heart.” The beers of London are somewhat stronger than those made in this country, containing from one to two per cent. more of alcohol. But the *Pacific Medical Journal*, commenting upon the fact that “the fashion of the present day in the United States sets strongly toward the substitution of beer for other stimulating liquors,” is moved to say that it “is cause for apprehension and alarm that, just as public opinion, professional and unprofessional, is uniting all over the world in condemnation of the common use of ardent spirits, the portals of danger and death are opening wide in another direction.” This medical warning against beer-drinking the Home Life Insurance Company, of this city, has deemed so timely and important as to have it reprinted as a circular or leaflet for distribution. The president of the Connecticut Mutual Life Insurance Company has also borne most emphatic testimony against beer-drinking and beer-drinkers as unsafe risks for life insurance.—*National Temperance Advocate.*

PEARL OYSTERS.

IN the Gulf of California there are extensive pearl fisheries. The pearls are found inside of a species of oyster that grows at the bottom of the Gulf. The district is about three hundred miles in length, extending out from the shore some ten miles. Most of the fishing is done by native Mexicans or half-breed Indians, who dive for them from boats. The divers take heavy stones in their hands to help them reach the bottom. They also carry baskets which they fill with oysters. A good diver can go down fifty feet and remain under water from two minutes to two minutes and a quarter. Diving is not an unhealthy business, and there is no danger from sharks.

A more extensive business is carried on by means of divers clad in marine armor. These go in schooners fitted out with all the necessities for a voyage of four or five months. The armor-clad divers sometimes go down more than a hundred feet deep, but the pressure is so great that it produces rheumatism, and the armor-divers rarely live to be more than thirty-five or forty years of age.

As soon as the oysters are in the boat they are opened, examined for pearls, the beards or soft portions cut off, and the rest thrown into tubs. When the day's work is over, the pieces in the tub are care-

fully examined again, and then spread to dry in the sun. The dried oysters are shipped to China, where they command a high price.

The common opinion is that a pearl is caused by a grain of sand or some similar substance finding its way into the shell, and irritating the oyster, which thereupon incloses it in a smooth covering. This is not true of the pearl proper, but such substances are always glued to the inner side of the shell, and are covered with "nacre," the well known "mother-of-pearl." Some of these substances thus imbedded are very curious. The writer has seen a parasite, apparently a blood-sucker, or a worm nearly two inches long, thus confined in a most gorgeous crust of mother-of-pearl strong enough to hold him tight, and yet showing his shape perfectly. The real pearl is probably the effect of a disease. It is always found imbedded in the muscular portion of the oyster. It begins as a sac filled with a clear liquid like water. At a later stage the water thickens, becoming first cloudy, then like jelly, and finally hardening into the perfect pearl. Specimens have been found in all stages, but it is not yet decided whether the sac increases in size during the hardening process.—*Christian Union*.

FRIENDS' LIBRARY LECTURES.

The lecture entitled "Recent Rambles in Florida," by Prof. Angelo Heilprin, of the Academy of Natural Science, before the Library Association of Friends, was of great interest, embodying much original observation of a valuable kind. The discovery of very ancient human remains, petrified into iron ore, (believed to be the most ancient yet found in the world) observations on the flora and the fauna of Florida, and on the general configuration of the country, were all of much interest, and entitled him to the earnest thanks of the Library Association and to all who heard the lecture.

MEETING OF THE TEMPERANCE COMMITTEE.

THE Committee on Temperance and Intoxicating Beverages, of Philadelphia Yearly Meeting, held a session at 15th and Race streets, on Seventh-day, the 9th inst. The attendance was fairly large, and the interest well maintained. Reports were read from the Quarterly Meetings' Committees, giving the condition of the work in the several localities. The report from Abington Quarter, where the work is under the charge of Women's Meeting, called forth expressions of sympathy and encouragement. In several of the quarters, conferences have been held, with satisfactory results. The several standing committees presented a synopsis of what has been done in the various departments, with the petitions and remonstrances prepared and forwarded, or to be forwarded, to the Legislatures of Pennsylvania, New Jersey, and Maryland; to Agricultural Fair Associations in these States and to Passenger Railway Companies.

The annual report of the Committee was read and directed to be forwarded to the approaching

Yearly Meeting. The desire was expressed and fully united with, that the excellent papers prepared by this committee might be more widely circulated, and it was hoped that the Yearly Meeting would be willing to allow of a larger expenditure of funds in the future for that purpose. L. J. R.

"You wish to know the history of my mind, but it would fill a volume. My inquiries grew out of the shock given to my moral nature by the popular system of faith which I found prevailing round me in my early years. All my convictions of justice and goodness revolted against the merciless dogmas then commonly taught. I went to the Scriptures, and the blessed light gradually beamed on me from the word of God. I soon learned the great end for which Christ came into the world,—that his first, highest purpose was, not to deliver us from punishment, but from that which deserves punishment, from moral evil, from every impurity of heart and life, from whatever separates us from God; that he came to exert a moral, spiritual influence, by which man was to become a pure, disinterested, excellent being. I soon learned that heaven and hell belonged to the mind, that 'the fire and the worm' have their seat in the soul, and that we can attain to the happiness, only by drinking into the spirit, of heaven. In other words, I learned that 'the kingdom of heaven is within us,'—that Christianity is eminently a spiritual system, or intended chiefly to redeem the mind from evil,—that we understand its records only when we interpret them according to this principle. One great truth came out to my apprehension more and more strongly. I felt, I saw, that God is most willing to impart his 'Holy Spirit,' his strength and light to every man who labors in earnest to overcome evil, to press forward to that perfection which is the only heaven. You will easily see how these views scattered all the darkness into which I had been plunged by a false, traditionary faith."—*Letter of W. E. Channing*.

THAT which is outside of a man is always of less importance to his real life than that which is inside of him. The same earth, the same air, the same sunshine, nourishes the deadly nightshade and the juicy grape; it is the nature of the plant that makes all the difference. Good tools will never of themselves make a good mechanic; and a good mechanic was never yet spoiled simply because he had not the best tools. There is material for thought in this truth for those who claim that their good intentions are always spoiled by their outward circumstances. Perhaps the difficulty is rather in the inside than the outside; perhaps if all the difficulties were removed from the inside there would be found to be no difficulty at all on the outside.

—Montesquieu said: "If Europe is to be ruined, it will be ruined by gaming." May not the same thing be said of America? The speculative spirit that expects to get something for nothing, or, what is about as bad, that expects to get the best things for the cheapest prices, will slowly but surely disintegrate the foundations not only of the individual character, but also of State. *Exchange*.

THE HARD-WORKED WOMEN OF EUROPE.

MARY H. NORRIS in the *Christian Advocate* thus speaks of the labor performed by the women of the poorer classes in Europe:

"Whether looking on the ordinary English village, with its pathetic and barren absence of land around the cottages; whether traveling through sunny France and watching women as "signal" on the railways, or, shovel in hand, repairers of road-bed; or in Belgium, gazing breathlessly as I saw women with bare feet traversing the tops of coal cars at the mines, their shoulders bent beneath huge coal-sacks, their arms knotted with muscle; or in Germany, viewing with admiration the highly cultivated plains, and with sadness the hundreds of women, many a one three-score years and ten, digging, weeding, plowing, under heavy rains; or in Switzerland, observing that cows, dogs, and women were the chief burden-bearers; or in Italy, noticing gaunt, sun-burned, bare-headed women, bared to the knees, standing in the wet rice-fields, or side by side with men, and under a burning sun, lifting the same heavy and primitive implements with which to break the hard earth into fineness; I have asked myself, 'What, indeed is womanly? What, indeed is manly?'"

MUNICIPAL SUFFRAGE FOR WOMEN.

GOVERNOR Martin of Kansas, who was expected to veto the bill lately passed by the Legislature of that State granting municipal suffrage to women, has instead approved the bill and it is now a law. Therefore the women of Kansas will hereafter be able to vote at city elections, or for the election of Mayors, Councilmen and other city officials. The theory of those who advocate municipal suffrage for women is, that the women will throw their influence and cast their votes on the side of law and order, and thus help to relieve cities from being governed by the criminal or lawless class which very often holds the balance of power. Kansas will, therefore, make the first experiment in this line. The interest which has most earnestly fought this innovation has been the liquor interest, and supplementary to that the gamblers and licentious people generally. If it will help in relieving cities of all trace of rule by these lower ambitious classes, and if it will help prohibition in banishing the saloon and in wiping out the last vestiges of the liquor traffic, together with their attendant gambling shops and houses of even worse repute, it is something to be sincerely welcomed by all good people.—*Iowa State Register.*

NEWS AND OTHER GLEANINGS.

—On the 31st ult., President Cleveland directed the allotment of lands in severalty to the Indians on the Warm Spring Reservation in Oregon. This is the first action taken under the Indian Land Severalty Act passed by the last Congress.

—The University of Bologna has decided to celebrate its eight hundredth anniversary in the spring of 1888. The exact date of its foundation cannot, indeed, be determined, but all authorities on the subject agree that an important school was established at Bologna in the eleventh century.

Afterwards the University took a great place as the chief centre for the study of jurisprudence, and there also anatomy was for the first time scientifically studied.

—MONTE CARLO, April 7.—A heavy land-slide occurred here to-day. Immense masses of rock and earth slid down and now entirely block the railway and carriage road. Trains from Cannes and Mentone, well laden with tourists, had marvellous escapes from destruction, getting over the tracks just in time to avoid annihilation. The land-fall is so great that it will stop all railway communication with Monte Carlo for at least twenty-four hours.

CURRENT EVENTS.

THE operation of the new "Inter-State Commerce" law creates much disturbance in business and transportation, in some quarters, and numerous complaints are made of it. In some instances, the railroads have made considerable advances in their local rates for passengers and freights, which are not affected by the law, as it applies only to what crosses a State line.

THE *Detroit Evening Journal* figures out the majority against the Prohibition amendment in Michigan at 3676. It is charged that a fraudulent vote was made up in some places against the amendment.

AT a convention of the peach growers of Warren and Hunterdon counties, New Jersey, held in Belvidere, it was stated that the outlook was favorable for an unusually large crop of fruit, especially peaches.

THE Director of the Mint has issued a circular to well known artists inviting designs for the obverse and reverse for the silver dollars and minor coins of the United States. An award of not exceeding \$500 will be made for each accepted set of designs.

A FRIGHTFUL fire occurred in a New York tenement house, on the night of the 8th instant. Particulars on the following day state that a ten-year-old girl is dead, and another child fatally burned. Twenty-four other persons are in the hospitals. There were fire escapes in the front and rear of the building; but for these loss of life would probably have been terrible.

TERRIBLE prairie fires, doing great damage to property and causing loss of human life, are reported in Dakota. Near Madison, twenty-five farmers lost houses, barns, stock and grain, and Francis Keller was burned to death on the night of the 8th inst. Several dwellings near Huron were destroyed the same night. In one of them Edward Maloney and Annie Marine were burned to death, and Kate Maloney so badly burned that her recovery is doubtful.

Two earthquake shocks were felt on the 10th inst., at Burlington, Vermont, the first at about half-past two o'clock, the second, ten minutes later. "The second shock was very heavy, resembling the concussion from a large gun, followed by a jar of fifteen seconds' duration. Doors

AN immense procession and meeting of the people of London took place on the 11th inst., to protest against the passage of the Irish Coercion law by the English Parliament. About 150,000 persons are estimated to have taken part in it.

JAMES G. BLAINE has been quite unwell, at Fort Gibson, Indian Territory, with a bronchial attack, tending to pneumonia, but is in a good way to recover, by last accounts.

TALQUAH, Indian Territory, April 10.—The Cherokee Female Seminary situated one mile from here, burned down at noon to-day, and the loss is \$250,000. The seminary was built in 1858 and was intended to accommodate 200 girls. It cost originally \$150,000, but a few years ago an

addition costing \$80,000 was erected. No lives were lost, but the loss is the greatest ever experienced by the Cherokees.

And windows rattled and those living in the third story of blocks say the buildings seemed to sway to and fro. People ran into the streets in a panic, many supposing that a terrific explosion had occurred near by."

THE great drought in Texas continues, and now "extends from the far western grazing lands across the State for a distance of 800 miles into the pine regions bordering Louisiana, but decreases in severity as it approaches the pineries, from which section complaints are of recent date." In the worst part of the drought-affected belt the "roadways are covered to the depth of several inches with dust, the fields are barren even of weeds, while strings of cattle almost too poor to stand up are traveling constantly in search of grass and water."

SENATOR-ELECT REAGAN, of Texas, has written a letter avowing himself a Prohibitionist. An earnest canvass on the Prohibition issue is in progress in that State.

NEARLY ten thousand immigrants, the majority Irish and Italians, arrived in New York on two days of last week, the 8th and 9th instant. Three-fifths of them were booked by the railroads for points in the far West and South.

EBEN S. STEARNS, President of the Tennessee Normal College and Chancellor of the University of Tennessee, died on the 11th, in Nashville. He was President of the first normal school established in Massachusetts, forty years ago.

LONDON, April 8.—The Berlin correspondent of the *Daily News* says that a secret treaty has been concluded between Sweden and Germany against Russia.

LONDON, April 11.—The Vienna correspondent of the *Morning Post* says a report is current to the effect that another attempt to murder the Czar was made on the Marsky Road, in St. Petersburg, last Wednesday, and that a student and a woman were arrested who were carrying bombs under their plaid.

NOTICES.

* * * A meeting of the Yearly Meeting's Committee on Education Among the Colored People of the South will be held in the Yearly Meeting room, in the meeting-house at 15th and Race streets, on Seventh-day, 23d instant, at 1.30 o'clock. A full attendance is desired.

AMOS HILLBORN, } Clerks.
GEORGE L. MARIS, }

[The members of the Committee are also invited, as far as possible, to attend the meeting in the morning of the same day, at 10.30 o'clock, of the "Association for the Promotion of Education among the Colored People of the South," the labors of the two bodies being necessarily related very closely.]

* * * A meeting of the "Association of Friends for the Promotion of Education Among the Colored People of the South" will be held at 15th and Race streets, Philadelphia, on Seventh-day, Fourth month 23d, at 10.30 o'clock. The attendance of all interested in the work is earnestly requested.

HOWARD M. JENKINS, Chairman.
SARAH J. ASH, Secretary.

* * * Bucks First-day School Union will be held at Penn's Manor meeting-house, on Seventh-day, Fourth month 23d, at 10.30 o'clock. All interested are invited to attend.

OLIVER HOLCOMBE, } Clerks.
M. ELLIE LONGSHORE, }

* * * A meeting in the interests of the First-day School will be held at the meeting-house in Camden, N. J., Fourth-day evening next, 20th inst., commencing at 7.45. Clement M. Biddle, Amos Hillborn, and Samuel B. Carr Super-

intendent of Girard Avenue First-day School, will be present and address the meeting.

* * * Henry T. Child expects to attend Friends' Meeting at Medford, N. J., on First-day, Fourth month 17th, at 10 A. M., and a Temperance meeting at 2 P. M., at that place.

* * * Abington First-day School Union will be held at Plymouth Meeting-house, on Seventh-day, the 15th inst., at 10 o'clock. Interested Friends are invited to attend. Trains leaving 9th and Green streets station at 7.20 a. m. for Norristown connects with Plymouth Branch.

J. Q. ATKINSON, } Clerks.
ANNA MOORE, }

* * * Quarterly meetings will occur in Fourth month, as follows:

19, Western, Londongrove, Pa.
21, Caln, Sadsbury, Pa.
23, Westbury, Brooklyn, N. Y.
26, Concord, Wilmington, Del.
27, Purchase, Amawalk, N. Y.
30, Scipio, Scipio, N. Y.

PUBLISHERS' NOTICES.

* * * Our supply of copies of First month 8th, 1887, is exhausted; we should be glad to receive a few of this issue from those of our subscribers who do not need them for binding.

* * * We particularly ask that when money is forwarded to *cancel* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

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PHILADELPHIA, FOURTH MONTH 23, 1887.

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FLESH AND SPIRIT.

ALL Nature's lessons have not taught to man
True wisdom yet. For his material need
He finds adjustment, skilled in thought and deed,
To fit his earthly essence to the plan
Ordnained for it since being first began;
Wise as dumb creatures, he will only feed
Flesh on the flesh, for which its instincts plead
With hungry craze, as only instincts can.

But soul, that craves soul's food, he yet would try
To starve on matter, sending it abroad,
From edge to edge of earth's horizon-rim,
For rest, peace, certainty, to satisfy
Its inborn intuition that, with dim
Yet sure perception, reaches forth for God!

—MARGARET J. PRESTON, in *S. S. Times*.

For Friends' Intelligencer and Journal.

HISTORICAL SKETCH OF WEST PREPARATIVE MEETING IN OHIO.

THE first family located within what was afterwards the limits of West Preparative Meeting was that of Joseph Harlan, Sr. He married Hannah Peirce, in the summer of 1816, and the same season crossed the mountains on horseback and settled in the north-west part of Columbiana county, Ohio.

They were well prepared to brave the hardships of pioneer life as the manner of leaving the place of their nativity gave evidence. She died in 1837. In 1825, Nathan Heacock, Sr., with his wife Dinah Dennis, and a large family of children, settled a few miles further west and north in what was known as "the beech woods," now in Mahoning county and then considered an almost impenetrable forest. They came from Quakertown, Bucks Co., Pa., and at first had settled near Salem, in Columbiana county.

They were hardy, persevering pioneers, especially the wife, who, when told by one whom they met on their journey to Salem that they had better return, as they would starve there, said to her husband they would complete their journey first, and see; and after their removal to their forest home said she never had had more enjoyment.

Possibly the preceding summer, Edward Courtney and wife Phebe, from the vicinity of New Garden, nearly south of Salem, O., settled a few miles northeast of these two families. In 1827-28 Charles Armitage, whose wife's maiden name was Jane Beans, removed from Solebury, Pa. John Matther, Sr., and his wife Catharine, from Fishing Creek, Pa.,

settled in this neighborhood. Indeed immigration flowed so freely that in the three or four years from 1828 some half dozen families of Friends had located there, besides accessions from earlier settlers who were not members. I might name Samuel Gibbons' family, of Lancaster Co., Pa.; Harper Brosius and wife, Chester Co.; James Michener's family, same county; Wm. Hayhurst's family from Muncy, Pa.; Hoopes Bailey, New Garden, O.; John Trago, Sr., Lancaster Co., Pa.; Hugh Packer, and John Thomas from New Garden, O.; and Gregg Taylor, from Chester Co., or Delaware State.

After the troubles of 1827-28 had severed these Friends from their connection with Springfield meeting, the need of a place of meeting was felt, and application was made to Salem Monthly Meeting to establish West Preparative, which was granted. Two acres of land were purchased of Thomas Dixon, on which, in the summer of 1829, a log building was erected for a meeting-house and to accommodate a school. In the summer of 1830 the first school was opened with Hannah Courtney (sister of Edward) as teacher, and again in 1831 it was taught by Ann Thomas, sister of Hugh Packer's wife. The first funeral was in Seventh month, 1831, that of Hannah, daughter of John Trago, Sr., in her 23d year. (Many of the early minutes of the meeting appear to be lost.)

The deed for the meeting property was "to Charles Armitage, Nathan Heacock, and Edward Courtney, the survivor of them, and his legal heirs, to hold as property of West Preparative Meeting, a branch of Salem Monthly Meeting, on which to erect a building to hold meeting for worship, also for school purposes, and for a burying ground." Thus we may see that these people who left their early associations to settle in the then far West were also careful to provide the means for the intellectual training of their children.

In the history of Columbiana county, this meeting is said to have been the first regularly organized in that county, although occasional meetings of other societies had been held for several years in private houses.

The school was under the care of the Preparative Meeting, which appointed overseers thereof, but the pupils were of all classes in the neighborhood. The last session in this way was in 1835. In 1836, the public schools went into operation, and the early teachers were either Friends or Friendly inclined,

and the influence in the neighborhood was in that direction, so that for many years the school was termed "West School," and the place is aptly termed "Quaker Hill." The meeting-house being in the centre of the school district the public school was erected at the corner of the meeting lot. The graveyard, in like manner, has been free to all.

From 1835 to 1840 there were many accessions of members both by removal and by request. About 1835 Isaac Barber and family, came from Salem, O.; 1836, or '37, Caleb Cook, and Job Lamborn's families, from Chester and Lancaster counties, Pa.; Robert Batten, New Garden, O.; 1839, George Passmore, from Chester county. John Trago, Nathan Thomas, and his three or four brothers and sisters were received into membership, and besides this the young people arriving at maturity began to settle and take an interest, and the meeting seemed in a prosperous condition. There was a respectable attendance, especially on First-day, and the influence in the neighborhood seemed to be in the one direction.

On the 17th of Second month, 1842, occurs the following minute:

"The propriety of building a new meeting-house was laid before this meeting. John Trago, Jr., Harper Brosius, Nathan Heacock, and George Passmore are appointed to take the subject into consideration and report next meeting." They reported that they had "called a conference which was attended by members generally and it was therein concluded to see what money could be raised." The result was over \$300, and it was proposed to erect a frame building, 25 by 50 feet. "The following Friends are appointed as a building committee to superintend the building of a house, collect the subscriptions as the case may be, defray the expenses and report when ready, viz.: Harper Brosius, Robert Battin, Nathan Heacock, and Charles Armitage." Later minutes state the further attention of the meeting to the work.

At the Preparative Meeting held 17th of Tenth month, 1844, the following appears: "John and Zibilla Shinn (husband and wife) attended this meeting with a request from Berlin Preparative Meeting that it and this meeting compose a monthly meeting, with which this meeting unites and the clerk is directed to indorse the request and forward it to the next monthly meeting."

Berlin Preparative was also a branch of Salem Monthly Meeting, about ten miles from West meeting and about the same distance from Salem. Its members were mostly middle aged, and but few of their children took an interest in meeting, so that by death and removals this meeting has long since been discontinued, leaving little trace of one having existed.

The new monthly meeting was to be held on Sixth-day after the third Seventh-day, and opened at West, Third month 21st, 1845, alternating with Berlin. Wm. W. Lamborn was made clerk.

This was the most prosperous time that has been known among Friends here, and the monthly meeting was composed of quite a respectable number of members.

The Anti-Slavery movement which swept over

the country was felt here, and through unwatchfulness and too great zeal and activity of some on both sides true charity was lost sight of and a number left and were lost to the Society and the meeting was reduced in numbers.

The first generation have all passed away, and of the next many left the Society and the younger ones seem to take very little interest, so that the numbers now are few, and the prospect not very encouraging for a meeting to be kept up many years.

But Friends' principles and testimonies still find a place in the minds of many who make no open profession of religion.

I sometimes feel like writing a short memorial of one or two that have passed away, but I fear that I could not do justice to the subject.

ENOS HEACOCK.

AN ADDRESS TO DRUGGISTS.

At a meeting of the Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends held at Race Street, Philadelphia, Fourth month 9, 1887, the committee appointed to prepare an address to Druggists submitted the following, which was read, approved, and referred to the Committee on Publication, for their care in distributing the same.

Extracted from minutes.

JAMES H. ATKINSON, } Clerks.
ELIZABETH LLOYD, }

IN our labors for the prevention and removal of that gigantic evil which now demoralizes all civilized lands, our attention has been drawn to the highly important position which you occupy in the community.

We have already addressed physicians on this subject, with regard to the influence they may exert in staying this monster evil.

Your position is one of peculiar responsibility and delicacy, not in relation to the prescriptions of physicians, for which you are not responsible, but from the fact that you are frequently called upon for advice in cases of sickness. We are all aware how insidiously the habit of using intoxicants will steal upon the system even before the individual suspects his danger. And to you, as often occupying the very important place of standing between the individual and the dangerous habit he is unconsciously forming, we appeal, that as honorable men you will in all seriousness consider this subject.

The law prohibits the saloon keeper from selling liquor to drunkards. How much more important it is not to sell to those just forming that terrible habit, which not only destroys the physical body, but de-thrones the reason, and makes men lower than the brute.

You are aware of the many enticing ways in which alcohol and other narcotics are prepared in proprietary medicines, and under various forms. These are very much under your control, and for their sale you are responsible. The preparation of liquors in small quantities to be sold by you, and by many of you sold, has become a fruitful source of intoxication.

There are simple remedies for lighter diseases,

which you are often called upon to relieve, which may be used with safety, and if care is exercised on your part those thus appealing will be just as well satisfied in the safer and simpler forms of relief. Young mothers are not unfrequently led into the habit of drinking by using those attractive mixtures whose alcoholic basis contains so much the power of evil results, taken to "tone up" a weakened system, or impaired health, and thus a low moral force is inherited by their children. Such transmitted weakness is incapable of resisting temptation, and they are easy victims to the fearful vice of intemperance.

We ask you to be careful in these matters. Yes, we earnestly urge you to uphold the dignity, the superiority of your profession by taking out no license especially for the sale of liquor.

As Dr. Benj. W. Richardson says "it should only be given by a skillful and conscientious physician." Sell it only by prescription. Your legitimate business will not decrease, while the invalidism of your patrons will be lessened. To those who love the noble dignity and steady progress of the human race and who believe in the retribution which follows the violated laws of a just and loving Father there is cause for deep anxiety.

To you, therefore, as men of honor, occupying dignified and useful positions in the community, we earnestly appeal, that you aid us by your renewed sense of responsibility in exercising a guarded care over the welfare of those you advise, and give the influence of your action to suppress a covert trade which brings sorrow and ruin to many around you.

In and on behalf of the Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting of Friends, held at Race Street, Philadelphia, Fourth month 9th, 1887.

JAMES H. ATKINSON, } Clerks.
ELIZABETH LLOYD, }

For Friends' Intelligencer and Journal.

THE USE OF THE QUERIES.

AS the time of holding several of our yearly meetings is approaching, there are two important questions that present themselves for our consideration.

First, how are these meetings likely to be conducted? Second, what is the present condition of our branch of the Society of Friends?

George Fox, in his day, told Friends how to hold all their meetings; and if his injunction were now obeyed there could be no doubt but that the approaching Yearly Meetings would not only be seasons of profit to those who attend them, but would also serve to maintain the reputation of the body, and to promote the honor of Truth. But when the sessions are crowded with business, and burdened with a redundancy of words, the tendency is to haste and confusion, which seriously detract from the solemnity that should prevail on these occasions.

But the second question referred to is one which must claim deliberate attention, and careful search before the assembling of the large annual gatherings. Each Yearly Meeting—through its subordinate branches—propounds to its members annually a series of questions which, if correctly answered, and the answers properly embodied in summaries, would

give us a concise, comprehensive, and accurate account of the existing condition of the body.

In framing the answers to these Queries, the initiatory steps must be taken by the overseers in the different preparative meetings; and hence the very great importance of selecting suitable Friends for overseers. A person qualified to fill his station should be correct in his own walks, should have a thorough knowledge of the "Discipline" with its underlying principles, and should be conversant with every adult member of the flock over which he has charge. After applying each query to himself, and feeling satisfied that he is in good measure living up to its requisitions, he should turn to his charge, and be able to discern in each particular case whether counsel, encouragement, or admonition is needed. In other religious denominations "pastoral visiting" is regarded as an important part of the minister's duty; but with us, while social mingling is both encouraged and practiced by our members the overseers are the only persons that are officially enjoined to perform this service. If every adult member in each preparative meeting had had an opportunity to confer with one or more of the overseers of said meeting, sometime during the year, and there had been sufficient interest manifested toward that member to convince him that he is an object of personal regard, and that his membership is important to the meeting as well as valuable to himself, there would probably be fewer cases brought to the meeting as offenders, and less vagueness in the answers to the Queries. A visit from an overseer should not be taken as an evidence that the visited is an offender; but that all the members are thus officially called upon in order that the meeting may be informed how it fares with each one. Should any member have a grievance, real or imaginary, against any other member, or should he be laboring under any discouragement that may be the cause of his non-attendance of our meetings, the visit would afford the member an opportunity to state his case, and the overseer to offer such advice as the case might seem to require.

If such a course were pursued, and if the overseers would frequently confer together concerning the weighty matters committed to their charge, then when they met to answer all the queries they would know whereof they spoke, and would be able to formulate such replies as would present to the preparative meeting a correct view of the state of the body. Although great freedom is allowed in all of our meetings for modification of the answers that are prepared by the overseers, and, of the summaries arranged by the clerks of the different meetings, still there can be little that is special, and nothing that is personal, after the answers have passed from the overseers to the preparative meeting.

Of the relative importance of the different queries it is scarcely necessary to speak. Each has its place as a sentinel to prevent inroads of enemies that would devastate our enclosed domain. In general, however, it may be stated that, if the first, second, and eighth could be answered in all their fulness, it is not likely that any of the others would fall much below the desired standard.

I am not of the number that think the answering of the queries unimportant; or that it takes too much time in our yearly meetings. It is comparable to the head of a family, inquiring after the health of the different members, and receiving from each one an account of the present condition. It is a matter that concerns us as a body, and not our relations to the outside world. To hear these queries read in a weighty and impressive manner, and to feel in connection therewith our own shortcomings, prepares us to listen attentively to the answers which reveal the defects of the body, and which should cause us to inquire within our ourselves, Is it I? Is it I? Such an inquiry instituted in the mind of each individual in a large assembly has a very solemnizing effect; and when this effect is strengthened by a succeeding period of silence as expressive as it is impressive, our members, younger as well as older, feel that it is good to be present. H. *

Fourth mo. 10, 1887.

From the Public Ledger.

THE SOCIETY FOR ALLEVIATING THE MISERIES OF PUBLIC PRISONS.

THERE is one society still in active operation in this city which was founded more than a hundred years ago, of which the people seem to know very little. It has never been pressing its demands upon the public, and, although what it has done has been impressed strongly upon the character and policy of a long period, and has formed what is called the Pennsylvania system of punishment for criminals, it has gone on regularly without any desire for notice or applause.

From the time of William Penn down to 1790 the prison system of Pennsylvania was no system whatever. The sheriffs of the county were charged with the custody of all sorts of persons who were doomed to imprisonment and detention. The cause of detention might be the most serious of felonies, involving murder, burglary, or arson, or it might be the most trifling petty larceny, involving no more than a penny or a sixpence. It might be a detention for non-payment of a debt, it being the privilege of the vengeful creditor to lock up his debtor in the common prison and to keep him there, a permanent prisoner, until the charge and costs were paid.

In 1770 a committee appointed by the Assembly to visit the old prison at Third and Market streets reported that there were 44 prisoners, 12 women and 32 men, in that establishment. Many of them were almost naked and without shirts and no bedding of any kind to lie upon, their only covering by night being one blanket for two of them, those necessities having been purchased from charitable contributions made in the various churches. Certain persons were named whose time of sentence had expired and they were retained in prison three or four years because they were unable to pay the jail fees. The condition of these poor people can scarcely be conceived by persons living at the present day. The province contributed no more than twopence per day for the support of persons imprisoned. When the latter were debtors the creditors upon whose complaint

they were lodged in prison were not required to pay anything. One prisoner actually died of starvation in the Market Street Jail in 1770. The Assembly acted with tardy and stinted charity towards these poor creatures. The amount of sustenance to be paid towards their support was raised to threepence per day. In March, 1772, three persons died in prison for want of food. This shocking occurrence naturally excited the people. The St. Patrick Society sent between £30 and £40 for the relief of the survivors and the Rev. Mr. Stringer, of St. Paul's, preached a charity sermon by which £30 more were raised.

These misfortunes finally stimulated the foundation of a society among benevolent people, which was called "The Philadelphia Society for Assisting Distressed Prisoners." Under that influence the system of contribution for the relief of distressed prisoners became more regular. One of the first proceedings of the society was to procure covered wheelbarrows, on the tops of which was painted "Victuals for the Prisoners." These receptacles were taken to the houses of citizens daily, and contributions of unused food were received and conveyed to the prison. It was an unfortunate time for such a movement. The war between Great Britain and the Colonies was considerably advanced, and in time even the call of charity was disregarded in the more important incidents of the great struggle. The society kept together for about 19 months, when the members gradually fell away.

The County Prison, at the corner of Sixth and Walnut streets, was commenced under authority of an act of Assembly passed in 1773. In August, 1775, the buildings were so far finished as to be partially used as storehouses for powder, and in December of the same year it was resolved to send there soldiers, sailors, and other prisoners confined under authority of Congress. In January, 1776, 105 felons, Tories, debtors, and prisoners of war were taken from the old prison at Third and Market streets to the new building at Sixth and Walnut streets, and from that time the latter may be considered to have been fully occupied. When the British marched into Philadelphia in 1777 they made the Walnut Street Prison their building for the confinement of American prisoners of war.

During the British occupation the condition of the prisoners was terrible. The windows had all been blown out by the explosion of the frigates *Augusta* and *Merlin* during the battle of Red Bank. The bleak air and storms penetrated every room. There were very few blankets or coverings provided for the comfort of the poor creatures, and during the whole period of the British occupation the prisoners suffered wretchedly.

After the contests and struggles of the Revolution had ceased to agitate the minds of the people and matters were beginning to take a normal course, the subject of prison relief was again brought forward. In May, 1787, the old Society for Assisting Distressed Prisoners was partially revived, and some objects of interest added to those that had already been under the care of the members. Upon the re-establishment

of the Society for Alleviating the Miseries of Public Prisons, the Right Reverend Bishop William White was President, Rev. Henry Helmuth, of German Lutheran Church, and Richard Wells were Vice Presidents; Thomas Rodgers was Treasurer, and John Swanwick and John Morris, Secretaries. Among the leading members were Charles Marshall, Thomas Harrison, Benjamin Shaw, Ebenezer Large, Richard Wistar, Charles Marshall, Jr., William Lippincott, Joseph Budd, James Dobson, Isaac Parrish, James Whittall, Andrew Geyer, John Kaighn, Jacob Shoemaker, Caleb Atmore, and Joseph Tateam. This society aimed at something more than mere attention to the physical wants of the prisoners. They determined to give relief in money and provisions to suffering prisoners, to charge themselves with the interest of prisoners, and apply themselves for the release of persons illegally confined and of those whose terms had expired, but could not be discharged for want of interest taken in their cases by outside friends. They determined to break up as much as possible the sinful and corrupt system of management by the sale of spirituous liquors in jail, the corruption of young offenders and the hardening of the old. In a short time they created some wonderful reforms. Men and women had been confined in the same rooms, and the rooms themselves were grossly overcrowded with the large number of persons. A separation was made between the sexes. The use of spirituous liquors was prohibited. The cells for refractory prisoners, which had been deep under the earth, were elevated above ground, and a system of work for the occupation of the prisoners was established. More important still, the influence of the society procured from the Legislature the passage of the act of 1790 for the appointment of inspectors of the prisons. Those gentlemen found on their appointment that they were intended, if possible, to be made subservient to the old management, by which the Sheriff of the county was responsible for the conduct of the prison, and the keepers, who flourished upon the vice and corruption of the system, were deeply interested in maintaining all its abuses, corruption, and infamy. The keeper of the prison was opposed to the new condition of affairs that the society was about to introduce. He represented that the members of the society, as well as the inspectors, were exposed to intercourse with such a desperate and devilish set of men that it was unsafe to go into the prison except with extraordinary guards and precautions. He played this little game on the first occasion of the visit of the society, and introduced the members to the convicts in the prison yard, in front of whom was placed a loaded cannon, with a man with a lighted linstock at the side of the gun ready to fire into the convict crowd at the first suggestion of resistance. The prisoners were as much astonished as the members of the society, and unfortunately had not been rehearsed in the parts they were to take in this farce. The whole thing was a ridiculous failure. The convicts were as quiet as if they had been at a religious meeting. They knew the men by character who were to address them and manifested the proper respect.

There was no obstacle to the objects of the society after that. There were only 37 members when it was established, but they became the leaders in the study of what nowadays is called "penology." Some of the members of the society were prison inspectors for many years. The society always maintained a due supervision of the prisons, and, taken all in all, during its century of activity, it may be pronounced one of the best of the many associations voluntarily formed among our citizens for good purposes.

From The Herald of Peace (London)

FREDERICK SESSIONS ON WAR AND CHRISTIANITY.

THE Friends' *Monthly Record* reports the following lecture, which Frederick Sessions, of Gloucester, delivered at Evesham, when he took for his subject "War and Christianity." W. W. Brown presided, and there was an attentive audience.

The lecturer, in his opening remarks, said that he should endeavor to establish, by fact and argument, that war was contrary to the teaching of the gospel, and that the spirit that led to war, and kept up the system, was directly antagonistic to that spirit of brotherly kindness, forbearance, and forgiveness which was the very essence of Christianity. So strongly did he feel that this was the case that, in his opinion, those who upheld war ought to show cause for speaking and acting as they did, rather than compelling the peaceable to apologize for their principles. However, as the peace party were in a minority at present, he was prepared to render a reason for the views they adopted. In the prophetic writings, Jesus Christ was called the "Prince of Peace"; His reign was foreshadowed as a reign of peace; and His actual coming was heralded by the angelic song of "Peace on earth, goodwill to men." His first recorded sermon enjoined upon his followers the importance of love towards all, including even those who were called their enemies, and He also gave them the following maxim: "Whatsoever ye would that men should do to you, do ye even so to them." His own life was a practical exemplification of the way in which He intended His followers to understand His words. He "went about doing good"; He came "not to destroy men's lives, but to save them," and would not allow His disciples to fight even to prevent His arrest by the Jews.

The Apostle Paul, probably the ablest exponent of the doctrine of Christ, wrote to the Roman Church—a Church including fierce Jews, domineering Romans, and members of Caesar's household, accustomed to all the pomp and splendor of military life,—“Avenge not yourselves, but rather give place unto wrath. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” St. James, in his eminently practical “General Epistle,” declared that wars and fightings had their origin in the lusts of men; and St. John, in words all the more forcible as falling from one so loving and holy, said, “He that loveth not his brother” is “not of God,” “abideth in death,” and “is a liar” when he speaks of loving God. These quotations might be multiplied almost without an

end, and there was not in the New Testament a single passage which contradicted or modified them. So deeply were the early Christians imbued with Christ's teaching that, for at least the first two centuries, none entered the army, and most, if not all, who were converted in its ranks, left it, or died the martyr's death because they would not fight. They held it unlawful, says Gibbon, to take the life of any man, "either with the sword of justice or of war." "The Christians," wrote Irenaeus, "have changed their swords and their lances into instruments of peace, for they know not how to fight." When pressed into military service they would answer the Tribunes, "I am a Christian and, therefore, I cannot fight." They saw that it was impossible to slay any man with spear, or sword, or arrow, in pure love to his soul; or to destroy his crops, requisition his cattle, or burn his house over his family, while praying for his conversion. They knew that there never could be any concord between Christ, "the Savior of all men," and Mars, the god of war,

At whose heels,
Leash'd in like hounds, do famine, sword, and fire
Crouch for employment.

As, however, the Church grew rich, powerful, and popular it became more and more corrupt in this matter of war and militarism. Ambitious individuals, or those whose profession of Christianity was only nominal, began to prove unfaithful. This we learn from the writings of Tertullian, whose writings also prove that such persons were not regarded as consistent professors, and that treatises were written against their practices by those who were better instructed in the faith. But when the secular power began, for State purposes, to profess Christianity, and, allying itself with the hierarchy, found it expedient and possible to provide a religious cloak for its covetous aggressions, there was no lack of time-serving bishops and priests ready to sanction by their presence in camp, and by formal benedictions of banners and weapons, any amount of blood guiltiness. So had it continued until the present day. Men's love of social position, pay, and adventure, their pride and ambition, their false notions of greatness and glory, had kept the system afloat;

And the sons of the Church, and the sons of the world,
Walk closely, hand and heart.

Proceeding to review the history of the Church, the lecturer said that it was a matter of thankfulness that there had been from age to age those who had clung to the teachings of Christ. In 1394, the Lollards petitioned Parliament, through Lord Cobham, to reform the Church, asking, among other favors, that "war might be declared unchristian." Others, like the Paterines of Italy, held the same truth sacred throughout the disturbances of the 11th, 12th, and 13th centuries; and the founders of the Baptist denomination, during the latter part of the 16th century, made the unlawfulness of war a conspicuous part of their creed.

Later still came the Moravians, the Mennonites, and the Society of Friends, to say nothing of thousands of individuals connected with other Protestant communities. Among all these, the practical experience of the Friends was the most valuable, since

their successful rule of Pennsylvania for seventy years, without standing army, militia, or volunteers, while all the neighboring States were at war with the Indians, or with one another, was an argument that could neither be gainsaid or explained away—to say nothing of their repeated experiences of God's protecting care over them in times of great danger and difficulty. In the face of facts like these, it was surely very strange that professing Christians persisted in defending war.

They did so chiefly on the plea of expediency, or upon abstract distinctions between man's responsibility as an individual and as a citizen, or upon imaginary consequences of what they nicknamed a "peace at any price" policy. Others sought refuge in attempts to prove that the military were only a sort of international police, forgetting that the manifest difference between the police force and the military was that the police were for the preservation of property, life, and liberty, while the military were trained and armed for the express purpose of destroying life in the most wholesale manner. Many Christians, again, endeavored to justify war by appealing to Scripture, and to the Divine sanction given to some of the battles recorded in the Old Testament. But this sanction no more gave permission for warfare between professedly Christian nations than the Divine legislation in olden times, as to the relation of the slaveholder to his slave, would warrant our holding men in slavery, or than the Divine appointment of the punishment of death for Sabbath-breaking would excuse our stoning a poor old woman for gathering sticks on Sunday.

SCRIPTURE LESSON. NO. 18.

FIFTH MONTH 1, 1887.

ISRAEL IN EGYPT.

TOPIC: OPPRESSION.

GOLDEN TEXT:—"Redeem me from the oppression of man." Ps. 119: 134.

Read Exodus 1: 6-14 Revised Version.

Time.—The dates given in all the best books on Egypt are tentative only.

The interpretation of the monuments of Egypt show two points of contact with the earlier Hebrew history. One records the division of the lands in the reign of Sesortosis (believed to be the same as Sesostis, the great conqueror, spoken of by the Greek historians) making all the estates except those of priests and soldiers directly tributary to the king, and this is generally taken to be the allotment ascribed to Joseph. A more recent inscription found in upper Egypt confirms the "great famine" which happened during that reign. There is a general agreement of the Bible with the chronology derived from the monuments. But it must be understood that all dates applied to the Egyptian dynasties are very uncertain and indefinite. The general order is clear but the exact dates are uncertain. [*Peloubet.*]

Jacob died at the age of 147. His body was embalmed after the custom of the Egyptians, and when the days of weeping were passed his sons, with a great company, carried his body back to Canaan and laid it in the Cave of Machpelah.

Joseph continued for 80 years to govern Egypt.

Before his death he made his descendants promise to carry up his body with them when they returned to their own land again. He died at the age of 110 years.

Our lesson begins the book of Exodus. The rapid increase of the Hebrews is attributed to the free, pastoral life they led in the most healthy and fruitful portion of the land, to their strong social and family attachments, and to the exemption of the men from the wars of the nation. It was this rapid increase that led to the imposition of cruel tasks and the hardships of which our lesson is a recital. We know nothing of the state of religion among them, except that there were those who "feared God." This fear of offending the Divine Being is a record that bears the impress of a true reverence for the God of their fathers.

We learn from this lesson, that those who have been the benefactors of a people are often forgotten and their descendants oppressed and despised; that oppression and cruelty are the means by which a nation works its own downfall. The wrong doing of individuals as well as of nations sooner or later returns in multiplied wrong upon the head of the evil doer.

We should never forget those who in the hour of our greatest need have befriended us. Our Heavenly Father has so constituted us that we are dependent one upon another. The more we cultivate the spirit of kindly interest in one another the greater will be our own happiness.

The following paragraphs are from the pen of Professor F. Delitzsch in *S. S. Times*:

To the question, How long was Israel in Egypt? tradition gives a discordant answer. The Hebrew Bible counts four centuries of Egyptian sojourn (Gen. 15: 13-16), more accurately, four hundred and thirty years (Exod. 12: 40); but, according to the Septuagint, in Exodus 12: 40, this number comprehends the sojourn in Canaan and Egypt, so that two hundred and fifteen years come to the pilgrimage in Canaan, and two hundred and fifteen years come to the servitude in Egypt. This kind of calculation is not exclusively Hellenistic; it is also found in the oldest Palestinian Midrash. St. Paul stands on this side, making (Gal. 3: 17) not the immigration into Egypt, but the covenant with Abraham, the *terminus a quo* of the four hundred and thirty years which end in the exodus from Egypt and in the legislation. This uncertainty of the duration of the Egyptian sojourn may be compared with the uncertainty concerning the chronology of the Passion week, and especially of the day of the death of our Lord in the evangelical history. There we join with St. Paul; here, with St. John.

The chronological relation of Israel in Egypt to the Hyksos or Shepherd Kings of Manetho is also uncertain. Two things are proved: First, that the Hyksos were Semites who overran Egypt, and ruled over Egypt, for a period of several hundred years. Secondly, that the Hyksos are not identical with the Israelites; this latter view was held till his death (November 17, 1886, New York) by the late Gustav Seyffarth, the amiable man, the pious Christian and faithful son of our Lutheran Church, who suffered from the one fault of opposing a stubborn self-confi-

dence to the undeniable progress in scientific things, and would learn everything by himself and nothing from others. It is indeed certain that the Hyksos were Semites, and that they are not identical with the Israelites; but we cannot give a positive answer to the question whether the Israelites came to Egypt after the expulsion of the Hyksos or during the domination of the Hyksos. The latter view is maintained in a very persuasive manner by Dillman, who agrees with Knobel in it. Nevertheless, it is against this view that the people, in the bondage of which Israel was, appear throughout as foreign, while the civilization at the time of Joseph looks nationally Egyptian. How much we still grope about in the dark here, the examination of the matter in the first volume of Koehler's "Compendium of Old Testament History" (1875) shows. Only one thing seems certain,—that Rameses II., Miamun, whose mummy is now placed in the museum at Boulâq, was the Pharaoh of the oppression, and Merenptah (Menephtes), his son, was the Pharaoh of the Exodus.

CHRISTIANITY is not a mere set of dogmas. It is Christ revealed in His perfect character. He is the head of the race. He is not only the light of the world as a perfect teacher in all that relates to character and ultimate destiny, but also a perfect example. He is the man. In His religion is the hope of the world. The greatest boon that can come to any one is to be brought into personal relation to this, and sympathize with Him by voluntary commitment, and by having a character like His. Herein is the difference between the place of Christianity in a theological seminary and a college. In a college it should be so handled as to bear upon character without sectarianism. This can and ought to be done. Christianity is the greatest civilizing, moulding, uplifting power on this globe, and it is a sad defect in any institution of high learning if it does not bring those under its care into the closest possible relation to it, so far as it is such a power.—*Mark Hopkins, ex-Pres. Williams College.*

If a man is to be educated physically and intelligently because he has a physical and intelligent nature, why should he not be educated and trained morally and spiritually because he has a moral and spiritual nature? I see no reason why there should not be in a college, and enter into the very conception of it, those who engage in the higher gymnastics. If men are to be trained to be strong in muscle, why not be strong in the Lord? If to wrestle with each other, why not with wickedness? If to carry on mimic fights and boxing, why not fight the good fight of faith? If to gain the crown of victory in contests with each other, why not "an incorruptible crown"? If to run races in the gymnasium and on the campus, why not to run the race that is set before them in which they are "compassed about with so great a cloud of witnesses"? Why, in short, if they are to be trained in bodily exercise that "profiteth little, should they not be trained in Godliness that is profitable unto all things"?—*Mark Hopkins.*

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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LYDIA H. HALL.

PHILADELPHIA, FOURTH MONTH 23, 1887.

SHALL WE HAVE A REVISION OF DISCIPLINE?

AS the time draws nigh for our assembling together as a Yearly Meeting of Friends, having at heart the best welfare of the whole body, the minds of many deeply concerned ones are turned towards what is familiarly termed "the state of society," the condition of which is presumed to be gathered from the answers to our queries.

That these answers are always all that could be desired we can hardly expect. The overseers, upon whom rests the duty of framing them, should have the aid and sympathy of all interested Friends in their arduous task of ascertaining as near as may be the true state of things. Most of them are careful and conscientious, and they often find themselves embarrassed by what seems to be a conflict between the spirit and the letter of Discipline. Others, and we trust these are few, are careless, performing their tasks in the usual stereotyped way without deep thought or personal knowledge of such affairs as should claim their attention. True, their "replies" are not final, as the meetings decide upon the answers presented, modifying them to suit; but the judgment and knowledge of overseers should be a guide to the final action of the meeting.

When these answers finally reach the Yearly Meeting, they are thrown before a large body of people, and should and do claim earnest attention for a brief season; but the pressure of other work that has grown out of our actual needs as a religious society, and which is of vital importance, crowds our sessions, restrains free expression, and bids us look to see if any relief can come by way of condensation or readjustment of these important matters. Scarce a year passes that we do not have some proposed changes in our code of rules, or book of discipline, and much time and serious thought are given to these. Propositions for other changes, greatly desired by some members, are withheld because of a reluctance to burden the Yearly Meeting with additional work.

We therefore feel willing to suggest for the consideration of Friends whether the time has not come for a complete revision of the Discipline, whereby we may be able so to arrange its admirable and health-

ful provisions that we may have a form better adapted to our present requirements. We are well aware that this is a most weighty matter, but yet one that has been entered upon with satisfactory results in each Yearly Meeting except Philadelphia.

We have a firm belief in the overshadowing presence of the great Head of the church, and that His watchful ear is ever open to the petition of all who rely on His guidance, and this faith bids us take courage and consider what our needs are in this direction.

We have long had suggested to us a plan for this Revision of Discipline which we are willing to present, so as to awaken thought on the subject; it is for the Yearly Meeting to direct the appointment of two or more, according to the strength of the meeting, from each of our forty-nine monthly meetings, persons suitable and willing to constitute a revising committee, the names to be forwarded to the next Yearly Meeting for confirmation, this committee to take entire charge of the matter and report when ready.

This may seem like a lingering work, but it should be one of great care and caution, as well as desire to meet the needs of the society in this age of growth. The time occupied in such a revision may extend to years, but the interest in it will be general, for every part of our heritage will be represented, and sound judgment and deep feeling be brought to bear in a way that cannot fail to do good. If, as some one has said, "truth is life; when one life dies, another appears," so the truths, so venerated in our present code, will live again in the new, and with a freshness may act as a reviving power to our much beloved society.

We ask attention to the meeting on Seventh-day of this week (23d inst.), at 15th and Race Sts., at 10.30 o'clock, of the "Association" of Friends to help the Southern colored schools. This is the only general meeting, except perhaps one during Yearly Meeting week, that is likely to be held this season, and it will be of interest, we think, to all who have a concern for this important work. Up to this time the collection of funds for the support of the two schools (Aiken and Mt. Pleasant) has not been sufficient for their needs, and an extra effort will have to be made, in order adequately to help the earnest and devoted teachers in charge of them.

In studying character do not be blind to the shortcomings of a warm friend or the virtues of a bitter enemy.

Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.

MARRIAGES.

TILTON—MOORE.—On Third-day, Fourth month 12th, at the residence of the bride's father, Sandy Spring, Maryland, in the order of the Society of Friends, Mary Leggett Moore to Joseph W. Tilton, of Cheltenham township, Pa.

PACKER—PARRY.—Third month 16th, 1887, under the care of Fallowfield Monthly Meeting of Friends, at the residence of Priscilla S. Walton, Aaron Packer, of Short Creek Monthly Meeting, Ohio, to Mary Anna Parry, of Ercildoune, Chester county, Pa.

DEATHS.

BEDELL.—At the residence of her son-in-law, Conrad Powell, New Baltimore, N. Y., Third month 31st, 1887, Marian Bedell, daughter of Benjamin and Martha Gurney, in her 88th year; a member of Coeyman's Monthly Meeting.

DILLIN.—At the residence of her son-in-law, William H. Swayne, Philadelphia, Elizabeth R., widow of Eli Dillin, aged 82, a member of the monthly meeting of Friends held at Green street, Philadelphia.

EAVENSON.—On the evening of Fourth month 11th, Susan B., wife of Allen T. Eavenson, in her 59th year, a member of the monthly meeting of Friends of Philadelphia.

EVANS.—Fourth month 10th, Mary Ann, daughter of the late John C. and Hannah R. Evans, of Philadelphia, in her 86th year.

FELL.—At the residence of her son-in-law, Charles S. Wolverton, Elizabeth R. Fell, in her 80th year. Interment from Solebury, Penna., Meeting House.

FROST.—At her late residence, in Rochester, N. Y., on the morning of the 11th inst., Mary T. Frost, in the 81st year of her age; a member and an elder of Rochester Monthly Meeting.

This dear friend by her consistent walk, her devotion to her family, her open generosity in entertaining her friends had endeared herself to all who came within her influence—and her loss will not only be keenly felt in her family, but in her meeting, as well as in the social circle in which she mingled.

GAUNT.—On Fifth-day, Third month 31st, 1887, Clayton D. Gaunt, aged 66 years and one month. He was an exemplary member of Woolwich Preparative and Pilesgrove Monthly Meeting of Friends, and is greatly missed by his family and friends.

HARLAN.—On Third month 21st, 1887, of consumption, Elizabeth Harlan, aged 72 years; a member of Little Falls Monthly Meeting, Maryland.

Though dead, she yet speaketh. Her example of purity and uprightness lives in the hearts of all who knew her, inciting them to walk by the same rule and mind the same thing. While we feel the loss of her presence, we cannot but rejoice in the thought that the circumspect walking which adorned her life has given her admittance into the realms of bliss.

MARTIN.—In Camden, N. J., Fourth month 1st, Elizabeth Martin, aged nearly ninety-six years. Her funeral took place at Chichester, Friends' Meeting-house, 5th inst., attended by a large circle of nieces and nephews. It was her request that it should be without ostentatious display, and that her remains should rest in the grave of her father, George Martin, who died about seventy years ago.

OWEN.—At the family home in Richmond, Ind., on the morning of the 13th of Fourth month, Sarah M., daughter of William and Mary Owen (deceased), aged 52 years one month and 25 days.

After many years of invalidism the welcome release came to the patient sufferer and she is at rest as we believe in the Father's house.

PAXSON.—At Germantown, Pa., Fourth month 11th, Sarah Willett, widow of William Lawrence Paxson, in her 73d year. A member of Green street Monthly Meeting.

ROBERTS.—At his residence, near Hartford, N. J., Fourth-day, Fourth month 6th, Joseph E. Roberts, a member of Chester Monthly Meeting, held at Moorestown, N. J.

RULON.—Near Mullica Hill, N. J., Fourth month 12th 1887, after a short illness, Annabel, daughter of the late John A. and Mary A. Rulon, in her 26th year; a member of Pilesgrove Monthly Meeting of Friends.

SELLERS.—Fourth month 13th at Upper Darby, Pa., David Sellers, in his 71st year.

VELSOR.—At his residence, Westbury, L. I., on the 5th of Fourth month, 1887, John Velsor, in the 83d year of his age; not a member, but a steady attender of Westbury Meeting.

WEBSTER.—Third month 27th, 1887, Joseph H., son of William and Elizabeth D. Webster, aged 16 years, 4 months and 15 days. A member of Fallowfield, Monthly Meeting.

THE LIBRARY.

EARLY LETTERS OF THOMAS CARLYLE. Edited by Charles Eliot Norton. 1844-1826. New York: Macmillan & Co.

THIS interesting and curious collection of letters of this great author comes before the world contrary to his wishes, under the understanding that a knowledge of his real character requires their vindicating influence. His roughly affectionate and sincere letters to his school-boy friend portray him in his early and later student days.

In 1817, Carlyle became master of the school at Kirkcaldy (Scotland), and in consequence established a friendship with Edward Irving, afterward the great preacher. Of this he writes: "Blessed conquest of a friend in this world! That was mainly all the wealth I had for five or six years coming, and it made my life in Kirkcaldy (till near 1818 I think) a happy season in comparison, and generally useful. Youth itself—healthy, well intending youth—is so full of opulences." A letter to his father in 1818 reports that he has lost his school, which has fallen in to other and unworthy hands,—that is, a poor, drunken, unscholarly man had won his pupils from him and left him but twelve in his grammar school, as it was termed. He says to his father: "I make no doubt I could reestablish the school, but the fact is I am very much tired making my bread (in this way), and this is as good a time for trying a change as any other. Irving is going away, too, and I shall have no associate in the place at all. I think I could find private teaching, perhaps about Edinburgh, to support me till I could fall into some other way of doing. At any rate, I have more than 70 pounds (besides what I send you) of ready money, and that might keep one for a season. In short, I only wait for your advice, till I give in my resignation against the beginning of December. I have thought of trying the law, and several other things, but I have not yet got correct information about any of them. Give my kindest love to all my brothers and sisters. I expect a letter very soon, for I shall be unhappy till I resolve upon something. In the mean time, however, I remain, my dear father, yours affectionately."

The next letter is from his mother to him, dated October 31, 1818.

Dear Tom—Ye'll by this time be thinking that I have forgot you quite, but far from that you are little out of my mind. I have sent your socks; they are not so fine as I could have wished, not having as much [wool] as could be done on the mill, but I hope they will do for the winter. I received the bonnet; it is a very good one. I doubt it would be very high. I can only thank you at this time. I have been rather uneasy about your settlement, but seek direction away from Him who can give it aright, and may he bethy guide, Tom. I have been very uneasy about your things being so long in going off, but one disappointment after another it is so. Tell me if anything else is wanting that is in my power, and I will get it you. I have reason to be thankful I am still in good health and spirits, yet I would be gratified much to hear of you comfortably settled, nevertheless. Let us learn to submit, and take it as God is pleased to send it. It is a world of trouble at the best. Write me soon, Tom, do, and tell me all your news good and bad. . . . Send me a long letter. Tell me honestly if thou reads a chapter every day, and may the Lord bless and keep thee. I add no more but remain your loving mother and sincere friend."

This is the grim judgment of Carlyle concerning the merits of the office of schoolmaster: "Lucan (the Voltaire of antiquity) has left his opinion in writing, that when the gods have determined to make a man ridiculously miserable, they make a schoolmaster of him; and an experience of more than four years does not, in my case, authorize me to contradict this assertion." After this, the letters from Edinburgh to his family, including his numerous brothers, are all for several years full of family love; but in 1821 come some respectful and timid epistles to "Miss Welsh of Haddington." He gives her dignified counsel as to her aspirations for an intellectual life, and we discover that it was the ever endearing relation of teacher and scholar that finally drew them together in the closest human bond. He criticises the literary ventures of his Jane, whom he addresses as "Dear madam." He says: "It is truly gratifying to me to contemplate you advancing so rapidly in the path of mental culture. Proceed as you have done; and I shall yet see the day, when I may ask with pride: 'Did I not predict this?' There are a thousand peculiar obstacles—a thousand peculiar miseries that attend upon a life devoted to the task of observing and feeling and recording its observations and feelings,—but any ray of genius however feeble is the 'inspired gift of God;' and woe to him or her that hides the talent in a napkin, that allows indolence or sordid aims to prevent the exercise of it, in the way designed by our all bountiful parent—the elevation of our own nature, and the delight or instruction of our fellow-mortals—on a scale proportioned to our powers! And look to our reward, even in the life that now is: kings and potentates are a gaudy folk that flaunt about with plumes and ribbons to decorate them, and catch the coarse admiration of the many headed monster, for a brief season, then sink into forgetful-

ness or often to a remembrance even worse: but the Miltons, the de Staels—these are the very salt of the earth; they derive their 'patents of nobility direct from Almighty God,' and live in the bosoms of all true men to all ages."

He soon becomes in his letters "My dear and honored Jane," as he essays to guide her to the more ambitious walks of literature. Later he tells her that he turns crazy about her, "the sole being he has ever truly loved, the sole being he can ever love; the epitome to him of celestial things, the shining jewel in which he sees reflected all the pleasures of the universe, the sun that has risen to illuminate his world when it seemed to be overshadowed in darkness forever! The earth again grows green beneath his feet, his soul recovers all its fiery energies, he is prepared to front death and danger, to wrestle with devils and men that he may gain your favor. For a while you laugh at him and torment him, but at length take pity on the poor fellow and grow as serious as he is. Then, oh then! what a more than elysian prospect!" These are warm expressions of love, but Carlyle was an intense character. The extracts we have given may serve as a taste of this interesting work. S. R.

INDIAN AFFAIRS.

REPORT ON THE RESERVATIONS, BY J. B. HARRISON.

AN interesting little volume, "The Latest Studies on Indian Reservations," by J. B. Harrison, has just been published under the patronage of the Indian Rights Association. It is the result of the observations of the author, in the summer and autumn of last year, to various reservations in Dakota, Nebraska, Montana, Washington, and Oregon. The first part of the book consists of descriptive notes on the reservations, and the second of the opinions and reflections thereby suggested. We find the Carlisle School *Morning Star* expresses some disappointment with the book, as failing to "grasp the real problems that beset the Indians," "in part due to the evident leaning of the author toward the fostering of a strictly paternal government for Indians and the ignoring of such methods of administration as have the capacity to develop the manhood and self-reliant powers of a race." It also thinks that "there are many and serious misapprehensions of the real state of affairs upon reservations."

How far we should regard these criticisms is not at present entirely certain; but much of the contents of the volume must certainly be considered of value. We make some extracts, as follows:

"The idea that the young Indians who are educated at the Eastern schools should all 'go back to the reservations to lift up the tribe' has been inculcated and insisted upon with an emphasis somewhat extreme. It is certain that nearly all of the young people will go back for the present whether it is best for them to do so or not. But if any Indian has a real opportunity to work and make a living in manly ways anywhere among white people, he will probably, in most cases, do more to 'lift up his tribe' by keeping himself up out of the squalor and disorder

of savagery than he can accomplish by going back to the reservation, unless he has a certainty of employment there which will secure him a living. Of course, if a concrete specific duty or obligation, resulting from the personal relations or circumstances of a particular Indian, requires him to go back to his reservation and stay there, he should do so.

"But the assumption that a general obligation to return to the reservation rests upon the students of the Eastern Indian schools, the assumption that it is their duty to go back there 'to lift up the tribe,' seems to me entirely without support in the facts and conditions of the case. I was requested, when I went out to the Indian country last spring, to find out as much as I could of the situation of the students who had returned to the reservations from Carlisle and Hampton. I saw many of them. I think they are generally doing as well as we could reasonably expect, which means that we could not reasonably expect very much of these young people. It is a short story. When they have employment they do well. But there is little employment for educated young Indians on the reservations, and there is a general prejudice, among both Indians and the white employes, against the young men who have returned from the Eastern schools. I saw some pathetic cases of returned students who were eager to work, and who felt keenly the degradation of enforced idleness, but could obtain no employment.

"One of the greatest hindrances for Indians who wish to improve, acquire property, and become civilized is the influence of the old order of things in the matter of tribal possession. When the people lived by hunting, and operated as a tribe, as they often did when hunting the buffalo, common possession was a reasonable right. There was no such thing as personal property in food, or, indeed, in anything else, except, perhaps, articles of clothing actually on one's back. Under such a system, civilization is, of course, impossible. It is now a potent instrument in many tribes for the repression of all the young people who wish to improve and advance. I have seen instances of it when educated young Indians had married, built themselves a house, and laid in a stock of provisions for the winter, flour, meat, vegetables, fruit, sugar, coffee, tea, salt, soap, etc. While the young man is away at work, the old chiefs of the tribe, and their retainers, will come to the house and eat up and carry away every vestige of food, and every article of clothing and furniture, leaving the house bare and the young people utterly destitute. Even when this kind of robbery is veiled, as it often is, under the forms of friendly visiting, it is none the less effective in repressing efforts at self-support; and on many of the more important reservations the practice of visiting and feasting wherever an industrious Indian has acquired anything is one of the strongest barriers in the way of any advance toward a better order of things.

"I think that the feature of treaties, and of Congressional legislation, which provides that the consent of the Indians must be obtained before any important changes can be made in their condition is likely to be a source of difficulty and trouble for the

Government, in some cases, within a few years. It is my opinion that this provision will have to be set aside and disregarded, in some cases, in the interests of the Indians themselves. Some tribes have steadfastly set themselves to maintain existing conditions, and to prevent any steps toward the abolition of the tribal organizations, or of the present reservation system. If our National Government is to protect the Indians it should govern them. No more agreements depending upon their consent should be made with them. The business men of the country should acquaint themselves with the Indian situation, so that future measures affecting Indian interests may be intelligently devised for the security of the Indian's rights."

THE LAND IN SEVERALTY BILL.

From the Carlisle Morning Star.

WHILE we think the Land in Severalty Bill a most excellent thing as tending to bring about the breaking up of the slavery of tribal cohesion and to encourage the independence and individuality of the man, which is the bottom stay, and brings such great success to our American plan, we do not especially enthuse over it as by any means the plaster that is going to heal all the Indian's woes. Nor do we think it at all the greater part of that which is necessary to cure his difficulties. The stubborn fact of his ignorance and consequent inability to plow, to plant, to cope, remains to be overcome. The degradation of his former generations will remain the atmosphere of his daily life and associations. With these clogs still about him he will have little chance to rise. True, a change is made in his possibilities. Before, he could not rise if he would; now, he possibly may, if he can and will, but the very fact of contiguous tribal ownership chains him to the locality and the old commune, where discontent and animosity will continue to reign. This will be a sad obstacle in the way of individual progress. To gain the will and ability to rise and meet the inevitable white man in such surroundings will be an especially hard task on any struggling individual Indian.

COMMUNICATIONS.

THE PROPOSED NEW BOARDING SCHOOL.

EDITORS INTELLIGENCER AND JOURNAL:

SEVERAL articles have appeared in the INTELLIGENCER AND JOURNAL on the disposition of the bequest of John M. George, in some of which I conceive the true nature of the subject has been overlooked in the delight attendant upon imagined results. From former experience of the Society in other places it is worthy of serious thought and of Divine guidance to decide whether it is best for the Yearly Meeting to accept the munificent offer. It may, as similar gifts of less amount have sometimes done, prove to be an apple of discord.

Shall the Yearly Meeting accept the bequest, and assume in so doing the great responsibility of the trust? The management of such a trust for the best welfare of the whole yearly meeting will require great wisdom and deliberate examination of all circumstances. It was the desire of John M. George to aid that class of Friends who are not in affluence (and they com-

prise four-fifths of the members), and not able to extend to their children even a good English education, under the care and control of the Society. In this education, moderation and usefulness are objective points, and hence a location too near the city is not desirable. With some others I have regretted that our friend did not fix the place. He desired the preservation of his own monthly meeting, and as he possessed property near the Valley Meeting it would have been a satisfaction if he definitely had placed it there, being sufficiently convenient to railroad and a salubrious district. I do not know whether suitable property could be obtained in reach of the Valley Meeting, but suppose it could be at moderate price, and on the Chester Valley railroad, which will give access to Philadelphia three times a day, and the main line of the Pennsylvania Railroad would not be very inconvenient. A small body of Friends reside there (with a large meeting-house), whose consistent conduct would be beneficial. The members of Western, Cain, Concord, and part of Abington would be convenient, embracing quite a large number of children whose parents engaged in honest agriculture are unable to afford expensive education. Other localities probably possess as many inducements, but with the known attachment of the testator to his monthly meeting, of which for 85 years he was a member, it would seem to be worthy of thought whether it could be improved upon. It would be about twenty miles from Philadelphia.

It will be remembered the bequest is primarily to build plain, convenient buildings, the residue, secondly, to aid in lessening the cost of education.

I would here enter protest against giving individual names to institutions, as it is a branch of man worship from which the truth called our early Friends, and against which the testimony remains, only one step from it and a short one to calling our meeting-houses superstitiously St. Paul's, St. George's, etc. The name of the place where it may be is good enough, and if we wish to honor our deceased friend let it be by endeavoring faithfully to carry out his desires for plain, substantial learning adapted to the circumstances of the greater part of our Society.

ROBERT HATTON.

Narberth (Merion), Fourth month 10.

NEWS OF FRIENDS.

—*Young Friends' Review* (London, Canada), for Fourth month, says: "Isaac Wilson, when attending Pelham Half-Yearly Meeting, held in Lobo lately, had several appointed meetings in this vicinity. One in Friends' meeting-house, Arkona, and one in the village, a mile away, in the evening; one in Strathroy, a town eight miles from Friends' meeting in Lobo, in the evening also, at which he spoke for two hours. He also attended Pine street meeting on the previous First-day. These meetings were all well attended, and much interest was manifested, I. W. being much favored to present in a tolerant spirit the living testimonies of our religious Society. Many of our smaller meetings, we feel, would be greatly strengthened by more frequent visits from our ministering Friends. A parlor meeting also was held on the

Seventh-day evening (Half-Yearly Meeting day), at the residence of Daniel Zavitz, where fully one hundred gathered, mostly young people, to have a social talk on religious subjects. There is a desire in many quarters to know more concerning the views held by our religious Society, and some of our prominent members are showing a willingness to meet this desire when such opportunities present. The occasion was deeply interesting."

—Isaac Wilson's visits to Chappaqua, Amawalk, Mt. Kisco, and Purchase, in company with Daniel Underhill, of Jericho, are reported with interesting details in *Young Friends' Review*.

—James C. Stringham, of Crum Elbow, New York, has removed his family to Newtown Square, (near this city), where he and his wife will have charge of the house department of the Friends' School.

EDUCATIONAL NOTES.

—The managers of Haverford College have elected Professor Isaac Sharpless, Dean of the Faculty, President of the institution, to fill the vacancy caused by the resignation of Thomas Chase and the death of Pliny Earle Chase. Prof. Sharpless was graduated from Westtown Boarding School in 1867, and for four years afterwards taught in the school. Subsequently he took his degree in the Scientific School of Harvard University, and in 1875 succeeded the late Prof. Samuel Gummere in the chair of Mathematics at Haverford College. In 1883, the University of Pennsylvania conferred upon Prof. Sharpless the honorary degree of Doctor of Science.

—E. M. L., Baltimore, in a note to the editors, referring to the Friends' School in that city, says: "We have two meetings per month, attended by teachers only. At these the school as a whole is considered, and each class and every individual of each is discussed, to find out if possible how things are progressing and to obtain from each teacher such suggestions as may appear proper for the occasion. Then one or two original papers are read from persons who had been appointed to write upon a suggested topic. After that clippings from educational journals or other sources are considered as time may allow."

From the "Philanthropist" Series of Tracts.

PHYSICAL ACTIVITY FOR THE YOUNG.

* * * And having given such knowledge to the child as his best good demands, wise parents will seek to fortify him through the turbulent period of developing manhood and womanhood by the best physical and mental helps. Let there be for boys and girls alike as much as possible of vigorous outdoor exercise upon which to expend their redundant energy. Let them skate and ride the bicycle, and run and race, and play ball and tennis, and work in the garden, and saw wood. The popularity among students of foot ball has its root, however unconsciously to themselves, in their physical need for violent exercise. If foot ball, which is charged with being a brutal game, and which indeed may be played in a brutal manner, can be placed under proper restrictions, it may be made a safeguard to the morality of students or other

young men, whose sedentary life has in it an element of danger. The physical activity of young people need not be expended wholly in play, but in the country may very properly be used industrially in the garden or in wood-sawing, and with compensation. When these boys and girls of ours shall have reached years of maturity they will thank us for the habits of thrift we have encouraged in them, whereby they have laid up a share of their modest income in the savings bank to help them through college or to begin some business enterprise. When these same boys and girls shall have come to manhood and womanhood, and the real stress of life begins, they will bless us, if we have had the wisdom and the heroism to deny their present importunities, and to keep them boys and girls in their tastes and pleasures as long as possible, and to save up with religious care their vital forces for the glorious activities that wait for healthy, harmonious manhood and womanhood.

While it is important that wholesome physical activity be provided for the young, it is of no less moment that their minds be healthfully employed during the period of physical excitement and unrest. The Agassiz Club, that introduces them to the study of plants and birds and minerals, is an admirable adjunct of the school. And happy is the child who has begun acquaintance with standard literature while yet unable to read for himself, so that as soon as the mechanical difficulties of reading are mastered, he is ready to enjoy at first hand the great writers of our language.

ELIZ POWELL BOND.

GROWING OLD GRACEFULLY.

SOFTLY, oh softly the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet they have left thee but beauty to wear.

Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant Home-light;
Far from the waves that are big with commotion,
Under full sail, and the harbor in sight;

Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that swept thee, unwilling,
Far from thy course to the Land of the Blest;

Growing old peacefully,
Peaceful and blest.

Never a feeling of envy nor sorrow
When the bright faces of children are seen;
Never a year from the young would'st thou borrow—

Thou dost remember what lieth between;
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet,
Rich in a faith that hath grown with each year,
Rich in a love that grew from, and above it
Soothing thy sorrows and hushing each fear;
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened,

Ready and willing thy hand to receive;
Many a face at thy kind word has brightened—
It is more blessed to give than receive;
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow;
Growing old graciously,
Purer than snow.

—New York Observer.

BIRDS AND BOYS.

DOWN in the meadow the little brown thrushes
Build them a nest in the barberry bushes;
And when it is finished all cozy and neat,
Three speckled eggs make their pleasure complete.
"Twit—ter—ce twitter!" they chirp to each other,
"Building a nest is no end of a bother;
But oh, when our dear little birdies we see,
How happy we'll be! How happy we'll be!"

Up at the cottage where children are growing,
The young mother patiently sits at her sewing.
It's something to work for small hobbledheys
That will tear their trousers and make such a noise;
"And one must admit," says the dear little mother,
"That bringing up boys is no end of a bother;
But oh, when they kiss me, and climb on my knee,
It's sweetness for me, it's sweetness for me!"

—MARY BRADLEY, in *St. Nicholas*.

YOURS.

The bird in the lilacs sways and sings;
His being with very joy o'erruns;
Abroad on the air his heart he flings,
For those who hear and the heedless ones.
"Yours, yours," he sings, "all ye that live;
Yours to take, and mine to give!"

Down through the forest, the spring brook flows,
And gladdens and grows its banks between;
On to the river, it singing goes,
With mirrored cloud and fern-plumes green.
"Yours, dear, green earth, and yours, blue sky—
Yours, fair stream, to which I hie."

The river broad, in the far sea-tide,
Is mingling its wealth of waters deep;
Its loss is gain to that ocean wide,
Bearing the ships as they sail or sleep.
"Yours, yours, white sails, my strong, true breast,
Speeding you on, far East, far West."

The sun on the earth, the stars on the sea,
To warm or to guide—pour down their light;
The soft, still dews, on the hill and lea,
In blade and in blossom sink from sight.
All nature sings to all that live,
"Yours to take, and mine to give."

I turn to the Word—and there again,
Soft breathing through, like heavenly love,
I hear with rapture, the sweet refrain,
"All things are yours, below, above—
Yours, yours, the Hope, the Home, the Life;
Mine, with sin and death the strife."

I lean to my heart and listen near,
 Oh, holder of gifts so rich, so sweet,
 What song dost thou know for Him to hear?
 What savor of incense to reach his feet?
 "Thine, thine, my Lord, for thy love's sake,
 Mine to give, and thine to take."

—Selected.

CONTRASTED PICTURES.

I HAVE before me two pictures that tell their own story, though I fear all who are interested in the subjects portrayed cannot see them. They are photographs of a group of Indian children that in the early part of last Eleventh Month were brought to the Carlisle School from Fort Marion, Florida, and belong to the Chiricahua Apaches of New Mexico. The group represents eight boys and three girls, and the first picture was taken upon their arrival at the school. As the eye rests upon this picture, one can in some measure realize what those who undertake the education of Indian youth have before them. The long, unkempt hair hanging around the neck, the stolid faces, old before their time, and giving no hint of the sprightly hope and the aspiration that should animate healthy, cheerful youth, are the features that first impress the beholder, who seems to be looking upon something near of kin to wild animals, rather than creatures in "the image and likeness" of the Divine. The sight is most unpossessing, and the query must force itself upon our consideration, Can these barbarous representatives of the human family ever be brought under the civilizing forces that are doing so much for other children of the Indian race? Any one who has seen Indian children in the wigwam home knows that their life at the Fort is not altogether responsible for the aimless, hopeless expression on the countenances of these children. Centuries upon centuries of human existence in its most primitive form have undoubtedly left the stamp and impress upon them of all that is implied in the term uncivilized. In the freedom of the forest or the prairie the child devoid of every thought of culture finds little to make life desirable, and his youth has no incentive that would encourage the development of his better impulses.

So these boys and girls from Fort Marion are typical of their race, the only advance being in that they wear clothing instead of leggings and the blankets.

Four months later these same Apache boys and girls are brought together, and the lens of the photographer is again turned upon them. And what a change! Was anything ever more surprising! One third of one year only, and here they stand before us, bright, animated, hopeful, with a purpose in their cheerful countenances, and a good measure of intelligent appreciation of themselves and of the value of living: not a dull, sullen, or morbid face among them! They are neat and tidy in dress, and display a certain amount of individuality in the arrangement of the well combed hair, and in the pose of the body, the boys erect and manly, and the girls modest and self-possessed.

Truly, Captain Pratt and his assistants must have

found the secrets of the magician of old, to work this marvel in so short a time. No one that witnesses such triumphs over ignorance and savagery can doubt the transforming influences of civilization and knowledge, rightly directed, or despair of the ultimate uplifting of the whole human family through the same divinely appointed agencies. "Knowledge is power," is an axiom that holds good wherever the knowledge sought is for the development of the best and truest elements in human character.

L. J. R.

Weary deserts we may tread,
 A dreary labyrinth may thread,
 Through dark ways underground be led;
 Yet if we will our Guide obey,
 The dreariest path, the darkest way,
 Shall issue out in heavenly day.

It is not the situation which makes the man, but the man who makes the situation. The slave may be a freeman. The monarch may be a slave. Nations are noble or ignoble as we make them.—Selected.

From the Bucks County Intelligencer.

THE ENGLISH SPARROW.

THE Department of Agriculture, at Washington, has been engaged for years in gathering up facts bearing upon the economic value of our birds. Hundreds of observers, scattered all over the country, have actively aided in the work. Thousands of bird stomachs have been collected and forwarded for examination. The results as published will possess great practical value. Some time ago a letter of inquiry was addressed to the Department, asking for information about the English sparrow. It is well known that popular opinion is strongly against the bird, and it was desired that the impartial verdict of the Department, based upon extensive data, might be obtained. Attention was directed to the fact that the sparrow still has some friends, even among practical tillers of the soil, and as an instance of this fact reference was made to so good an observer as Peter Henderson, the well known seedsman and gardener, who, in his book, "Gardening for Profit," second edition, page 103, mentions the foreign sparrow favorably.

The following authoritative and unconditional condemnation of the English sparrow was received in reply.

U. S. DEPARTMENT OF AGRICULTURE.

Dept. of Economic Ornithology and Mammalogy }
 WASHINGTON, D. C., March 16, 1887. }

S. EDWARD PASCHALL.—*Bucks County Intelligencer, Doylestown, Pa.*—DEAR SIR: In reply to your favor of the 10th inst., asking for information in regard to the food habits of the English sparrow, I would say that the very large amount of material that we have at hand, consisting of reports from more than twenty-five hundred observers, in all parts of the country, enables us to say emphatically and without qualification that the bird is far more injurious than beneficial to our agricultural interests, and ought unquestionably to be destroyed. There is scarcely a fruit or vegetable that does not at some time of the year suffer from its depredations, and it is especially destructive to

small fruits, grapes, apples, green corn, and grain of every kind. *It assists in the destruction of our shade trees by driving away the native birds which would help to keep the insects in check. It defiles and disfigures buildings, vines, shrubs, and trees by its nests, and not unfrequently ornamental vines on churches and other buildings are killed by the chemical action of its excrement.*

The only benefit it is positively known to confer is in the destruction of injurious insects; but even of these it destroys comparatively few, and those mainly in the spring for feeding its young. The insects eaten, moreover, are those which would be most readily eaten by the native birds which have been driven away; for it absolutely refuses to touch hairy caterpillars, ignoring even those which the oriole and cuckoo devour greedily. Well authenticated instances like that cited by Peter Henderson, where the sparrow has materially aided the farmer or gardener, are extremely rare; perhaps five or six such have been sent us among hundreds of instances where the sparrow has assisted the insects in destroying the crops.

We shall try to send you within a week or two advance sheets on this subject from our annual report. A special "bulletin" on the English sparrow will also be issued by the department, probably within a couple of months. Respectfully,

WALTER B. BARROWS,
Assistant Ornithologist.

Here is another communication on the subject of the English sparrow, and it contains a very useful hint. This plan of outwitting the little foreigner, in the interest of a valued native bird, was practiced years ago to our knowledge. The fact that the same plan has been successfully practised elsewhere only goes to prove that necessity is the mother of invention, and that great minds run in the same channels. The letter from Germantown is as follows:

The English sparrow has been accused of driving away our native birds. I have known it to pull to pieces a blue bird's nest and destroy its eggs; but for the past five or six years I have succeeded by a very simple contrivance in preventing it from disturbing the little house-wren.

By experimenting during a battle between the sparrows and wrens, which latter had built a nest under the eaves of a porch, in a box, which either a sparrow or a blue bird could enter, I found that by reducing the size of the entrance to one inch in diameter (the opening must be circular), the wren could easily pass in or out, but the sparrow could not force any more than its head through the opening. The wrens seemed to be quickly aware of the same fact, for as soon as the male discovered that his mate and the eggs were safe, he fairly drowned the chatter of the sparrows with his own melody; and, daily growing bolder, he finally drove them from the neighborhood of the box.

Every year since the same pair of wrens, or possibly others, have found a safe home in that box, and have raised one or two sets of young each summer.

The front of the box should be made of a thin piece of hard wood. The top of a cigar box will answer very well, and the box should be of such dimensions that the nest can be made some distance from the opening. All the old nest should be annually removed after the birds have left with the last brood.

Germantown, Pa.

S.

We hope that the Department of Agriculture, in its forthcoming bulletin on the English sparrow, will take some pains to inform farmers *what sparrows not to shoot*. Our domestic sparrows, to the best of our knowledge, are in every way desirable, yet they often

feed with or near the English sparrows, and we know of intelligent farmers who do not closely discriminate between the foreign and the indigenous birds. Of course the bulletin will describe the former, and we hope it will also take pains to caution against the destruction of the latter, and at the same time give some hints that will aid in the popular identification of the more common American sparrows. It is a dangerous and unwise thing to give a boy a gun with the simple instruction to "shoot sparrows."

FIRST-DAY SCHOOLS IN GENESEE YEARLY MEETING.

SO many of our F. D. Schools in the country are closed in the winter or carried on in a modified form, that this season of the year, when the bluebird and the robins are returning, and all nature is springing into newness of life, seems the most natural and most convenient time to open anew with reinvigorated strength and hopes our several schools. There are so many of our meetings where schools do not exist, and knowing by a degree of experience the benefits to be derived from them, that we would be pleased to know of a large increase in their number throughout our Society, and especially in Genesee Yearly Meeting. "Oh, our meeting is so small we could not keep up a school," is often the excuse for not starting one. That should be a great incentive to make the effort. Remember, some of our smallest meetings have very successful schools. And if your meeting is ever to become larger the First-day School, believe, will be one of the main factors towards its growth.

Arkona has set the good example. The writer of this was requested to go and help organize a school there on 3d mo. 20th. The day was bright and spring like, inviting even the aged and invalid out, and the little meeting house was almost full. A school full of promise was organized.—S. P. Zavitz in *Young Friends' Review*.

THE HUMMING-BIRD'S NEST.

COZILY seated in the very tiniest little nest, so soft and elastic that even her delicate plumage is unruffled by contact with its moss-covered sides, we find our humming-bird. High on the gnarled and twisted branch of a dogwood she has built this fairy home, and therein, with the overhanging leaves for a canopy, the little sylph is brooding. How shall I describe the cunning little structure? A few weeks ago the building was commenced, but on such a small scale that the foundation was laid ere the site was discovered by us. Soft puffs from the blossoms of oak and chestnut, bits of the softest brown fungus, and scraps of gray mosses that grow in secret places known only to these little fairies, were worked into the walls, and gradually the little cup-like house approached completion. Little flakes of lichen and bark, veritable diminutive clapboards, were next added, and the task was finished. There it rests, its mossy covering harmonizing so well with the tree bark as to conceal it from all but the closest observer; and often, though knowing its location so well, I have missed it for an

instant so cunningly is it placed. A dead twig projects from the branch a few inches to one side, and here the little wood sprites frequently perch. There is the male now, his ruby throat all ablaze as a sun-beam covers him for an instant with gold.

And now, as he snuggles close beside his mate, he is evidently telling her where her breakfast is waiting, in the trumpet-flower he tapped for her last night, and which is half filled with nectar this morning, accumulated drop by drop during the cool hours of darkness. Like a flash she is off, and he takes her place to keep the chill from the tiny eggs. These frail little creatures have gradually become accustomed to my presence. At first they were nervous, and would cease work, while one or the other would dart down to within five or six feet of me, and there, poised on its whirring wings, closely inspect the intruder, uttering the while sundry peeps and curious little cries. Now that they are convinced that no harm is intended, they do not even leave the nest at my approach. What a dream-life is theirs!—gliding in zigzag lines over the flower beds, now suspended almost motionless over a lily-bloom, now racing with the bumble-bee for a honeyed prize, or dashing at the sparrows and robins, and speedily patting them to flight with the fury of their onset. What they do or where they go when it storms I do not know; but at the first returning gleam of sunshine they are back again with the rapidity of thought, sipping the rain-drops from the flowers. And when bedtime comes, what wonderful stories of the sunlight the little things must tell each other, as, cuddling close up there in the dark, they listen to the croon! croon! croon! of the insects, and watch the fireflies guiding the moths among the trees by the light of their torches!—*Forest and Stream.*

EARLY TEMPERANCE LAWS IN ENGLAND.

The most stringent laws we have had passed were those of James I., which may almost be called the first piece of temperance legislation; for, though the Act of Edward VI. gave power to the Justices to suppress unnecessary tippling houses, it was chiefly directed against using unlawful games, and bound the licensed victualers to keep good order in their houses. The act in the first year of James was intended to restrain the inordinate haunting and tippling in inns and ale-houses; it declares "the true use of ale-houses" to be for the relief of wayfarers, and not for the "entertainment of lewde and idle people." There was to be a penalty of 10s. for permitting "unlawful drinking," and all drinking was unlawful except by bona fide travellers, by the guests of travellers, and by artisans and laborers during their dinner hour. The public house was only to be open to residents in the locality for one hour in the day for the consumption of liquor on the premises. This act was made perpetual, with some modifications intended to render conviction more easy, in the last Parliament of James. In the first of Charles the penalties were somewhat relaxed; but the law could not be enforced, and, under these stringent laws, drunkenness increased apace. It had reached an extraordinary pitch in 1659, when a French Protestant wrote from London: "There is

within this city and in all the towns of England which I have passed through so prodigious a number of houses where they sell a certain drink called ale, that I think a good half of the inhabitants may be denominated ale house keepers. . . . But, what is most deplorable, where gentlemen sit and spend much of their time drinking a muddy kind of beverage, and tobacco, which has universally besotted the nation, and at which I hear they have consumed many noble estates. . . . And that nothing may be wanting to the height of luxury and impiety of this abomination, they have translated the organs out of the churches to set them up in taverns, chanting their dithyrambs and bestial bacchanalias to the tune of those instruments which were wont to assist them in the celebration of God's praises, and regulate the voices of the worst singers in the world, which are the English in their churches at present."—*The Contemporary Review.*

MISSING GIRLS.

THE case of the unknown woman who was brutally murdered at Rahway, New Jersey, has brought into lurid prominence the sad and startling fact that hundreds of about the same age are missing from their homes. It is stated, says the *Providence Evening Telegram*, of Rhode Island, that no fewer than two hundred "mysterious disappearances" have been brought to light by this grim episode, and that enough of these remain unaccounted for to fill a whole volume of tragedies. The same journal adds: "It gives one a painfully vivid idea of the vastness of the volume of crime and misery that must be constantly present beneath the surface of society to see such swarms of searchers for missing ones come forward whenever an unknown corpse is found. For every such body found and identified there appear to be hundreds of missing who cannot be found. They may be living and they may be dead, but in either case they are lost to the circles which have known them. Each missing one must leave some heart aches behind, some circle, whether large or small, to mourn its waywardness. Of all the numerous identifications of the murdered woman at Rahway, not one seems to have any authenticity. The woman is really as unknown now as when found twelve days ago. In the midst of a populous community a woman has been most brutally murdered, and both victim and assassin are as completely unknown as if they had fallen from the sky. The only discovery resulting from the tragedy is the knowledge—the distressing knowledge—that it is but one of many tragedies—that hundreds of other women of somewhere near the same age and general appearance are also missing. They are either victims, like this one, or they are wanderers and outcasts, hiding from their friends."

It is very true that morality is inseparable from the gospel, but it is equally true that it is not the gospel itself. They should be distinguished but not divided. We have no reason to expect Christ's presence but where his gospel is.—*Selected.*

EDUCATING CHINESE YOUTH.

AT the recent meeting in Washington of the Department of Superintendence, as it is called, of the National Educational Association, some important subjects were discussed. Among them was that of "Co-education of the Races." It was introduced by State Superintendent Young, of Nevada, in a long and carefully prepared essay. He described the various race elements in this country, but gave special attention to the problem of the education of races on the Pacific Coast. He spoke of the Chinese as living in moral and material filth. "Their quarters are all alike in their filthiness; their minds are run in a narrow mold; they have no social sympathy, no local or national pride." Altogether he gave a very discouraging view of them, but held that the Chinese youth should be educated. The California courts have decided that Chinese youth born in this country have the same rights as the youth of the most privileged classes, and the school directors of San Francisco have, in conformity with this decision, rented a building where by themselves the Chinese youth may attend school. "Of the 1,000 of these youth," said Mr. Young, "in that city a few weeks since, I found in my visit to this school but twenty-one pupils. The latest official returns from the office of the superintendent of public instruction give but twenty-five as the number of Chinese youth in the public schools of the whole State. Although Oregon has a Chinese population of 10,000, Superintendent McElroy says he has never seen a Chinese child in school, nor has he ever heard of one being in a school under his supervision. At present there is not one Chinese child in the public schools of either Arizona or Nevada. Including those in the schools of the various missionary societies, I think there is not an enrollment of five per cent. of the whole number of Chinese youth of school age." Mr. Young expressed himself in strong terms against the idea of educating white and yellow children together. He said:

"The theorist may theorize, the moralist may moralize, but the matter-of-fact American will not become the associate of the Chinese serf. If the latter be a stench in the nostrils of our civilization, much more fatal is his companionship with the Caucasian child, whose character should be permitted to develop in none other than an atmosphere of high moral influences." He further said that the education suitable to the American youth would be of no value whatever to the Chinese.—*Exchange*.

CURRENT EVENTS.

ADVICES from Honolulu, received by steamer at San Francisco, state that a political federation has been ratified between the Samoan Islands and the Sandwich Islands.

THE Governor of Colorado has issued a quarantine proclamation against cattle from Illinois, Kentucky, Maryland, West Virginia, Delaware, New Jersey, New York, Massachusetts, Rhode Island, Connecticut, Missouri, Kansas, Pennsylvania and the District of Columbia. Cattle from the above States cannot be brought into Colorado until they have been examined by the State veterinary surgeon. If after being inspected they receive a clean bill of health, they will be allowed to enter.

THE "worst snow-storm" of the year prevailed on the 18th, at Lock Haven, Penna., snow falling to the depth of ten inches. A similar storm occurred there in April, 1854. Snow fell at Wilkesbarre to the depth of one foot on a level. Nothing like it for a spring storm has been seen in the Wyoming Valley since April 21, 1857, when snow fell to the depth of over two feet. Nearly three inches of snow fell in Westchester county, New York. There was sleighing on some of the roads.

THE British Government has ordered the customs officials to observe a strict watch over all the ships arriving from American or European ports, with a view to prevent the landing of dynamiters.

A TELEGRAM from Washington says that, owing to the prevalence of cholera in Chili, all ports north, as far as Panama, have quarantined against the arrival of any vessels, merchandise or mails, from Chilean ports. In consequence the mail from Chili has been forwarded via the Straits of Magellan, Rio de Janeiro and New York, thus making the circuit of the continent. Recently, upon the arrival of some Chilean mail matter at New York for Ecuador, it was forwarded to Guayaquil via Panama, where it was refused and returned to New York. Superintendent Bell, of the Foreign Mail Office, on being informed of these facts, had the mails returned to Chili, where, upon its arrival, it will have circumnavigated the South American continent nearly twice, a distance of 23,846 miles.

NEWS AND OTHER GLEANINGS.

—The Freshmen and Sophomores of Cornell University have by vote decided to have no wine at their respective class banquets.

—Stations for the study of zoölogy seem to be increasing in favor among naturalists. The first of these stations in a tropical land has just been founded at Batavia, Java, by Dr. Snitter. Means for establishing three tables, and for purchasing a boat, have been provided by the Natural History Society of the Dutch Indies.

—In an article on extravagant funerals the *Catholic Standard* says: "We have known personally of several instances and have been creditably informed of many others, in which the floral decorations, the needless number of carriages, and other extravagances attending the funeral of a deceased husband and father have entirely swept away the little patrimony he had laid up, and left the widowed mother in debt. We have heard of other such instances in which immediately after such an extravagant funeral a collection had to be made by the friends and acquaintances of the widow and fatherless children of the deceased, to provide them with food."

—"The churches (during the past year) have not only held their own," says the *Independent*, "that is, supplied all losses in membership caused by death, withdrawal, expulsion, etc., which in the aggregate are very large; they have increased their lists by half a million. Our table foots up less than half a million, but it only includes the leading denominations."

—The *Sunday School Times* condemn "faith healing" in this wise: "The faith in God which prompts one to use all appointed means for the healing of disease, in prayerful and trustful reliance on God to make those means effective, is a faith which has the fullest sanction of the Scriptures. There is not so much of this faith now evident in the Christian Church as there ought to be. Medicine cannot cure disease, nor can physicians. Only God has power in this direction. But the appointed means must not be neglected."

--The fiftieth anniversary of the introduction of railways into France will be celebrated by the Grand International Jubilee Exhibition, to be held in Paris this year, under the patronage of the Ministry. Every description of railway plant will be represented, including the most recent improvements, which will illustrate, by comparison with obsolete material, the railway progress made in different countries. The grounds upon which the exhibition will be held form part of the Bois de Vincennes.

--The spring of 1887 is marked by an extraordinary emigration of Europeans to the United States. Germans, Austrians, Hungarians, Scandinavians and Italians are deserting their native lands by thousands. But the Irish are coming in greater crowds than any others. On the 13th of this month no less than three thousand embarked from Queenstown, and that city is over crowded with those awaiting passage. The hotels and lodging-houses are so filled that many families are encamped in the streets, while three thousand more are expected to arrive and embark on the steamer of the 16th inst. At Liverpool there is a similar pressure of emigrants, Irish, English, Scotch and Continental, and the number arriving in American ports during the month of April will probably exceed that of any month ever known. --*Evo. Bulletin.*

--A newspaper says: "Several weeks ago we spoke of the growing demand for 'dark rooms' in hotels, and mentioned the names of one or two enterprising houses which had already taken the lead in this particular." This seems a curious development of public taste, until it is observed that the authority for the news is the *Photographic Times* and the reference is to the necessary accommodations for tourist photographers.

--A curious anthropological discovery is announced from Spain by Prof. Miguel Marazta. In the valley of Rebas, at the end of the eastern Pyrenees, there exists a somewhat numerous group of people, called Nanos, or dwarfs, by the other inhabitants. They are less than four feet tall, are quite well built, with small hands and feet, and are given an exaggerated appearance of robustness by broad hips and shoulders. All have red hair. The face is as broad as long, with high cheek bones, strongly developed jaws, and flat nose. The eyes are somewhat oblique, like those of Tartars and Chinese. A few straggling hairs take the place of a beard. The skin is pale and flabby.

NOTICES.

Western First-day School Union will be held on Sunday, Fourth month 30, at New Garden meeting-house, convening at 10 A. M.

All interested are cordially invited.

E. T. SAWYER, Clerk.
L. B. WATSON.

* * * The Annual Meeting of Friends' Boarding House Association will be held in Friends' Parlor, 1529 Race street, on Fourth-day, Fourth month 27, at 4 P. M.

The attendance of Friends generally is solicited. Annual report and election of officers.

EDMUND WEBSTER, Clerk.

* * * A meeting of the Yearly Meeting's Committee on Education Among the Colored People of the South will be held in the Yearly Meeting room, in the meeting-house at 15th and Race street, on Seventh-day, 29th instant at 1.30 o'clock. A full attendance is desired.

AMOS HILLBORN, Clerk.
GEORGE L. MAHER.

[The members of the Committee are also invited, as far as possible, to attend the meeting in the morning of the same day, at 10 o'clock, of the Association for the Promotion of Education among the Colored People of the South, the nature of the two bodies being necessarily associated only once.]

* * * A meeting of the "Association of Friends for the Promotion of Education Among the Colored People of the South" will be held at 15th and Race streets, Philadelphia, on Seventh-day, Fourth month 23d, at 10.30 o'clock. The attendance of all interested in the work is earnestly requested.

HOWARD M. JENKINS, Chairman.
SARAH J. ABB, Secretary.

* * * Bucks First-day School Union will be held at Penn's Manor meeting-house, on Seventh day, Fourth month 23d, at 10.30 o'clock. All interested are invited to attend.

OLIVER HOLCOMB, Clerk.
M. ELLIE LONGSHORE,)

* * * Quarterly meetings will occur in Fourth month, as follows:

23, Westbury, Brooklyn, N. Y.
26, Concord, Wilmington, Del.
27, Purchase, Amawalk, N. Y.
30, Scipio, Scipio, N. Y.

PUBLISHERS' NOTICES.

* * * Our supply of copies of First month 2d, 1887, is exhausted. We should be glad to receive a few of that issue from those of our subscribers who do not need them for binding.

* * * We particularly ask that when money is forwarded to *cover* subscriptions, care be taken to give us the name of the person to whom the paper is *not* being sent. Sometimes, a friend of this, the named another member of the same family, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

* * * The Index and Title-Page for last year is ready for those who wish to have it, and will be forwarded to each reader whenever asked for, *sent postal card with name and address.*

* * * It should be explicitly understood that the editors do not accept any responsibility for the views of correspondents and contributors who sign their articles. The signature--whether by a full name, initials, or other characters--must be the voucher for an independent expression.

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FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER, 1
Vol. XLIV, No. 12, 1

PHILADELPHIA, FOURTH MONTH 30, 1887.

JOURNAL,
[Vol. XV, No. 23]

IMMORTALITY.

THE fool asks, "With what flesh? in joy or pain?"

Helped or unhelped? and lonely, or again

Surrounded by our earthly friends?"

I know not, and I glory that I do

Not know, that for Eternity's great ends

God counted me as worthy of such trust,

That I need not be told.

Believing, thus, I joy although I lie in dust,

I joy, not that I ask or choose,

But simply that I *am* I.

I love and fear not, and I cannot lose

One instant, this great certainty of peace,

Long as God ceases not, I cannot cease;

I *MUST* *ARRIVE*.

Helen Hunt Jackson

For Friends' Intelligencer and Journal

HISTORICAL SKETCH OF FRIENDS' MEET- ING IN WASHINGTON, D. C.

WHEN the removal of the seat of the National Government from Philadelphia to the new capital took place, in the year 1800, the archives and valuables of the Government were not more than a wagon load, and perhaps another wagon or two carried all the civil officers. The public buildings were not ready, and the wife of President John Adams wrote back to her friends that there was a great room occupying the entire east end of the Executive Mansion, to which she had given the name of "East Room." This was floored, but not plastered. She said it reminded her of a great brick barn which she had somewhere seen, and she had found out what a President's Mansion is good for, "and that is, to hang out your washing, on lines stretched from end to end, on spikes driven in the window frames by the sturdy African laundress, with the axe from the woodpile."

With the Government came to this new city of the plains several members of the Society of Friends, whose son felt the loss of that Christian fellowship which binds together the Father's people. There were meetings at Baltimore, Gunpowder, Indian Spring, and Sandy Spring in Maryland, and also at Alexandria and other places south of the Potomac.

Other Friends moved to the capital from Maryland and elsewhere, when Indian Spring Monthly Meeting, in Anne Arundel County, Maryland, sent a committee to visit Washington Friends, and assist them in forming a meeting. After several visits this

committee recommended that the monthly meeting established at Washington an indulged meeting. This was speedily approved by Baltimore Quarterly Meeting, and shortly thereafter they established a preparative meeting. This took place in 1803.

Then, feeling the want of a meeting house, they purchased of Thomas Monroe, a large owner of land, an eligible lot, for the sum of two hundred dollars. They then commenced taking subscriptions for the building, and when they had raised a thousand dollars the Friends of Baltimore added eight hundred dollars. The house was finished and occupied in 1808, three years after the building of the yearly meeting-house on Lombard Street, Baltimore. This property is located in a part of the city which then was not improved, equidistant from the eastern portion of the city and Georgetown, and convenient to those residing in the country. It is now in the best improved part of the city, four squares northwest of the President's Mansion. The grounds, with the new buildings, are thought to be worth thirty thousand dollars.

From the first the meeting grew, though there was no vocal ministry until Samuel Hutchinson, a minister from Ireland, emigrated to America and settled here, also Hannah Hosier from New England.

In the year 1815 Washington Friends requested to be joined to Alexandria Monthly Meeting, a branch of Fairfax Quarterly Meeting in Virginia. In 1817 this change was effected, and it is the only meeting that quarterly meeting has north of the Potomac. For a number of years the quarterly meeting gave much care and made many visits, through a committee, to Washington and Alexandria, but as a local meeting the latter has gone down, in the absence of Friends to attend it, and only the monthly meeting is held there four times a year, or when a meeting is appointed in the excellent brick meeting-house which Friends own in that city.

At the time of this movement of Washington Preparative Meeting to Alexandria there were forty-two members, whose names I have before me. Even after this change Friends had great difficulty in attending the monthly meeting, especially in winter, when the Potomac was frozen over and public conveyances were scarce, I have known ministers, elders and people to repeatedly walk the six miles in the mud, slush, or snow.

Samuel Hutchinson was an elderly Friend, and his ministry was not of long duration, so for years no

voice or sound was heard until about the time of the great division in the Society, so fully and correctly described in Janney's "History of Friends," took place, when that remarkable man Thomas Wetherald, had come with his family from England and settled at Washington. Under his ministry, during the trying time of this great and last secession from the Society, Thomas Wetherald took an active part, as did Edward Stabler, the beloved minister at Alexandria, in bringing peace to the shattered church and its scattered flock. This high aim was under the enthusiasm of the Spirit, well maintained in Fairfax Quarterly Meeting by Thomas Wetherald, Edward Stabler and Samuel M. Janney.

The first named of this trio was a power in the meeting at Washington. His words of Christian doctrine, love, and cheer bound together the hearts of the members, and he filled not only his place in the meeting, but appointed meetings in many places. His simple and clear definition of the Christian religion was enforced by his native startling eloquence, and the people were aroused to see the evils of a paid ministry, and the wars, fightings, and dogmas of the churches of that day. Under his ministry some of the best people of Washington were taken into our Society. But this champion of true discipleship was called away from his work;—is gone, but is not forgotten. Disease overtook him, and he retired to the country, near York, Pa., where he closed in peace his short but useful life, as did the great pattern whom he chose to follow.

After this, Samuel Myers was exercised in the ministry, and was recommended, but moved to the West in 1833, and now for more than half a century Washington has had no local vocal ministry. Yet the meeting has never failed to be held, unless it might be called suspended during the rebuilding of the meeting-house, in 1879.

Alexandria Monthly Meeting is held in Washington four times a year, at Alexandria four times, and four times at Woodlawn, Va. (I think the time is not correctly stated in our *Friends' Almanac*, and may be ascertained by writing to Walter Walton, Accotink, Va.)

The meeting at Washington has, during its existence of eighty years, been of great value to religion, and done great service in the uplifting of humanity. The building of the excellent new house will, I hope, answer the aims of the generous contributors, in furthering the lofty interests which I have just named. One of the last efforts of the valuable life of Samuel M. Janney was in the building of this house, and his last trip from home was to attend the first meeting held therein.

An excellent school, in accordance with the principles and manners of Friends, having eighty students, is conducted here by Thomas W. Sidwell, late of Friends' High School of Baltimore, he and two of the other teachers being Friends; one of whom is Jesse H. Holmes, of Nebraska University, and more recently of Johns Hopkins University.

While the public schools of Washington are as good and well conducted as any to be found, this school flourishes in their midst, and satisfactorily re-

pays the workers in it, such is the desire for a Friends' school. In accordance with what now seems to be the custom of Friends, it is a mixed school, one-fourth being girls and three-fourths boys. I believe, however, that no one of the scholars of this school is a member of the Society of Friends. (Am I right?)

The influence of Friends in Washington, united with kindred spirits from other localities, has been effectual for good. They were never backward in laying the claims of philanthropy and justice before the law-makers of the nation, and a willing ear was given. Many proofs of their kindness to Friends might be given, if time and space would allow. I will only call to remembrance the remarkable sermon of Rachel Barker in the Hall of the House of Representatives, against gambling and duelling, which practices are now abandoned by all men pretending to high character. I will also allude in the briefest possible manner to the quiet influence which was brought to bear upon our good President Lincoln to induce him to take advantage of the painful situation in which he and our beloved country were placed, by the slaveholders' rebellion, to emancipate the slaves,—the grandest act that a President ever did, and the crowning glory of his life. On one occasion we called at the White House at a time of his greatest trouble. As he saw us approach the door of his office, with his face lighted up with gladness, he reached towards us his long arm and big hand, saying, "Come, I am always glad to see you. You do not come for anything, but rather to help a poor fellow in trouble."

But a volume would not exhaust this subject, and I will conclude by expressing my gratification that the march of civilization is onward. I commend to all, especially the young, who were favored not to live in that sad time of civil war and confusion, the excellent history of the time by John G. Nicolay and John Hay, now in course of first publication in the *Century Magazine*. Like the martyred Lincoln, the authors were my personal friends. They were his secretaries, were with him all through the war, and held up his hands till the conspirator's bullet put out one of the greatest lights of the world:

Friends of the Seven Yearly Meetings, uphold your standard! Maintain the grand doctrines and testimonies of your Society! Plant your feet firmly on the eternal rock, and remember the little meeting at Washington under the shadow of the Capitol, the Temple of Liberty.

Friends of Washington, if the spoken word shall never again fall upon your ear, you can bow down your hearts in humble thanksgiving and praise and your souls may exclaim with the inspired poet,

"Nearer, my God, to Thee."

HENRY JANNEY.

Baltimore, Fourth month 14, 1887.

OUR DUTY TO OTHERS.¹

TO be ever considerate and thoughtful of what is due to those about us, and with whom we in any way come in contact, is the highest evidence of true cul-

¹An Essay read at the Conference, after meeting, at 15th and Race streets, Philadelphia, Fourth month 17th, 1887.

ture and gentility. Organized communities provide in the way of laws and punishments safeguards against the grosser forms of encroachment by men upon each other's rights. And in the almost universal propensity to *hit back*, there is a further persuasive influence constantly operating to keep us from treading upon each other. But the perfection of human character is to not only not need these extraneous aids to uprightness, but to go much beyond them by the voluntary observance of all that the highest and most refined sense of duty and propriety can prompt in our conduct toward our fellow beings in all the relations of life. With this plain deduction of reason the principles of Friends have ever been in accord. The importance of the inward monitor and its all-sufficiency as a guide to right conduct in the relations of men with each other is one of the fundamental principles to which Friends have ever adhered.

The Discipline of our Society does not presuppose the existence among the members of the degree of perfection before indicated as the highest standard, but all its provisions tend as they should in that direction. Under the appropriate head of "Conduct and Conversation," we find the following:

"It is the earnest concern of this meeting that in all our dealings and transactions among men, strict justice may be observed; and that no motives of pecuniary interest may induce any of our members to impose on each other, or on their neighbors; and it is desired that monthly meetings may be careful to extend suitable admonition against a spirit of covetousness, and against every appearance of deviation from strict justice in any of our members."

So far as concerns the ordinary business intercourse of men with one another it would be difficult to find language to define a higher standard than is thus enunciated as the moral standard of Friends. But this is not all: Under the head of "Arbitrations," provision is made for settlement in the most amicable way possible of all such differences as for lack of sufficient moral development members are not able to settle between themselves. And under the head of "Law" there is the following: "And it is the sense of this Meeting that if any member thereof, disregarding the gospel order prescribed by our discipline, shall arrest or sue at law another member, (not being under such a necessity so to do as may satisfy the overseers or other solid and judicious Friends of the meeting to which the latter belongs), he or she in so doing, doth depart from the peaceable principles we make profession of; and if on being treated with by the monthly meeting to which they belong, they cannot be prevailed with to withdraw the suit and pay the costs thereof, they should be disowned."

It is thus seen that the idea of the guidance of the inner light has not been with Friends a mere theory, but that they have ever insisted on the most sternly practical righteousness in all the dealings of their members, not only with each other, but with their neighbors of whatever persuasion. And that this peculiarity of Friends is appreciated beyond mere theories of religion, is shown by the deservedly high character accorded them by the world in general.

But the purpose of this essay is to treat of the duty each one of us owes to all other persons with whom we have anything to do, independent of all laws, rules, and regulations external to ourselves. There are those who in their conduct toward their fellows esteem it quite enough if they keep clear of the law's punishments, and are disposed to take all the latitude that is allowed them; and there may be other members of our own or other religious societies who, and not without plausible reason, perhaps, hold themselves entirely blameless so long as they do not violate any positive rule of Discipline. It is easy to see that it is not a very high standard that thus lays aside conscience and makes laws of other people's making the criterion of right conduct. The human being, endowed with intelligence and with an internal sense of right and wrong, should be an ever-present, self-acting law unto himself superior to all other laws.

As an abstract question of right and our duty to others is to be considered without any reference to what particular duties may or may not be enjoined by any authority external to ourselves. And in this view our duty relates not only to such matters as are properly the subject of positive laws, but the amenities of life as well. We are to do whatever without special sacrifice on our own part we can do to make ourselves most agreeable to all those with whom we in any way come in contact. This would include not only the avoidance of every kind of wrong to person or property, such as laws usually provide against, but all such little affirmative acts of kindness and politeness, and the avoidance of things unpleasant, as will be prompted by an exuberance of good nature and geniality of disposition. And such a course of conduct is that which brings us the most happiness. This is a world of compensations, and as we by our conduct agreeably or disagreeably impress ourselves upon others, so will generally be their conduct toward us, and so will be the amount of pleasure or annoyance derived from the intercourse.

It will be appropriate to consider in this connection the subject of the best method of treating servants and employés. From what has been said it will be readily divined what advice on this subject is to be here expected. It is simply to do our duty toward them. And that duty consists in carefully considering how beyond the requirements of mere legal justice we can best make their condition comfortable and promote their general welfare. The one great trouble of housekeepers in general is with servants, or, as they would more properly be called, helpers. The key to this trouble is a secret that, taking the world in general, seems to be unknown to many, and but imperfectly known by still more. The secret is simply to respect their rights, to treat them as, with ourselves, children of one common Father, to make their places feel like home, and to try to elevate them. Of course there is in many cases a limit beyond which familiarity and indulgence would not be productive of good results to either side, but the proper line is readily drawn; there are few so perverse as not to be susceptible to the ameliorating influence of kind and just treatment.

The slowness with which men come of their own

accord to recognize the rights of others is well illustrated by the treatment that has from the earliest times and in all countries been accorded to women. Whatever may be said as to mental and other characteristics, all will admit that physically, and in all the attributes of mere brute force, men are stronger than women; and without any apparent compunction they have from time immemorial, used their superior strength to keep women in an inferior position. The treatment of women among any people has come to be regarded as an unflinching index of the state of their civilization. As intelligence and civilization gradually advance, and the moral and religious sentiments obtain greater sway, the condition of women improves and might by slow degrees give way to right. Among Friends the recognition from the beginning of the right of women to preach, was a long stride in advance, but even in the branch of our Society that meets here it is but some half a dozen years since women were admitted to full equality with men in the management of Society affairs. As to rights of property, men in our country as makers of the laws, have made some important concessions to women, but full equality is not yet permitted; and it is a disgrace to the civilization of the age that women themselves have to contend, so to speak, for their just political rights.

It is gratifying, however, to be able to feel that upon this subject generally a healthful degree of progress is being made; men are becoming more and more susceptible to the dictates of the law written upon the tablets of the heart.

THOS. H. SPEAKMAN.

EXPERIENCE OF INAZO OTA.

[Inazo Ota, the Japanese, whose lectures in this city, Swarthmore College and other places have been of general interest, having connected himself with Friends (O.), in Baltimore, gives in *The Interchange* of that city the following.—Eds.]

NINE persons out of ten with whom I make new acquaintance, after exhausting their questions as to the climate of my native country and how I like America, etc., are sure to catechize what church I attend; and when I tell them that I go to Friends' Meeting, it is almost sure that they echo back my answer in a peculiar tone of surprise, and with a look of good humored incredulity and very often with a suppressed smile. Then, if the interrogator is curious enough, a succession of questions follows, which, as I am fond of being cross-examined, I take pains to answer. "A Quaker Meeting? How did you get to like it? There are no Quakers in Japan. Are there?" etc., etc., are some of the questions. To answer these is to write a religious chapter of my autobiography, which, even in this memoir-writing age, it is too early for me to do. Let us call it a testimony, and as such I claim the indulgence of Friends to hear how their manner of thought and living has impressed one trained in widely different social circumstances.

In a northern island of my country, there is a little town which is well-known among the Christian circle of the land. Here, some eleven years ago, an Imperial College was founded and several American

gentlemen were engaged as instructors. By the earnest and persevering efforts of one of them, now deceased, the Bible was introduced as an appropriate work for the study of Ethics. So energetically and dexterously did this professor work that within a year a few of the students made a public profession of Christianity, and when a new class of Freshmen came in, these few worked zealously among them, the result being the harvest of some souls. The American gentlemen who thus planted the seed returned home after a year's stay, leaving his little flock with no visible guide or guard. They formed a Bible class to meet twice every Sunday, and, as there was no ordained preacher, each preached whenever he had whereof to preach. Everybody who felt like praying did so. They had no creed, except a covenant among themselves embodying just the fundamental belief of Evangelical Christianity. In the absence of any written authority, a hot discussion which was wont to moot up among young students, was generally settled by an appeal to Barnes's Notes, and when one was not convinced, a higher tribunal was found in Lange's Commentaries. Within the College walls, they had to bear the judging of officials and to accept the challenge of unbelievers. In combating with the latter, the assistance of many divines was called, Butler, Christlieb and Liddon being the principal, old Paley being not the less important. The little emphatically militant church, with less than twenty members, holding prayer-meetings and Bible studies in the College rooms of its members by turns, went on struggling but never failing. They had no music, no singing: there being no minister, there was no water baptism, no eucharist. The little church grew steadily and now numbers more than sixty members, including both sexes, but the organization is as primitive, plain, and simple as could be.

Beginning my Christian career under such circumstances, it was with much disappointment that I attended the "swell" churches of this country. I looked in vain for personal element in the congregation. The division of labor seemed to be carried even to matters of religion, so that while one party only talks another only hears and a third outside of the church only swears. In some churches, indeed, I heard many personal testimonies, but these being, in most cases, given with much demonstration, and not in quietness and confidence, they did not affect me as favorably as they ought to have done; for in our country self-possession is deemed one of the noblest virtues of manhood, and a demonstrative trait is not much admired. Then, too, the rich display of costume, so contrary to the simple garb and the sombre color of our congregation at home, was peculiarly painful to my mind. I made ample allowance for the high standard of living in this country, but even after deducting all this allowance, there still remained many things that looked mere superfluities.

I yearned for simplicity, for a place where religion is more personal, but I found none. In this dismal mood of mind I was once walking with a friend, when, as we passed a plain building, we saw several people coming out. I asked my friend what the building was. "This is a Friends' meeting-house. The

Quakers are nice people." This was not the first time I heard of Quakers. Even while I was at home I remember reading an account of William Penn signing the treaty with the Indians. An article in *Harper's Monthly* about the rise of Friends was not forgotten. From Carlyle I learned to admire George Fox. Elizabeth Fry's name was more or less familiar. The only living Friend of whom I heard, and for whom I felt and still feel highest admiration, was John Bright. These scrappy informations, in addition to the phrase "the spirit moves" which I often heard my teacher speak by way of joke, and the use of "thee" and "thou," were all the knowledge I had of the Society of Friends; and all these flashed into my mind when my friend said: "This is Friends' Meeting-house." The earliest opportunity to attend the meeting was not neglected. When I entered the Meeting-house, for the first time in my life, B. B. was preaching and after him several followed. What the first impressions of Quakerism were it is needless for me to say. That I still attend it speaks for itself. That I am not a solitary one of my race whom Friends' principles impress with peculiar force is evident from the Macedonian call that comes from the Friends in my country.

THE SCHOFIELD NORMAL AND INDUSTRIAL SCHOOL.

EDITORS INTELLIGENCER AND JOURNAL:

TO no one in the Society of Friends is the name of the Schofield School the name of a stranger. As my husband and I have recently had the pleasure of visiting the school, I feel that I must say that all the efforts made in behalf of this institution are fully justified by the results attained. We were impressed with the thrift and well ordered condition of the whole establishment. Particularly were we impressed with the industrial departments,—printing, carpentry and sewing. The hotel and church printing of Aiken is mostly done at the school, not because it is cheap, but because it is the best work of the kind to be had in the town. The description in the catalogue of Carter Hall, "a two-story frame building for girls," does not adequately convey to the mind the bright, airy, immaculately clean home we saw, presided over by Mother Glover, a dignified colored woman, eminently fitted for the place. This building, though only partly furnished, serves as a dormitory for the girls. In one room we found Mary Miller, a bright little child of fourteen years, sitting at her window mending her clothes, surrounded by many little evidences of refinement, which gave promise of true womanhood. Here also is the dining hall, where the boy and girl boarding-scholars take their meals together.

All of this is a strong, silent educator. The manners of politeness and the habits of neatness here acquired will refine the lives and beautify the homes of these children.

As the time of our yearly meetings approaches, it seems appropriate that renewed attention be given to this work. Although the school is entirely unsectarian, the whole spirit is that of the Friends, and surely it is the duty of the Society to care for this foster

child. When we think of the faithful devotion of Martha Schofield and her helpers through all the years of uncertainty and hardship, it seems but a small matter in comparison, for the Society of Friends to take the fully organized institution under its care, and insure its permanence by raising an endowment fund of not less than twenty-five thousand dollars. With such a fund to rest upon still greater efficiency would be obtained. It certainly is not right for those who have the cares of administration to be also perpetually harassed by the necessity of raising money. Those at a distance cannot do the one but they can the other. If each member of the several yearly meetings would give according to his means, the fund might be raised this Spring, and the great source of anxiety be removed from the patient shoulders which have borne it so long.

Could each one see for himself the bright, eager look on the faces of those children, see the product of their needles, types, and tools, and the moral effect of the school upon the surrounding community, he would feel that every dollar given had done its full work.

SARAH W. HALLOWELL.

West Medford, Mass., 4th mo. 23.

SCRIPTURE LESSON, No. 19.

THE CHILD MOSES.

TOPIC: PRESERVATION.

GOVERNMENT.—"The Lord preserveth all them that love Him." Ps. 145: 20.

Read Exodus 2: 1-19, Revised Version

TIME.—1571 B. C., the date of the birth of Moses.

Places.—The Land of Goshen, in Egypt.

Zaan, north from Goshen, on one of the branches of the Nile. It is thought by some that Rameses II. enlarged it and gave it his own name. It was one of the capitals of Egypt and is known in Greek as Tanis, and in Arabic as San.

Rulers. The best authority on this subject places the events of this lesson in the reign of Rameses II. the great Sesostris of the Greeks.

Our last lesson gave a sad recital of the oppression of the Israelites under the rule of the new king of Egypt, who "knew not Joseph." It was the practice of the Egyptian kings to employ their criminals and captives taken in war, in building. Among the paintings of Thebes, one on the tomb of an officer of the court of Thomes III., about 1400 B. C., represents the enforced labor of brick-making of captives who are distinguished from natives by the color in which they are drawn. Watching over the laborers are "taskmasters," who, armed with sticks are receiving the "tale of bricks" and urging on the work. The process of digging out the clay, of moulding, and of arranging, are all duly represented; and, though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree. [H. W. PHILLIPS.]

A recent traveler gives the following incident of his stay in Alexandria, Egypt: "We passed a public building in course of erection. A great number of women and children of both sexes were carrying away the earth excavated from the foundation. Some laborers had loosened the soil and the poor

creatures then scraped it with their hands into circular baskets, which they bore away on their backs. Several taskmasters, who have not ceased out of Egypt, stood at intervals holding a scourge of cords, which was not spared if any of the people as they passed by, crouching under their burdens, seemed to slacken in their work. They had all been pressed into the service of the Pasha's offices and were receiving a miserable pittance for pay.

The effort of the king to crush the Children of Israel by the hard service he enforced upon them having failed, he determined upon the destruction of all the male children at birth. Among all ancient nations the exposure of infants to death was no offense. The child's life was entirely dependent upon the will of its parents or of the rulers.

In this darkest hour, when the home of the Israelite was invaded by spies and informers and there seemed no ray of hope left, the child Moses is born. His parents are descendants of Levi, one of the older sons of Jacob, and their names are given. Amram, the father, could hardly have been the same as is mentioned in Gen. 46: 11, but belonged to a later generation most probably. The mother's name Jochebed, signifying *the glory of Jehovah*, is one clear instance of the usage of the sacred name before the Exodus. (Cook). And this name gives a hint of the worship of the Divine being as still observed by the Israelites.

The birth place of Moses is believed to have been near the royal city of Zoan.

In a few lines our lesson gives the story, and the precautions of his mother to prevent discovery, while her heart and brain were devising means for his preservation. *The daughter of Pharaoh*, Osburn finds, from the monuments, to have been Queen Thonoris, who was a princess under her father, Rameses II., and a regent over the Delta of the Nile, with authority sufficient to permit the saving of the child, notwithstanding the king's decree. The Egyptian princesses held a very high and almost independent position under the ancient dynasties and had separate households, with numerous officials, especially was this the case with the daughters of the first sovereigns of the 18th dynasty.

In the Egyptian, as well as the Hebrew home, the equality of woman was more nearly recognized than in any other ancient nation, and she associated in the family and in society with man very much as she does in Christian lands to-day. (Wilkinson.) Polygamy was not practised. This gives evidence that the superior culture and enlightenment of the Egyptians must have had its basis in a morality which found expression in the family circle. It is important that we recognize this fact when we approach the study of the birth and early life of the man whose name stands at the head of the list of statesmen and lawgivers of the world.

The inspiration that planned and executed the means of his preservation was of God, and the faith and courage with which his mother launched the little basket upon the waters, believing it the only way to save her child, gives Jochebed a foremost place among the chosen women of all generations.

Moses, as the adopted son of Pharaoh's daughter, was educated in all the learning of the Egyptians. We obtain the best general idea that the Bible gives of what that education was from the words of Stephen, Acts 7: 21. It included, besides grammar, history, geometry, astronomy, engineering, and medicine, the secret learning of the Egyptian priesthood. Tradition assigns the great Temple of the Sun at On, the chief university of the State, as the scene of his education. The reign of Rameses II. was a period of large intellectual activity. The great library of Thebes was erected by him. It contains 20,000 books. Over the gate was this inscription: "For the healing of the soul."

We may learn from this lesson that the Great Power who inspired the heart of the mother of Moses to work for his preservation and who touched the heart of the king's daughter and prompted her to have pity on the weeping child, works by the same instrumentality now, and makes the high-born and the lowly, through the springs of feeling common to the race, co-workers in the fulfillment of the divine purposes.

• True faith uses foresight and prudence, and having done all that reason and judgment prompt and human conditions make possible, leaves results with God.

AN EPISTLE OF 1808.

EDITED INTELLIGENCER AND JOURNAL.

LOOKING over some old family records recently I found the following Epistle, which I copy and send you.

ROBERT HATTON.

From our Yearly Meeting of Women Friends, held in Philadelphia by adjournments from the 18th of the Fourth month to the 23d of the same, inclusive, 1808.

To the Yearly Meeting of Women Friends to be held in Baltimore.

Beloved Friends: It is, we trust, in a renewed feeling of gospel fellowship that we are enabled to once more address you in this way, and acknowledge the receipt of your acceptable Epistle of Tenth month last; in the reading thereof some of our minds were afresh animated with desires to persevere in the high and holy way; and [were] again made sensible of the necessity of having our trust and dependence on Him alone "who is strength in weakness, riches in poverty, and a present help in every needful time."

Many, indeed, are the baptisms of the Lord's dedicated servants, yet let not any tenderly visited mind be discouraged, but, remember, that to those who have submitted themselves to his holy requirements, his ways are ways of pleasantness and all his paths are peace.

Under a precious feeling of that love which unites the living members of Christ's church, we are again led to address that class amongst you who are in the bloom of life, and are, as yet, halting between two opinions. May you, beloved young friends, no longer turn a deaf ear to the Heavenly call, or reject the offered mercies of the Most High, but be prevailed upon, now in your early days, to choose the Lord for your portion, and the God of Jacob for the lot of your inheritance, so you shall be favored to escape many

of those sore conflicts which are the fruits of a late or partial resignation of our own wills to the Divine will; and thus will you be enabled to become a living army, keeping your ranks in righteousness, and be instrumental in promoting the cause of truth, and insure the peace and salvation of your own souls.

This our annual meeting hath been large and measurably overshadowed by the hovering wing of Divine love, under which covering ability has been received to search out wrong things, and extend the voice of reproof and admonition to the disobedient, while counsel and encouragement have distilled as the gentle dew upon the precious plants of our Heavenly Father's right hand planting.

With the salutation of love unfeigned, we are your sisters.

Signed, on behalf of the meeting, by
CATHARINE MORRIS, Clerk at this time.

From the Herald of Peace (London).

GREAT BRITAIN AND AMERICA.

THE following address has been issued by the London Peace Society, 47 New Broad Street, E. C., to the friends of the cause in the United States:

TO THE FRIENDS OF PEACE IN THE UNITED STATES,

DEAR FRIENDS:—We have observed, with some anxiety, the difference that has arisen between your country and our own on the question of the Canadian Fisheries. Not that we entertain one moment's apprehension that this matter will lead to any serious breach of the cordial friendship which, for so many years, has happily bound the two nations in the closest ties of mutual respect and amity. But perhaps there is some danger, lest by the use of inconsiderate and irritating language on either side, the spirit of the two nations should become unduly agitated. We venture, therefore, to invoke your aid to join with us in using all the influence in your power to throw oil on the troubled waters.

We trust that ordinary diplomatic negotiations, conducted in a calm and conciliatory spirit, will suffice to secure a speedy solution of the existing difficulty. But should that fail, we can have no doubt that the great body of our Christian people, on both sides of the Atlantic, will strenuously support the reference of the points in dispute to some form of peaceful arbitration. Happily, questions of far greater gravity than that which now troubles for a moment the relations of our countries, have been so disposed of between our governments by this method of adjustment, not only to the entire contentment of these two great branches of the Anglo-Saxon race, but to the general triumph of the great cause of civilization throughout the world.

We recall, with sincere satisfaction, the emphatic declarations made by the distinguished men who have lately occupied the Presidential chair in your country—President Grant, President Hayes, and President Garfield—in favor of submitting all disputes, especially between Great Britain and the United States, to peaceful methods of settlement. We have no reason to doubt but that our own government would be equally ready to act upon the same principle. Let us, therefore, be ready, dear friends, should

the occasion arise, to bring the whole force of an enlightened and Christian public opinion to strengthen the hands of our rulers in this respect.

By communications to the press, by petitions to the Legislature, by personal influence brought to bear on political leaders, and, if necessary, by memorials to the government, much may be done to lead to a speedy and peaceful solution of the question in dispute.

JOSEPH W. PEASE, Bart., M. P., *President*.

HENRY RICHARD, M. P., *Hon. Sec.*

WILLIAM JONES, *Secretary*.

FAIR BIRD DESTROYERS.

THAT fickle, changeable, fantastic, and often nonsensical goddess, Fashion, and her fair votaries, are answerable in part for the destruction of the birds, and particularly of those adorned with brilliant plumage. Many a fair maiden or woman, tender-hearted, considerate, and sympathetic, who would be shocked by the wanton cruelty of the thoughtless boy who would kill the beautiful little humming-bird as it flits from flower to flower, is quite reconciled to the act if the dead bird can be treated by the taxidermist and added to the aviary upon the curious structure which is now worn in the place of the bonnet which adorned and protected the head of her mother and grandmothers, of different degrees, for generations. Questionable as is the taste that places a yellow-eyed screech-owl or vampirish bat upon a lady's head-gear it is a well-known fact that thousands and tens of thousands of our much-prized birds become a sacrifice to fashion in each year.

It is gratifying to learn that the Audubon Society, whose members pledge themselves to do all in their power to discourage, and, if possible, suppress the use of birds and birds' feathers as ornaments of dress, is rapidly extending its sphere of usefulness and humanity. It would be well if in every city, town, and school-district in the United States the girls and boys would organize a society or club having for its object the protection of our harmless, beautiful, and musical birds. The girls, by refraining from the use of birds, or the plumage of birds for ornament; and the boys, by ceasing to stone, shoot, or trap such birds or to rob their nests of eggs or young, and by waging a war of extermination against the sparrows, can do much towards restoring to us the birds whose absence and loss is so much to be deplored.—*American Agriculturist*.

O, Father, in whose mighty hand
The boundless years and ages lie,
Teach us the boon of life to prize,
And use the moments as they fly!

To crowd the narrow span of life
With wise designs and virtuous deeds,
So shall we wake from death's dark night,
To share the glory that succeeds.

BLESSED be Nature's recuperative forces, stored in her beauty of sky and wood and river and meadow and wayside flower!—in the very chemistry of her soil! And blessed be hard work! It is that which saves and "comforts" us.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.
SUSAN ROBERTS.

LOUISA J. ROBERTS.
RACHEL W. HILLBOEN.

LYDIA H. HALL.

PHILADELPHIA, FOURTH MONTH 30, 1887.

THE LAW OF THE SPIRIT.

"IMPERFECTION is in some sort essential to all that we know of life. Nothing that lives is, or can be, rigidly perfect. Part of it is decaying, part nascent. All things are literally better, lovelier, and more beloved for their imperfections, which have been divinely appointed that the law of the human life may be effort, and the law of human judgment mercy."—*Ruskin.*

Even so as has said the English seer "the law of human life is effort and the law of human judgment is mercy." We know well we are required to seek after perfection in our own lives while we must evermore allow liberally for human fallibility and a certain imperfection of performance. It is this perennial tolerance which makes up the vast amount of amiable benevolent effort which so adorns our earthly lives and so softens the common lot of humanity.

The Christian maxims as we have them in the Gospels recommend and enjoin pure righteousness, but just as much are mercy and love held to be essential elements of right Christian character. "Judge not" said the divine teacher, "that ye be not judged." Every one needs the forbearance and charity of fellow pilgrims of the earth, and to deserve it must practice a true benevolent charity towards others. "Any law," says Ruskin, "which we magnify and keep through pride is always the law of the letter, but that which we love and keep through humility is the law of the spirit. And the letter killeth, but the spirit giveth life."

AN unusual amount of important business is expected to come before the Yearly Meeting of Philadelphia at its approaching session, and as the experience of recent years shows the difficulty of dealing satisfactorily with so many weighty subjects in so large a body, it is to be hoped that all who participate will realize the necessity for brevity and pertinency of expression. It is against the most vital principle which Friends profess to repress a conscientious expression—to "quench the spirit,"—but it is altogether friendly to admonish all who take the time of the meeting that they be well assured in their own minds of a call to do so.

WE do not share, though we respect, the concern expressed by an esteemed correspondent elsewhere lest the discussion of the proper disposition of the bequest of John M. George should be out of order by being premature. While it is true that no official announcement has been made of the gift, it is also true that definite knowledge of it has been conveyed to Friends, and that it is desirable there should be an intelligent and broad-minded understanding of its character. The acceptance and use of the trust constitute a matter of great weight, to be dealt with not only soberly but also wisely. The discussion which the subject has had in the *INTELLIGENCER AND JOURNAL* has, we think, helped to a fuller knowledge of its nature, and we believe has been timely rather than premature.

MARRIAGES.

ZAVITZ—CORNELL.—Third month 23rd, 1887. At the residence of the bride's father, Sparta, Ontario, by Friends' ceremony, and under the care of Norwich Monthly Meeting, Jonah D. Zavitz, son of Isaac and Sarah E. Zavitz of Lobo, and Emily C. Cornell, daughter of William and the late Emeline Cornell, all members of Norwich Monthly Meeting of Friends, Canada.

WRIGHT—STAPLER.—At the residence of the bride's parents in Newtown, Bucks Co., Pa., on the 21st of Fourth month, 1887, with the approbation of Makefield Monthly Meeting of Friends, William T. Wright, son of Louisa A., and the late Mark Wright, to Emma, only daughter of John M., and Margaret P. Stapler, all of Newtown.

DEATHS.

ALLEN.—At Germantown, Pa., suddenly, Fourth month 17th, Clayton Allen, aged 72 years, 5 months, and 8 days, son of the late Enoch Allen. A member of the Monthly Meeting of Friends of Philadelphia.

BISHOP.—In Media, Fourth month 20th, Orpha Bishop, in her 84th year. Interment at Darby Friends' ground.

COMLY.—At his late residence near Fort Washington, Pa., on Seventh day, Fourth month 23d, 1887, Franklin A. Comly, aged 74 years.

CONARD.—At the residence of his sister, Maria C. Hay, near Haddonfield, N. J., on First day, Third month 20th, 1887, Nathan Conard, aged 75 years, a member of Salem Monthly Meeting, N. J.

CUTTER.—On Fourth month 15th, at his home, Coldstream, Ontario, Canada, David Cutter, son of the late Benj. and Sarah Cutter, and son-in-law of Daniel and Susan W. Zavitz, aged 54 years and 7 days. He was an esteemed member of Norwich Monthly Meeting of Friends, and Lobo particular meeting.

DORLAND.—At his home in Bennet, Lancaster county, Neb., the 22d inst., William L. Dorland, son of the late Andrew and Rebecca L. Dorland, in the 63d year of his age.

ELLIS.—Fourth month 18th, Samuel S. Ellis, of Crosswicks, N. J., in his 56th year.

GREGG.—Fourth month 20th, Sarah Gregg, a member of the Monthly Meeting of Friends of Philadelphia.

GRIFFITH.—Fourth month 22d, Isaac Griffith, aged 83 years; a member of the Monthly Meeting of Friends of Philadelphia, held at Spruce street.

HEALD.—Fourth month 21st, at the residence of Dr. P. Heald, Wilmington, Del., Sarah Ann Tyson, widow of Jacob Heald in her 86th year. A member of Wilmington Monthly Meeting.

HAWKINS.—At Lansdale, Pa., Fourth month 19th, 1887, Charles Hawkins, in his 47th year, son of Rebecca and the late William Hawkins.

JOHN.—On the evening of Fourth month 10th, 1837, of brain fever, Maud Lillian, daughter of J. L. and S. Edith John, grand-daughter of Hannah K. John, and Jesse and Lydia Heacock, aged four months.

MILLS.—At Frankford, Third month 28th, 1887, Mary K., widow of William O. Mills, and daughter of the late Joseph K. Kester, of Columbia Co., Pa., and sister of John Kester, of West Philadelphia, in her 76th year; an attendant of Frankford Meeting.

PRICE.—In Lower Merion, Pa., Fourth month 18th, 1887, Edward R. Price, in his 77th year; a member of Merion Preparative and Radnor Monthly Meeting, Pa.

WOOD.—In West Philadelphia, Second-day, Fourth month 18th, Josephine, infant daughter of Samuel and Alice E. Wood, members of the Monthly Meeting of Friends of Philadelphia.

ABBIE S. BUZY.

A word of loving tribute to the departed may also prove to be a word of loving cheerfulness to the living.

It may be truthfully said of Abbie S., wife of John Buzby, of Moorestown, N. J., who passed from works to reward, on Seventh-day, Fourth Month 9th, 1887, as Scripture says of Dorcas: "This woman was full of good works and alms-deeds which she did." Our friend was more than the dreamer of high and noble things to be done; she went forth in the love and strength of Christ and actually did them.

Whether we think of her as a helper of the needy, or as a worker for moral reforms, or as a faithful member of the Society of Friends, or as a social friend, whose counsel and encouragement have been as inspirations to many lives, or above all as a wife, and mother, in the home circle,—where she shone with the warmth and blessing of true Christian womanhood, causing even the brute creation coming within her influence to be happier by her ministries of love and cheerfulness, we sadly know, that her departure leaves a vacuum in all these spheres, that shall not soon be filled.

The departed has no need of these just words of praise. But have not we who remain behind need of them for our inspiration in the way of righteous living? Is not such a character worthy of our most serious study and imitation? And does not her Master say to us, through the parable of her unselfish, noble life as he said to the lawyer through the parable of the Good Samaritan, "Go thou and do likewise!"

FRIENDS' SCHOOL AT WASHINGTON.

EDITORS INTELLIGENCER AND JOURNAL:

HAVING been appointed a Committee by the Alexandria Monthly Meeting to represent the needs of Friends' School at Washington, D. C., to the Philadelphia Friends, we avail ourselves of your columns to state the subject briefly.

The school is an established success and is full, the accommodation being limited. It would increase if we had more room, and what we desire to ask is that some friend would advance the necessary funds for this very desirable object; say, \$2,500 to be repaid with interest at six per cent. in annual instalments of \$250.

With this sum we could provide the needed accommodation without the necessity of mortgaging our property, the monthly meeting pledging itself for the payment of the debt.

For the detailed operations and wants of the school we refer to the following report of the Principal.

EDWARD, SHOENAKER, } Committee.
THOS. W. STOWELL, }

REPORT OF FRIENDS' SELECT SCHOOL.

FRIENDS' Select School opened Ninth month 3d, 1883, with eleven pupils; by the end of the year forty-one had been enrolled. The second year brought fifty-nine; the third, sixty-six; and the fourth, this year, eighty-seven. The Board of Instruction has increased from one to three professional teachers working full time, with special teachers for French, drawing, calisthenics, etc.

The course of study now embraces the common English branches, natural science, and ancient and modern languages.

The school is supplied with chemical and physical apparatus, including laboratory for analytical work, art models, gymnastic implements; maps, ancient and modern; charts, physiological and botanical; about eight hundred text-books; a reference library of one hundred and fifty volumes. It has borne its own expenses from the first, and paid a rent of one hundred dollars both the first and second years, and three hundred and eighty dollars the third and fourth years. Baltimore Friends kindly contributed about one hundred and fifty dollars' worth of physical apparatus, and a friend in Philadelphia fifty dollars for library, about twenty-five of which has been expended.

The patrons of the school have been from all the leading religious denominations, thus allowing the leaven of Friendly principles to extend beyond the narrow bounds of the Society, and observation of those in attendance shows that while the school contains few Friends it has still fewer who do not show the effect of the Friendly atmosphere which becomes more noticeable every year. Among the patrons of national reputation might be mentioned Benj. Butterworth, Jos. D. Taylor, E. John Ellis, F. A. Johnson, representatives to Congress; Z. L. Tidball, Governor of Arizona; John Davis, Judge of Supreme Court; Robert T. Lincoln, ex-Secretary of War; and General John A. Logan.

The school, I think, will never have a more discouraging season than the one it has passed through from obscurity to prominence. It has won the confidence of the people and in so doing has grown in numbers as rapidly as limited accommodations and means would permit. The continuance of its three departments—primary, intermediate, and high school, requires an extension of the present building. Since the present plan has proven satisfactory it is earnestly hoped that the want of additional room may not necessitate a change of the plan.

Washington will soon be one of our great educational centres. Nowhere can the student enjoy greater help to the study of certain subjects. The National

Congress, library, public departments, museums, etc., are invaluable, sufficient in themselves to draw many who willingly incur the expense of coming to enjoy for a few days what residents have at all times.

Where is there a better field? Friends' schools have always been powerful agents for good, and, since a Friendly influence is needed nowhere more than here, strengthen this one which aims like others to make useful members of society by giving thorough instruction, by surrounding its students with wholesome influences, inciting them to love all things good, to be charitable to mankind, honorable in all their actions, true to themselves, and loyal to their country. It adopts as the foundation of all religious instruction: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself."

THOS. W. SIDWELL, Principal.

COMMUNICATIONS. THE GEORGE BEQUEST.

EDITORS INTELLIGENCER AND JOURNAL:

IT has been to me a matter of some surprise that this subject has been taken up by individual Friends, and that modes of procedure have been anticipated, upon the mere report that a bequest is coming to Philadelphia Yearly Meeting of Friends. Would it not be more courteous to the executors of the "George estate," more delicate in consideration of the recent demise of the testator, and in every sense more proper to wait until the Yearly Meeting shall have been officially informed that such a bequest has been made?

If I understand the discipline and usages of Friends on the subject of bequests, there is only one body that can assume any responsibility in such cases, outside of the Yearly Meeting itself—that body is the Representative Committee. That body, as its name implies, represents the Yearly Meeting, whenever the latter is not in session, and hence it would be the proper channel through which the executors referred to might communicate with the Yearly Meeting at any time when they thought it expedient to do so. Do not discipline, usage, propriety, and courtesy—including a proper respect for the memory of the deceased—all suggest that Friends should wait for the executors to make the overtures, and not manifest an avaricious or selfish disposition to appropriate the good gift?

I know it will be said that this is a matter in which all the members of Philadelphia Yearly Meeting of Friends are, or ought to be, deeply interested. It may be added that Friends are a tolerant as well as a communicative people; and that every adult member has a right to express a preference with regard to the location of a Yearly Meeting school. Admitting both of these propositions to be true, can we not afford to wait until the proper time for such expression? It will be, and in my opinion it should be, a work of great deliberation to locate, erect, arrange, and establish such an institution. Many cherished schemes must be spoiled, many individual preferences must be surrendered, much forbearance must be practiced, and much selfishness must be overcome before so great a work can be accomplished.

As the properly authorized committees come to labor in the matter, they will doubtless find that they must not suffer this bequest to become involved, or themselves to be entangled with any institution already in existence. Such a course would not only lead to inextricable confusion, but would also be likely to divert the bequest from the "use intended by the donor."

It is to be hoped that all the Friends' schools now in existence, or about to be started, may be liberally supported, and properly conducted, and that those who have labored faithfully and contributed freely toward their establishment may feel encouraged to go on in the good work which they have undertaken, and not suffer their interest to abate, nor their work to be marred by reports of a prospective yearly meeting school, which lies many years in the future.

Fourth month 19, 1887.

H. *

THE REVISION OF YEARLY MEETING DISCIPLINE.

EDITORS INTELLIGENCER AND JOURNAL:

In reading this evening the editorial in reference to a proposed revision of Discipline, by Philadelphia Yearly Meeting, although not a member of your particular body, yet feeling that we each have an interest in common with all bearing the name of Friends, and in unity with the branch represented by you, I have felt a freedom to suggest an amendment to your proposed plan of initiating the necessary proceedings for its careful consideration. This plan is embodied in the extracts of Baltimore Yearly Meeting for the years 1879 and 1880, copies of which I forward. There are in our different yearly meetings many estimable members who from various causes are prevented from attending the yearly meetings, and even if present, a very small portion of these—especially in so large a body as yours—can have the desired time to express their views. By the adoption of this plan, every member however distant, may have the opportunity of contributing to the common store.

You seem to contemplate that it may be a "lingering work," and "extend for years." I would not hold out the prospect of such protraction. The combined wisdom of the whole membership should be a sufficient guarantee against any apprehended danger that one year's consideration might mature. M.

Baltimore, Md.

[The features in the Baltimore procedure, referred to by our correspondent, appear to be these: The Yearly Meeting, 1879, received a report from a committee, (which had been considering the subject), favoring a general revision of the Discipline, and recommending "the appointment of a committee to be taken from our several quarterly meetings, and that the quarterly meetings be directed to instruct their constituent monthly meetings to forward to this committee, at as early a period as practicable, such changes, if any, as they may desire to have made." This the Yearly Meeting approved, and made the following minute: "In the adoption of the foregoing report, it is the judgment of the Yearly Meeting that no member should be denied the privilege of presenting, in writing, to the committee, his

or her views on this important subject, and of its due consideration." The Committee on Revision then appointed consisted of 73 Friends, who made their report at the Yearly Meeting of 1880, when it was considered in a joint sitting of men's and women's meetings, and the changes and amendments proposed all adopted, "with two exceptions," and the whole revision was then approved "with great unanimity and condescension." — *EDS. INTELLIGENCER AND JOURNAL.*]

AN EXTRACT FROM LONGFELLOW'S LIFE.

EDITED IN INTELLIGENCER AND JOURNAL.

IN reading the life of H. W. Longfellow I was much impressed with his letter to George W. Wells, dated December 18th, 1824. It seems to me a remarkable production for a youth not yet eighteen, and it is so much in accord with Friends' views, as I understand them, that I thought I would suggest that the extract I have made from it should find a place in the *INTELLIGENCER AND JOURNAL*. N. R.

"The study of divinity I always regard with the greatest reverence; and I should not wish to enter so beautiful a vineyard,—however great the harvest and few the laborers,—unless I thought that by my care the holy vine would flourish more, and its branches yield more fruit. Men, indeed, have thrown a veil of mystery over this beautiful subject, and have made it difficult for the wayfaring-man to walk in the light and liberty of religion; and I am confident that human systems have done much to deaden the true spirit of devotion, and to render religion merely speculative. Would it not be better for mankind if we should consider it as a cheerful and social companion, given us to go through life with us from childhood to the grave, and to make us happier here as well as hereafter?"

"I conceive that if religion is ever to benefit us, it must be incorporated with our feelings, and become in every degree identified with our happiness. And hence I love that view of Christianity which sets it in the light of a cheerful, kind-hearted friend, and which gives its thoughts a noble and a liberal turn."

NEWS OF FRIENDS.

—A friend in Preble county, Ohio, in a private letter, says: "Our First-day School has been very small through the winter, but I have felt it to be profitable. The whole school usually attend meeting and three or four very disagreeable days the meeting was composed of the school alone. As I sat with the dear children, I was reminded of the days of Fox, when the parents were in prison and the children kept up the meetings, and I queried whether we too are not in prison to the customs of the day that so completely absorb our time we cannot find leisure to attend our meetings."

THE WORK OF COLORED EDUCATION.

THE Meeting of the "Association of Friends to Promote the Education of the Colored People of the South," held on Seventh-day morning, the 23d inst., was attended by a good number of those interested

in this work, among them being our friends Robert and Hannah Haydock, of New York. The report of the Executive Committee of the Association was presented by Edward H. Magill. It appeared that the collections of funds, so far, reached \$1439.66, of which 40 persons had contributed each \$10 and upward, and 250 persons had contributed under \$10 each. There had been appropriated to the Aiken School, \$1025, and to the Mt. Pleasant School, \$500, (leaving a balance due the Treasurer). It was estimated that about \$1000 more would be needed, for the present school year, of which Aiken would require \$800, and Mt. Pleasant \$200. A very interesting report from Lydia A. Schofield, giving details of the workings of the Aiken School, was read, and Rachel W. Hillborn, who has been in the south for some time, and visited Aiken on her way north, added some facts which fell under her observation, illustrating the practical value of the instruction imparted. She particularly mentioned that it was easy to see the advancement in intelligence and correct habits shown by children whose parents had attended the school over those of parents who had not enjoyed that advantage,—showing that this work, from generation to generation, may be expected to show its good results. Reports were also read from the Mount Pleasant School, where Abby D. Munro, a very faithful and valuable teacher, has two assistants, and about one hundred scholars. This school labors under great disadvantages by being obliged to occupy temporarily a small church, the school-house having been destroyed by the cyclone of 1885.

In the afternoon, at 1.30, a meeting was held of the Yearly Meeting's Committee "to inquire into and report upon" the work of education among the Southern colored people. There was a good, though not full, attendance. The information collected by the "Association" was offered the Committee, and was read and considered, after which a sub-committee was appointed to prepare a report to the Yearly Meeting. A further meeting of the Committee, to consider the draft of this report, will be held on the first business day of Yearly Meeting, (9th of the month), at 2 o'clock.

SWARTHMORE NOTES.

—Rachel Mather and Louisa J. Roberts spoke acceptably in the meeting on First-day morning, the 17th inst. Several other Friends from Philadelphia were present, and the meeting was an impressive one.

—The Signal Service flags daily floating from the top of the college announce the "Indications" of the weather to the farmers and others, for many miles around.

—The planting of the class tree by the Sophomore class took place on the afternoon of Arbor Day, the 22d. The manifestation of hostility between the Sophomore and Freshman classes on this interesting occasion is wholly a thing of the past. The tree was never before planted on Arbor Day.

—Twenty of those on the list of new entries for next year, thus early, are members with Friends. The average age of the newly entered students is 17; there is but one under 16, and three are over 21. A

few expect to reach the Sophomore class. Most of the others thus far entered will be Freshmen.

—Rooms will be assigned to the old students for next year soon after the Yearly Meeting. The class of '88 will be much the largest ever graduated from the college.

—The Senior and Junior Engineers are entering upon their "Field Work" in earnest, with the opening spring.

—Recent additions to Friends' Historical Library include "Rusticus ad Academicos [. . .] The Rustick's Alarm to the Rabbies. [. . .] Wherein is Contained as well a General Account to All Enquirers, as a General Answer to All Opposers, of the most truly Catholike, and most truly Christ-like Christians, called Quakers, and of the true Divinity of their Doctrine. [&c.] By Samuel Fisher" London, 1660. It is said that the perusal of this work led Anthony Purver to study Hebrew and afterwards to translate the Bible. The author's signature at the close of the volume is curiously given, in a sort of monogram arrangement, reading, when translated: "S. F., A. M., Well wisher to all men."

ORTHODOX FRIENDS.

—The sessions of Philadelphia Yearly Meeting began in the meeting-house at Fourth and Arch Sts., on the 18th inst., and concluded on the 22d. In men's meeting, Joseph Walton and Joseph Scattergood were appointed clerks, and in women's meeting Hannah Evans and Margaret Lightfoot. Among the visiting Friends in attendance were Eliza Varney, of Canada; Evi Sharpless, (for sometime a missionary in Jamaica), Joel Bean, of California; Cyrus W. Harvey, of Kansas; John Pennington, of Indiana; and Benjamin Brown, of North Carolina. An epistle from a Yearly Meeting in Kansas, it was stated, had been received, and a committee was appointed to examine it, who reported that whilst they felt a warm interest and brotherly love for Friends of Kansas, the way did not open for reading the epistle owing to the peculiar condition in which Philadelphia Yearly Meeting is placed at the present time.

—*The Friend*, in its report of the Yearly Meeting, says: "The meetings for worship on the First-day of the week, in the different meeting-houses in the city were largely attended, and some of them were satisfactory, and indeed, very favored occasions; but it was distressing to those who believe in the truth of the doctrines held by our Society to hear proclaimed (not however by our own ministers) in one or more instances sentiments such as the Yearly Meeting of Philadelphia has repeatedly borne testimony against, and the tendency of which, if permitted without rebuke, would be to introduce into our borders the same confusion and divisions which have attended their promulgation in other parts. . . . The Meeting for Sufferings had printed during the year editions of the memorial of Abigail W. Hall, Youthful Piety, Memoirs of James Gough and Christopher Healy, Letters of John Thorp, the Testimony of the Society of Friends in America in 1830, and the Essay on Religious Labor adopted by the Yearly Meeting a

year ago. Of the latter, more than 17,000 copies had been distributed. In addition to these, about 3000 volumes and 2000 pamphlets had been sold or given away, and sent to various parts of our country. The acknowledgments which had been received from various places, manifest that there are many in different parts of the Society who unite with the principles laid down in the Essay on Religious Labor; although many of those who have departed from our ancient manner of worship, oppose the doctrines which condemn their practices. Two appropriations had been made during the past year out of the Charleston Estate, to aid in building or repairing meeting-houses—one of \$400 to Cane Creek Monthly Meeting, and one of \$200 to Holly Spring Monthly Meeting, both in North Carolina. In both cases, the Trustees had received assurances that the meetings held in the houses which were repaired or rebuilt were held in accordance with the former practices of Friends. A report was then read from the Committee appointed by last Yearly Meeting on the subject of certificates of removal, as sent up for consideration by Philadelphia Quarterly Meeting. This contained four regulations designed to relieve monthly meetings of some of the difficulties in which they are placed by the present disorganized condition of Society. These were separately considered, and with much unanimity adopted, there being but a slight expression of disapproval with any of them."

TURNING BACK TO THE DEAD THINGS.

A writer, signing with the initial "R." says in *Friends' Review*, (O.):

"I was much surprised by reading an article, copied from the (London) *Friend*, which says, in speaking of their Mission and First-day schools, "Are they not carried on with the same care to avoid sectarianism and to preach, *not our principles*, but Christ? It seems to me, if we are preaching Christ, we are preaching our principles; if we are not convinced that our principles, etc., are the outcome of the true religion of Jesus Christ, the religion of the New Testament, we are not Friends and should cease to call ourselves by that name. It is sad to think that now, when the attention of many in the different churches (which I know by correspondence and articles sent me), are being turned to those points in which we differ from other branches of the Christian Church and their eyes are becoming enlightened by the eye salve of truth, that so many under our name are turning again to those things which we as a people were raised up to testify against. But I believe God still has need of Quakerism, and that He will preserve unto Himself, it may be, only a few, who will yet hold to the true Spirituality of the Gospel dispensation, and in the fullness of time will cause that the 'earth shall be filled with the knowledge of the glory of God as the waters do the sea.'"

In the Pennsylvania Senate, 4th month 13th, the joint resolution submitting a Woman Suffrage Constitutional amendment was finally passed: yeas, 27; nays, 16.

THE REWARD.

WHO, looking backward from his manhood's prime,
Sees not the spectre of his misspent time,
And, through the shade
Of funeral cypress, planted thick behind,
Hears no reproachful whisper on the wind,
From his loved dead ?

Who bears no trace of Passion's evil force ?
Who shuns thy sting, O terrible Remorse ?

Who would not cast
Half of his future from him, but to win
Wakeless oblivion for the wrong and sin
Of the sealed Past ?

Alas ! the evil, which we fain would shun,
We do, and leave the wished-for good undone ;

Our strength to-day
Is but to-morrow's weakness, prone to fall ;
Poor, blind, unprofitable servants all
Are we alway.

Yet, who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,

If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellowmen ?

If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin ;
If he hath lent
Strength to the weak, and in an hour of need,
Over the suffering, mindless of his creed
Or hue, hath bent,—

He hath not lived in vain ; and, while he gives
The praise to Him in whom he moves and lives,
With thankful heart
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part.

—JOHN G. WHITTIER.

For Friends' Intelligencer and Journal.
MEMORIES OF CAPRI.

IT was but a picture, some memories,
Of a dreamer of the Capri seas.

Only a painting, but to me far more :
I saw the sailors come ashore,

And felt the sea winds blowing free,
And heard the low songs of the sea.

O dreamer by Capri's sea,
My heart and soul go out to thee ;

I reach a hand, and lo, the fears,
And doubt, and sadness of the years

Fall from me, and I stand with thee ;
O dreamer by a summer sea.

FOR PEACE AMONG MEN.

I find we're almost sure to get
The full amount of misery we earn,
We then bewail—bcwail, because we feel
Our own sharp weapons on their quick return.
Throughout the world, among the high and low,
There's great complaining of reflected woe.

Men frown, then wonder that so many scowl ;
They're rough, then sigh that other tongues are foul ;
They slander, and the slander is returned ;
They spurn, then ponder why it is they're spurned ;
They strike, and learn some blood will never yield.
Then here we have a little battle-field,
How clearly is the corollary shown—
They reap according to the seed they've sown.
When you confront the prejudicial hate,
Here is the best way to retaliate :
So live that ev'ry foe can plainly see
His hate is founded on a falsity.
When writing from the words that sting and burn,
So act that sober reason may return,
That sober reason may soon prove your friend,
And sign a peace enduring to the end.

—ELMER RUAN COATES.

THE NIGHT MIST.

All the night long the gray, embracing mist
Has held in tender arms the tired world ;
The sleepy river its soft lips have kissed,
And over hills and meadows it has curled.

Its white, cool finger it has gently placed
On weary stretches of deep, drifting sand ;
The noisy city and the far-off waste
Have felt the benediction of its hand.

The drowsy world rolls on toward the day ;
The fresh, sweet wind of morning softly blows ;
The willing mist no longer now may stay ;
With first expect'ncy of dawn it goes !

—MARGARET DELAND, in *Harper's Magazine*.

HOLMES'S VISIT TO TENNYSON.

I SAW the poet to the best advantage, under his own trees and walking over his own domain. He took delight in pointing out to me the finest and the rarest of his trees,—and there were many beauties among them. I recalled my morning's visit to Whit-tier at Oak Knoll, in Danvers, a little more than a year ago, when he led me to one of his favorites, an aspiring evergreen which shot up like a flame. I thought of the graceful American elms in front of Longfellow's house, and the sturdy English elms that stand in front of Lowell's. In this garden of Eng-land, the Isle of Wight, where everything grows with such a lavish extravagance of greenness that it seems as if it must bankrupt the soil before autumn, I felt as if weary eyes and overtaxed brains might reach their happiest haven of rest. We all remember Shenstone's epigram on the pane of a tavern window. If we find our "warmest welcome at an inn," we find our most soothing companionship in the trees among which we have lived, some of which we may ourselves have planted. We lean against them, and they never betray our trust ; they shield us from the sun and from the rain ; their spring welcome is a new birth, which never loses its freshness ; they lay their beautiful robes at our feet in autumn ; in winter they "stand and wait," emblems of patience and of truth, for they hide nothing, not even the little leaf-buds which hint to us of hope, the last element in their triple symbolism.

This digression, suggested by the remembrance of the poet under his trees, breaks my narrative, but

gives me the opportunity of paying a debt of gratitude. For I have owned many beautiful trees, and loved many more outside of my own leafy harem. Those who write verses have no special claim to be lovers of trees, but so far as one is of the poetical temperament he is like to be a tree lover. Poets have, as a rule, more than the average nervous sensibility and irritability. Trees have no nerves. They live and die without suffering, without self-questioning or self-reproach. They have the divine gift of silence. They cannot obtrude upon the solitary moments when one is to himself the most agreeable of companions. The whole vegetable world, even "the meanest flower that blows," is lovely to contemplate. What if creation had paused there, and you or I had been called upon to decide whether self-conscious life should be added in the form of the existing animal creation, and the hitherto peaceful universe should come under the rule of Nature as we now know her,

"red in tooth and claw"?

Are we not glad that the responsibility of the decision did not rest on us?

I am sorry that I did not ask Tennyson to read or repeat some of his own lines to me. Hardly any one perfectly understands a poem but the poet himself. One naturally loves his own poem as no one else can. It fits the mental mould in which it was cast, and it will not exactly fit any other. For this reason I had rather listen to a poet reading his own verses than hear the best elocutionist that ever spouted recite them. He may not have a good voice or enunciation, but he puts his heart and his inter-penetrative intelligence into every line, word, and syllable. I should have liked to hear Tennyson read such lines as

"Laborious orient ivory, sphere in sphere;"

and in spite of my good friend Matthew Arnold's *interrorem*, I should have liked to hear Macaulay read,

"And Aulus the Dictator

Smoothed Auster's raven mane,"

and other good mouthable lines, from the "Lays of Ancient Rome." Not less should I like to hear Mr. Arnold himself read the passage beginning,—

"In his cool hall with baggard eyes

The Roman noble lay."

—O. W. HOLMES in *Atlantic Monthly*,

From the Woman's Journal.

THE WOMEN'S VOTE IN KANSAS.

THE organs of the liquor interest in Kansas declare that decent people are disgusted with the results of woman suffrage. But we observe that the organs which represent the decent people say just the contrary. The Topeka *Capital*, for instance, which has just been unanimously rechosen as the official paper of the State, says:

"The municipal elections throughout the State demonstrate the fact that the women of Kansas who participated cast their ballot for law and order. It is only a question of a short time before women will enjoy equal suffrage with men. It is a necessity as well as a right, and good government demands it."

In Leavenworth, at the last election before women

voted, the whiskey party elected its mayor and council by 1,700 majority. This year, under woman suffrage, the whiskey party claims to have elected its mayor by a bare majority of sixteen votes, while all the members of the council are temperance men. Leavenworth has a large foreign population, and has for years been celebrated for its lawlessness. Every effort was made by the Whiskey Alliance to bring out a full vote from the women who sympathize with them. The result shows clearly that even in large cities, and under the most unpromising circumstances, the great majority of women are on the side of temperance, law, and order.

The Springfield (Mass.) *Republican* thus describes the election at Leavenworth:

"The campaign at Leavenworth was very active, the leader of the citizens' side being Mrs. Helen M. Gougar, a temperance advocate from Indiana. A New York *World* correspondent interviewed her, and represented her as calling Leavenworth a Sodom and its leading women licentious. Mrs. Gougar promptly had him arrested for libel, but, though three people who were present at the interview swore that Mrs. Gougar did not use any such language, the correspondent escaped because the statement for which he was arrested was printed in a Kansas City paper to whose reporter the *World* man had told the story, but for which he had not written the 'copy.' This incident was the basis of demonstrations and counter demonstrations. Mrs. Gougar was indorsed by a meeting of citizens. Then the Democrats, having elected their man by 16 votes, gave a big procession in which their band played the dead march by the house where Mrs. Gougar was staying, and gave a banquet to the correspondent who had told the story. Feeling ran very high, and the fight was not a pleasant thing for good women to be engaged in; but it was a question of controlling the saloons which have flourished in Leavenworth in outrageous disregard of the laws of the State, and if the women succeed in restricting the activity of the saloons they will not regret the unpleasantness of the campaign. They got beaten on their mayor, but every councilman on their ticket was elected."

PHYSICAL SELF-CONTROL.

IT is not possible to sit in an assemblage of people and not be impressed with the lack of physical self-control manifested. No matter how eloquent the speaker, how entrancing the music, for but few minutes at a time are they able to control perfect silence on the part of the audience; constantly are there useless and unnecessary movements, revealing the aimless, untrained mind. For were the mind held, the body would be unrecognized and held by the grip of its power. It is the dual life that causes the constant movement, change of position, arrangement of clothing, movement of hands and feet,—all showing that the mind has not sovereignty of the body because it has not been trained to that sovereignty, or the body to yielding to the higher power.

Perhaps one—if not the one—annoyance to speakers and hearers is the endless coughing, hacking, clearing of the throat, that is one of the evidences of lack of

control physically. The least self-restraint on the part of each individual would reduce the volume of sound enormously. The constant gratifying of an impulse acquired, not innate, the result of nervousness that grows by what it is fed on, is an evidence of an untrained intellect. The effect of gratifying this needless impulse by fifty or sixty persons at the same time, in the same place, is out of all proportion to the individual effort. If a fraction of the effort made in gratifying the impulse were made in restraining it, great good would result to health and comfort.

We have associated the idea of self-control with the moral and mental nature, ignoring its immense influence in the development of the physical, and its reflex action on the higher powers through the physical. The woman who cannot occupy a rocking-chair without keeping it in constant motion is the woman who cannot meet the every-day annoyances with a self-poised calmness. Trifles distress her; and she excuses herself for displays of irritation because of nervousness, when it was nothing but lack of self-control. The mantle of charity is much enlarged by this modern fringe we call nervousness. "I must do something; I cannot sit with idle hands," is not the expression of normal industry, but the expression of abnormal activity. It's the physical Martha instead of the mental Mary that has gained control. Martha would serve herself and the world better if she recognized the moments when to sit still meant the learning of a lesson that would reveal true serving.

Last Sunday night a boy of sixteen sat in an audience apparently listening to the addresses being delivered. He hung his hat on his umbrella, and, putting his finger in the loosely hanging silk, swayed the hat back and forth for nearly one half-hour. To do this he was forced to make a motion of the right arm from the shoulder. Think of the wasted strength! A pale, thin youth, who needed every bit of strength and vitality in his body to make legitimate effort to accomplish any purpose. The movement simply revealed the empty, unused mind. Restless, aimless wandering about or purposeless movements should be educated out of a child. All are the result of a purposeless mind.

Physical restlessness can be overcome in an adult who will once acknowledge the tremendous waste of energy, vitality, and force in useless, purposeless movements. Compel yourself to sit still in a comfortable position that pays every attention to conventionalities. Do not give to restlessness which is the result of mental inactivity, and to abnormal physical activity which results from the mental barrenness and irritability, the name of nervousness, and hug the delusion to the soul that nervousness is an evidence of a "highly strung nature"—to use a much abused term. Physical self-control is the result of education and good breeding, and its possession is as necessary to sound health as mental self-control to sound morals.—*Christian Union*.

MARGARET OF NEW ORLEANS.

MARGARET HAUGHERY was a poor girl of Irish parentage, who could neither read nor write. Yet

she made a fortune of half a million of dollars. That of itself was enough to make any woman famous. Few enough of the sex could do it, poor things! But hear what she did with this nobly earned money.

Margaret, the orphan's friend, had herself been a lonely orphan. She began life as a domestic servant. But she was naturally drawn to the alleviation of human suffering. She was a devout Roman Catholic; and under the direction of the Sisters of Charity she became a hospital nurse. While serving in this field, one of her patients noted what good care she took of him, and made up his mind that he would have her all to himself. He proposed marriage and was accepted. But the husband died in their very first years of married life. Her only child died, too; and Margaret was left alone, to do her life-work.

She managed the dairy in an orphan asylum awhile. Then she opened a little eating-house. But one feature of her career is singular. With all the money she amassed, she never entered on any enterprise without a benevolent motive at the back. She had noted how the Mississippi steamboat laborers—"deck-hands" they are called—were swindled out of their money, and how they stupefied themselves with whiskey, and then lay about boozing-dens till they were pushed out. Margaret thought she could do them some good. So she opened a little shop where river laborers could get a cup of good coffee and a roll for the merest trifle.

It is not on record that she ever succeeded in reforming the deck-hands to a great extent; but she did build up in time a great manufacturing business. She erected a steam cracker bakery, a building several stories in height. Her wagons supplied bakers' goods to the city. I have seen them myself. On the outside were the words: "Margaret's Bread and Crackers." At first she drove her own bread-cart about the city. Money rolled in, and she might easily have died a millionaire.

But, most of all, the orphans had her care. She knew what it was to be left without father or mother, and to get no education, not even enough to read. In the course of her life she either founded or aided eleven orphan asylums—Catholic and Protestant, black and white, alike.

In February, 1882, this good woman died. Never was there such a funeral in Louisiana. So far as I know she was the only woman in America who has ever been buried with public honors. The governor and ex-governor of the State were among the pall-bearers. Delegations from her eleven orphan asylums attended the burial. The New Orleans fire department was in the procession. The bells all over the city tolled, as the *cortège* moved along the streets. When it reached the Chamber of Commerce an unheard-of thing happened. The members paused in their gable, and with one accord came down to the sidewalk, and stood reverently with uncovered heads, while the body of Margaret was carried past them to its rest. She was buried in St. Louis Cemetery.

The day after her death the building of a monument was proposed. It has been erected by the contributions of all classes of people in Louisiana and New Orleans, even to the newsboys. All alike rever-

enced Margaret. It was unveiled July 9th, 1884. The statue stands in the square opposite the orphan asylum she helped to build. It represents her, not idealized like a classic figure, but, far more worthily, broad, plain, and with the common dress she wore; her arm encircling one of the orphans whom she loved.

"And so she died; and so the people set
Amid their heroes, with a proud consent,
This simple woman-crowned monument,
And carved thereon the one word—Margaret."

—SARAH KING, in *Helping Hands*.

BARBED WIRE FENCES.

THE first case decided in Pennsylvania which involves the question of the legal liability of the person who maintains a barbed wire fence for damages inflicted on live stock, was decided this week in a hearing before arbitrators, in Delaware county. A horse ridden by a son of Dr. Kingston Goddard ran against a barbed wire fence, which divided the property of John H. Irvin, of Morton, from the public road. The fence was constructed of four strands of barbed wire strung on iron posts. The horse's injuries proved fatal. The arbitrators awarded damages to the plaintiff for the value of the animal. In New Jersey in a case involving the same question there was a verdict for the plaintiff. On appeal to the Supreme Court of that state the judgment was sustained.

The finding of the arbitrators in the Pennsylvania case will probably be looked into by the Delaware county Common Pleas, and the law on the subject formally adjudicated. It is more than likely that the arbitrators have reached a sound conclusion. It is singular that the barbed wire fence has not made its appearance in the courts of the state before this. It is gradually supplanting the old wooden fence everywhere for line fences as well as for interior fences. The legal status of the wire fence as to the public who traverse the roads ought to be fixed as soon as possible, because it is the fence of the future in this country. The dangerous barbs ought to be abolished, and properly constructed wire fences ought to be legalized. There are few strictly legal fences under the ancient laws of the state which bear upon the subject.—*Bucks County Intelligencer*.

THE WINNEBAGO RESERVATION.

IT has been found necessary at last to employ United States troops to remove from the Winnebago Reservation in Dakota the last of the settlers who invaded the disputed territory prior to the Presidential order of 1885. The necessity of resorting to this extreme measure is regrettable; it is giving rise to much bitter feeling on the part of the settlers and their sympathizers, and may lead to open and violent resistance. But it is not more regrettable than the whole affair has been from the beginning. Here was a large tract of land, fertile and valuable, which had been granted to the Indians under treaty rights. Its fertility and value, however, made it coveted by neighboring whites; and, presumably by misrepresentation, they prevailed upon a former administration to permit

them to preempt it under the homestead laws. So soon as the actual facts became known at Washington and the injustice that was being done to the Indians was recognized, President Cleveland issued an order requiring them to abandon the reservation to its real owners. Most of the settlers complied; but a few were foolish enough to persist in remaining on the quarter-sections they had taken up, and these are now to be dispossessed by force. This action will of course involve hardship and loss, but although they may have originally entered the reservation in good faith and honest belief that their settlement was lawful, they have, by wilfully disregarding the order of 1885, brought their fate upon themselves. It is unfortunate that the first mistake of permitting the preemption was committed; it is unfortunate that armed force must now be used to rectify it; but it would be still more unfortunate to let the impression get abroad that the Indian reservations are not to be protected and kept intact by all the power at the Government's command.—*Providence Journal*.

POWER OF THE IMAGINATION.

THERE can be little doubt that much of the distress resulting from abstinence from an accustomed stimulant, whatever it be, is due to imagination; and, in some cases, victims of the habit have cured themselves by the exertion simply of a strong determination to take no more. In a large number of cases, however, the indulgence has produced a complete paralysis of will power; and then some method of judicious medical treatment is necessary, although even then success does not always follow. An account of an ingenious mode of effecting the cure of a long-indulged opium habit is given in the *Medical World* by Dr. R. H. Dalton. The patient was first allowed for a week to take her usual quantity of morphine in the form of a mixture containing also five drops of nux vomica and one-quarter grain quinine in each dose, and colored with tincture of lavender. Then, for twenty weeks, the amount of morphine was lessened every seven days by one-twentieth, and, at the same time, the tincture increased by one drop and the quinine by one-quarter grain at each change, until the morphine was left entirely out. In the mean time, however, the quinine was not augmented after the ninth week, but ten drops of elixir of vitriol added to each dose taken afterward. The diminution of morphine was minute and gradual; and, the taste being the same, the patient was unable to detect any change whatever during the four months' treatment. As soon as Dr. Dalton became satisfied that the habit was entirely in the mind, he announced that she had not taken a particle of morphine for two weeks. As soon as she understood this, the spell was broken, and she wanted no more morphine. Her health had become very much improved, and her gratitude seemed unbounded. Dr. Dalton thinks that, if recourse to stimulants be prevented during the curing of the opium habit, any physician may succeed with this plan.—*British and Colonial Druggist*.

TRUE charity begins at home.

CONCERNING BIGOTRY.

IF no bigot is ever stoned till he who is without sin casts the first stone, there will be no execution. Even in the sunny air of liberal America bigotry is the commonest of vices, and an open mind and a universal sympathy are the rarest of virtues. The charity that believeth all things, hopeth all things, endureth all things, and thinketh no evil is a rare plant. The tolerance of indifference is common enough; but that is a sham tolerance, a fool's gold, no current coin in the kingdom of love. Your cynic, who believes in no one thing, who is tolerant of all error because he is indifferent to all truth, is the sorriest and most useless imitation of a man that a sham society ever fashions. No man can be truly tolerant unless there be something to tolerate; unless he is very much in earnest, and his charity for his neighbor survives his intellectual condemnation of his neighbor's error. To tolerate is to love—notwithstanding. Barring the cynic, almost every man has a narrow streak in him. Find his intensity of conviction, and it is a chance if you do not also find some intolerance for the man who does not share his conviction.

The Prohibitionist scoffs at the partisanship of his party friends, but thinks the High License man is an undeveloped inebriate; the Republican assures you that the Prohibitionist has put on a temperance livery to save the Democratic party in. The clergyman preaches a glowing sermon on the "rarity of Christian charity" in his congregation, but cannot join hands in saving souls with his clerical neighbor across the way whose creed has one article too much or too little. The secular journalist boxes the clergyman's ears for his intolerance; you turn the page, and find him exercising all his ingenuity to discover some malign motive for the apparently excellent act or vote of his political opponent; it is difficult to tell which he despises most, partisanship in religion or independence in politics. The doctor throws down his newspaper with a shrug and a psaw at the narrowness of these party editors; but he will not join counsels with an "irregular" to save a human life. Stand by the bedside with a man of another school! Not he, indeed.

There are two remedies for intolerance. One, the firm conviction, formed into a habit of mind, that no intellectual opinion is ever a sin; and, therefore, no intellectual error is ever a reason for the refusal of personal and friendly sympathy. Errors grow out of sins; sins grow out of errors; but errors are never sins. Mistakes are misfortunes. The more a man is in error, the more reason for my sympathy and fellowship. The other remedy is the strong conviction that there is no truth so held as to be perfectly and wholly true, and no error so held as to be perfectly and wholly false. No doubt, my High License friend, that your Prohibitionist neighbor is mistaken in his methods; but you would never have gotten a High License bill if there had been no Prohibition agitation; he is your ally, after all, in spite both of you and of himself. My Roman Catholic friend cannot be right in his doctrine of the Real Presence; of course not! But am I quite sure that I am right in my Protestant doctrine of no Real Presence? On

the contrary, I am sure that there is some truth in the doctrine which has bent so many knees, wet so many eyes, warmed so many hearts; a truth which Protestantism has somehow missed and ought to search for. There is some alloy in all gold and some gold in all clay. God is in all hearts; and we all prattle and speak his truth indistinctly. We are all intolerant because we are all self-conceited and think we know it all; and we become tolerant only as we come really to believe that not only we only know in part, but that the other man knows in part also; that truth is as large as God, and that God is a great deal larger than all convictions *plus* all guesses, and that there is something of him in them all.—*Christian Union.*

NEWS AND OTHER GLEANINGS.

—The historical library of the late Professor von Ranke, in Germany, has been purchased for the Syracuse (New York) University.

—There is stated to be a possibility of the Royal Niger Company sending out an expedition from England to explore the Lake Chad region, which is the most fertile in Central Africa. The company aim, if possible, at anticipating both the French, who threaten to come down on the Lake Chad district on the one side, and the Germans, who are threatening to come down on the other.

—Queen Kapiolani of the Hawaiian Kingdom arrived with her suite at San Francisco on the 20th of this month, on her way to London to be present at Queen Victoria's jubilee celebration in Sixth month next. The royal party will go to Washington to pay their respects to the President. Before returning to Honolulu they will visit the principal cities of the world.

—The Berlin Geographical Society has received from Dr. Wagner a unique present in the shape of a complete set of all the books, pamphlets, essays, etc., published by Alexander von Humboldt. It would take about thirty years, it has been observed, to make such a collection again, even if were at all possible.

—The books in the British Museum are bound on a principle; historical works being in red, theological in blue, poetical in yellow, natural history in green. Besides this, each part of a volume is stamped with a mark by which it can be distinguished as Museum property, and of different colors: thus, red indicates that a book was purchased, blue that it came by copyright, and yellow that it was presented.

—The waters of Lake Constance are unusually low this spring. Relics of lake dwellings are accordingly being energetically sought by the local authorities close by Constance, and a body of workmen standing up to their waists in water have made a regular haul of weapons, ornaments, and domestic utensils of the ancient lake-dwellers. Part of the treasures will go to the Museum in quaint old Heberlingen, on the other arm of the lake, and the remainder to the Rosgarten Museum in Constance, which contains one of the finest lacustrine collections extant.

—At the beginning of this month 1359 pupils were registered at Girard College, Philadelphia.

Says the *Christian Advocate*: "No one who has ever traveled among the Cherokees in Indian Territory can have any doubt about the possibility of civilizing the Indians. 'The best Indian is a dead Indian' is one of those brutal generalizations hurled against a whole people on account of the conduct of certain tribes and individuals. At different times in the history of the world it might

have been applied with equal truth against white men in various communities, and it appears to have been applied by the Almighty with justice against the people of Sodom and Gomorrah. The present head of the Cherokee nation, Chief Bushyhead, could teach some of the Governors of States lessons of political wisdom, good manners and religion. When the bill, recently passed by Congress, shall become fully operative, we may expect the Indian to make rapid progress."

CURRENT EVENTS.

FRIGHTFUL tornadoes were experienced in portions of Kansas, Arkansas, and Missouri, on the evening of the 21st inst., and late reports show that the damage to property and loss of life were greater than were at first supposed. The town of Prescott, Kansas, was entirely destroyed and, as far as known, fifteen persons were killed. Seventeen persons are known to have been killed in the county, and fifty severely injured. Six persons were killed near the towns of Hume and Sprague, in Missouri, and a number were injured. At Clarksville, Arkansas, six persons were killed. At Shell City, Missouri, a man was killed and his wife and child.

On the evening of the 22nd, a tornado at Hazleton, Indiana, did great damage to property, and killed two men, another man being fatally injured. A tornado swept over part of Mississippi on the same evening. At Natchez many dwellings were unroofed. The whole front of the City Hospital was destroyed, as was also the dormitory of the Baptist College. In Vidalia the Methodist church, engine house and some smaller buildings were blown down. No lives were lost.

JAMES G. BLAINE, whose illness at Port Gibson, I. T. was noticed, has recovered, and returned east.

THE total number of immigrants who arrived in the United States during the nine months which ended March 31st last was 261,089, against 179,861 during the corresponding period of last year.

CAPTAIN PRATT, the Superintendent of the Indian Training School at Carlisle, on the 25th telegraphed to the Interior from Jacksonville, Florida, that he had secured for his school sixty-two pupils from the Chiricahua Indians now held in custody at Fort Marion. Among the number are nine married couples.

NOTICES.

. Western First-day School Union will be held on Seventh-day, Fourth month 30, at New Garden meeting-house, convening at 10 A. M.

All interested are cordially invited.

E. T. SWAYNE, } Clerks.
L. B. WALTON, }

. The annual meeting of the stockholders of Friends' Book Association of Philadelphia will be held at the meeting-house, 15th and Race streets, Philadelphia, on Second day evening, Fifth month 9th, 1887, at 8 o'clock, p. m.

S. RAYMOND ROBERTS, Secretary.

. A Conference on Temperance under the care of Quarterly Meeting's Committee will be held at Friends' meeting-house, Unity and Walu Sts., Frankford, on First day, Fifth month 1st, at 3 P. M., on "Temperance work among the Children."

. A public Temperance meeting, under the direction of the Yearly Meeting's Committee on Temperance and Intoxicating Beverages, will be held at Race street meeting-house, Fifth month 10th, at 7.30 o'clock. Those interested are invited to attend; it is believed the meeting will be an interesting and profitable occasion.

. Circular meeting at Chichester, (Delaware Co., Pa.), at 3 P. M., on Fifth month 1st.

. An adjourned meeting of the Association of Friends for the Promotion of First day schools within the limits of Philadelphia Yearly Meeting will be held in Race street Meeting-house, on Fourth day, Fifth month 11th, at 8 o'clock P. M. Friends generally are cordially invited to be present.

S. RAYMOND ROBERTS, } Clerks.
TACY ALBERTSON, }

. Friends desiring accommodations during the approaching New York Yearly Meeting, will please communicate as early as possible with Joseph A. Bogardus, 177 West street, New York city, in order that proper arrangements can be made.

. Quarterly meetings in the Fifth month will occur as follows:

2. Nine Partners, Poughkeepsie, N. Y.
3. Philadelphia, Pa., Race St.
4. Farmington, Mendon, N. Y.
5. Abington, Horsham, Pa.
5. Shrewsbury and Rahway, Shrewsbury, N. J.
6. Stanford, Creek, N. Y.
9. Philadelphia Yearly Meeting.
11. Easton and Saratoga, Saratoga, N. Y.
14. Miami, Waynesville, O.
14. Salem, West, O.
16. Fairfax, Hopewell, Va.
19. Duaneburg, Albany, N. Y.
21. Short Creek, Concord, O.
23. New York Yearly Meeting.
23. Warrington, Pipe Creek, Md.
25. Stillwater, Somerset, O.
25. Southern, Easton, Md.
26. Bucks, Buckingham, Pa.
27. Nottingham, Deer Creek, Md.
28. Blue River, Blue River, Ind.
31. Burlington, Crosswicks, N. J.

PUBLISHERS' NOTICES.

. WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

FOR SALE.—BUILDING SITES AT SWARTH-
more, Delaware Co., adjoining college grounds, $\frac{1}{2}$ A. to 5 A. This property is situated on high and rolling ground, with beautiful views of the Delaware River and surrounding country. Free from malaria. The uniform good health of the students and faculty of the college, and of the settlement, testify to the healthfulness of this location. 114 miles from Broad street station; 38 trains daily, good society, good water, board walks, and lamps.

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A valuable Milling Property in a healthful section of Eastern North Carolina, comprising Grist Mill, Saw Mill, Planing Mill, and Cotton Gin, with ample steam power, 40 H. P. Engine and Boiler, and to which a shingle machine can be added at a small cost.

The property is near navigable water and directly on the line of a standard gauge railroad now under construction and to be shortly completed, giving direct rail communication with Portsmouth, Va. and all points north and south.

Ample supplies of heavy timber within easy reach and large quantities of cotton to be ginned. Situated in a pleasant village, convenient to schools, churches, and Friends' meeting-house. Will be sold cheap to a prompt purchaser.

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FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER
Vol. XLIV., No. 19.

PHILADELPHIA, FIFTH MONTH 7, 1887.

JOURNAL.
Vol. XV., No. 744.

ONE GIFT I ASK.

THROUGH weary days and sleepless nights
I fast and pray;
And of my listening Lord I ask
The same alway—
That he will to his child impart
Purity of heart.

The pure in heart God's face shall see,
And does not this
Include the ecstatic scale
Of promised bliss?
Can souls which his dear presence gain
More joy attain?

I need not plead with him to give
Me every grace
That makes the spirit beautiful;
For, if God's face
I am to see, he will bestow
All else, I know.

And so, through days of prayer and fast,
I only try
To win that purity of heart
Which by and by
The wondrous boon will gain for me.
God's face to see.

—VIRGINIA B. HARRISON, in *Independent*.

THE VITAL PRINCIPLES OF FRIENDS.¹

I COME to-day, invited by one of your committee, to express a few thoughts which have sometimes loudly knocked for utterance. We all know this experience; and we know, too, that those very messages often clamor louder for expression when we are farthest away from the fitting audience, and that while we are in its midst no power seems granted us to say that which seemed so imperative in the moment of inspiration.

Many of us are not gifted with the eloquent tongue. Our thoughts will only run freely, and communicate themselves intelligibly, from the point of the pen.

I do not now seek to express any convictions on the matter of inspiration! I would only say that when we allow the moment to pass by, with the vitalized thought unuttered, it is like losing the blessing for which Jacob prayed when he wrestled of old all night with the angel, declaring "I will not let thee go except thou bless me." But we let our angels go. The im-

¹Read at the Conference, after meeting, at Fifteenth and Race streets, Philadelphia, Fourth month 24th, 1887.

pression or shadow of the visitant may linger, but the messenger has passed on, and we are left unbled. No, dear friends, this expression may be but the shadow of the vitalized communication.

I think, perhaps, that that which I would say, is a word of encouragement to our Society,—not of laudation—we have had enough of that. We have so long known that, as a society, we have been the pioneers in nearly every good cause, that perhaps we have grown somewhat vain and satisfied with the good works accomplished by our ancestors, and now we

—"sit the idle slaves

Of a legendary virtue carved upon our fathers' graves."

But—

"Worshippers of light ancestral
Make the present light a crime,"

and we, as our forefathers, have work to do, and light given us to do it by. So long as falsehood and error exist, truth and righteousness must oppose them.

Certainly the object of a church organization should not be merely to keep itself alive—merely to labor for its own emolument. Numbers may represent power, but the electric flash of truth sent out to kindle the world to thought and action, must proceed from vital and life sustaining sources. In the late struggle among Friends to revivify the dwindling Society, has not the centralizing idea been too exclusively the restoration of interest in the Society? While as members of the beloved sect we must wish to see it grow and prosper, is there not a higher aim than this? The aim to uphold Divine Truth whatever garb she may wear, to spread the gospel, the truth as taught by the great Master as we understand it. It is not merely to conserve it in our own little community but to let our light so shine that others may see and glorify the Father.

The mission of Quakerism is not yet ended, and the sect must live and endure by the same principles upon which it sprang into existence. To oppose error, to bear a testimony against falsehood in every form, to spread the gospel of Jesus Christ was the mission of his "Friends."

The gospel of Jesus Christ, so simple, so comprehensive, that all may understand! He taught no dogmas, no creeds; he propounded no scheme of salvation. These, with other corruptions entered into the Christian church long after his time.

Except the crowning evil of our day—intemperance I know of nothing so enslaving, nothing that so

chains the spiritual life, as the popular doctrine of the atonement,—salvation through the blood of Jesus Christ. Are we sufficiently pronounced and forcible in our expression concerning this matter? Do we not, sometimes, by a lack of clearness of expression seem to accept it? Let us be clear, at least upon this point. If we do not believe in the atoning power of the blood shed on Calvary let us say so in the simplest clearest terms, that the dullest may comprehend. Let us do away with terms which imply a belief in it.

There are, of course, individual convictions amongst us, but as a body of Friends, we believe that Jesus of Nazareth differed from other men in the fullness of his spiritual nature, in the completeness of his Divine Spirit, so that he well might say, "I and the Father are one." And if we lived up to his reverent command,—be ye perfect—might not all be one with the Father? We all have a portion of the divine essence, and the fuller and deeper our spiritual lives the more we know of the great eternal source, and of him who called himself the Son of God.

To most of us how impious seems the so-called scheme of salvation. How dared man build out of human frailty and superstition a plan so terrible! Was no voice in the whirlwind heard demanding, "Who is this that darkeneth counsel with words without knowledge? Where wast thou when I laid the foundation of the earth? Hast thou commanded the morning since thy days, and caused the day-spring to know his place? Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death?"

And after all is our own salvation a very high and generous aim? Can we not trust to the Omnipotent Power which called us into being; that benign Power which careth for a sparrow's fall, and know that salvation belongeth unto the Lord?

It has always seemed to me that the greatest of Christ's teachings is contained in the unselfish thought—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It was in accordance with every step of his life, ever caring for others, bearing their burdens, and suffering for their sins. And thus, perhaps, through sheer misapprehension of the term, it at length was said of him he bore the sins of the world.

Let us not, by the careless use of terms compromise ourselves, and make it difficult for those who seek instruction to understand exactly what is meant. The young, with their pliant, growing minds, are ever ready to receive the vital principles of truth, and no truths if rightly understood are more acceptable to the young than the beautiful, simple doctrine of Friends. But let us cling to the essentials of our faith—the Divine Witness for truth—the Light within,—the simplicity of Christ's own teaching, and the encouragement of all things that will promote spiritual growth. Perhaps we have spent too much vitality in discouraging things of minor importance, and in trying to keep up dry, meaningless forms, dear to our hearts, but of no consequence to religion or principle.

Peculiarities are not principle. If a Friend is known to be a Friend from some outward manifestation of form or color or phrase, we read in it merely

a fragment of one of the traditions of the elders, vital in its time, but with little significance remaining. Yet we love the sober tints, and the "thee and the thou of the Quakers,"—we love them because they seem a part of those who have been dearer to us than all others. In a friendless city how our hearts are warmed by the sight of one whose garb proclaims a Friend, but that is something to which we have been trained. The heart of a lonely Indian would beat faster at sight of one of his tribe, arrayed in the well-known blanket and wampum. The pale sister of charity must rejoice at sight of another, whose garb proclaims her works of mercy. So we love the plain dress of our elders, but we have outgrown the superstition that only those who don the sober gray and peculiar habits, are truly Friends at heart. Where the treasure is, there will the heart be also, and if we can give to the young satisfying, intellectual, moral, and religious treasure there will be less need of laying stress upon these outward things. They must as a consequence regulate themselves.

Let us cling to that which is vital and essential. Our principles are vital; they only need expression. Repression has been our bane. Our principles are so full of spiritual life that we need no aids of outside worship. But we need the broad sunshine of the world; we need to mingle with the great world's work, and the world needs all the spiritual workers it can get. To keep ourselves unspotted in the world! is not this a better rendering than to keep ourselves unspotted from the world? It was at least our blessed Master's example.

It is an inestimable privilege to have been reared in the principles of Friends, but if it is repressive and narrowing in its influences, circumscribing the good we might do, then there is some principle of it misunderstood or misapplied.

While there is so much error in the land, are we worthy disciples of George Fox, or faithful to our calling if we do not make haste to attack it? Let us not be satisfied to be called a "harmless people"—"inoffensive," "law-abiding," "eminently respectable." That is not sufficient. We can be aggressive and still harmless, only as we harm the strongholds of sin. The very origin of Quakerism was a protest against existing errors.

Is not our present lethargy due to the fact that we have become insensible to duty in regard to the beautiful outside world so full of sin and misery? We have been too careful of ourselves. But we must, we will revive in activity. There is need not only of standard-bearers, but of those who will wage spiritual warfare with falsehood and sin. We have a beautiful testimony against intemperance—intemperance in any form. But the testimony against strong drink is not sufficient. We want the example of action added to testimony. Workers are needed in this society to coöperate with other workers. In union there is strength. Let us not fear contamination from God's beautiful world, but let us strive to make it better and purer.

And let us not fear innovation and those who come to destroy the letter of the law. George Fox was an innovator. Our beloved Master was an innovator.

No great moral reform was ever accomplished without some old tradition being forfeited. What did Jesus say when charged by the scribes and pharisees with transgressing the traditions of the elders? "Why do you also transgress the commandment of God by your tradition?"

Let us be true to the higher law and light, and fearlessness of consequences. The principles of Friends can never die, because truth is eternal.

ESTHER J. TRIMBLE LIPPINCOTT.

LESSONS OF THE SPRING AWAKENING.¹

IN Jean Ingelow's beautiful poem, "Scholar and Carpenter," there are these lines that must have come often to the minds of those familiar with them, during the wintry months just past:

"Grand is the leisure of the earth,
She brings her happy myraids forth,
And after harvest fears not dearth,
But goes to sleep 'neath snow-wreaths deep."

And all winter the earth and the trees, and the grass, and the flowers sleep the profoundest sleep,—a sleep of absolute rest that looks to the outward eye like absolute death. But now the winter sleep is ending. The prophetic birds are here; and the punctual arbutus and hepatica and a dozen others of the early-risers among the plants, have rewarded the early seekers. We know that the life-currents have started; that soon all the buds that have been so completely wrapped in their brown and varnished and wooly covering, will stretch themselves until they burst from their wrappings to unfold into the myriad forms that make the enchantment of our woods. We know that the sun will silently shine upon the earth until every brown, crisp spear will give place to the tender blade of fresh grass, and every hidden seed will rouse in response to the quickening warmth, and after the laws of its kind will fill the fields with foodful grain, or bright blossoms whose lovers will not admit are "unprofitably gay." How marvelous is this awakening of the earth! In the presence of starting grass blades and unfolding buds and developing seed-germs, how the mystery and miracle of life and growth are pressed upon us. How close we seem to come to the hidden, and yet ever-revealed creative power!

Happy are we if this awakening of the earth is allowed to minister to the quickening of our spiritual life. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

If we have looked upon the face of the earth with the outward eye only; if the grass at our feet has been only so much promise of hay for the barn; if the pine and oak and chestnut have only stood for so many feet of lumber, or of cord wood; if the flowers of the road-side or garden have never won more than a passing thought from us, then a wintry sleep has been upon our souls, and they wait the inshining of spiritual light to waken them, as all nature is now rousing from its death-like sleep. The psalmist sang "How precious also are thy thoughts unto me, O God!" The earth becomes a new earth when all

that is within it and upon it, stands to us as a thought of God. One of the great scientists declared "I think the thoughts of God after him." This is the privilege of every one of us—to think the thoughts of God after him, as our study of natural objects reveals the laws of their growth and development and changes. Happy are you in having your thought, thus early in life, turned by your scientific studies to these thoughts of God that have taken form in stars and rocks and plant-life. All the years that follow will be enriched by your study of nature if you receive its full, blessed ministry, if every glance at the broad expanse of sky over our heads, if every sight of tree and flower and crystal brings you a consciousness indefinable though it be of the presence of the living and ever-working God.

Life is only just begun, to most of you, and I hope it has been sweet to you all, thus far. But however guarded it may be by the love of devoted parents, you cannot expect that the years will always be serene, with no visitation of sorrow and no burden of care. If heavy, anxious hours come upon you as they come to all, I pray that you will have learned the healing power there is in intimate relations with nature. In such hours when the heart is too burdened with real sorrow to expend sympathy upon fictitious woes, and is not attuned to poetry, and philosophy is too profound and exacting, there is rest for the mind and comfort for the heart to be found in the study of natural objects. It is not mere poetic sentiment, to say that the study of wild flowers in a special manner can minister to the soul borne down with anxiety and sorrow. The difficulties are enough to divert the mind from itself for a time; and beside the mental diversion, there is a peculiar power in the beauty of these delicate creatures of the wood and meadow. So I rejoice with those of you whose thought is turning toward them with the opening spring, because I realize that you are building better than you know, that you are insuring future hours of help and rest and comfort.

Try to grasp the conception that we are endowed with power to enter into the thoughts of God—to think his thoughts after him! How it ennobles humanity! And along with this sense of privilege, is there not also a sense of responsibility, holding us to the highest and best in our nature! "*Noblesse oblige*," is the motto of those upon whom the king confers titles of nobility. But we are all peers of the realm of God's kingdom by our birthright of manhood and womanhood. Thus honored in our birthright, may we prove ourselves worthy of the honor; and in harmony with the growing things about us, that true to the law of their own natures grow toward perfection in grass-blade or flower or tree; may we from hour to hour grow in strength and loveliness that combine to make the perfection of the human soul.

For Friends' Intelligencer and Journal.

WHO SHALL DIRECT US IN THE WAY?

THE article in the INTELLIGENCER AND JOURNAL of Fourth month 23, on "The Use of the Queries" is one that touches on very vital points. A visit from an overseer may be a common thing in some places;

¹Read to the students at Swarthmore College, 4th month 24th, 1887, by Elizabeth Powell Bond.

but in how many places is it a very rare occurrence? If the true state of many of our younger members was known, there would be found a yearning for spiritual direction, a tenderness to the least hint as to spiritual welfare, and a longing for communion with those who have trodden through darkness and doubt into clearer light, of which many older ones little know.

But when do our overseers or elders give these hungering and thirsting ones an opportunity to unfold the secret burden of the soul? When a timid one, whose burden has become well-nigh insupportable has ventured to brave the silence that prevails on these topics of personal, religious experience, she is met with the vague response, "be faithful," "wait," "mind the light," etc. Is it any wonder the seeking soul thus turned back on itself says bitterly, "They have not found the secret fountain of living waters themselves; they have never felt the presence of the Comforter, or they *could* not turn any one away like this. If I had found the Christ, I would never weary of telling of it." It is true we may never get beyond the need of the old injunction to be faithful, to mind the light; but is this all? Have we no mothers in Israel, no fathers grown gray in the service of the Master, who can guide us?

Do Friends really believe we may find the state of peace and joy in the Holy Ghost? That it is right to pray for it and expect it, as did the disciples on the day of Pentecost and ten days before? If not, then shall we conclude there is no hope till the end of our journey, that our Father's smile shall beam upon us? But the soul that has been led along this dark path in its search for truth and light *dares* not take evidence which may satisfy another, but not the witness within itself, and it will turn for light and hope wherever it may be found, whether in the Society of Friends or out of it.

It is not the faith of our Society which is wrong or lacking, but that many have fallen into a reliance on traditional customs and a forgetfulness of the necessity of *living up* to the light within. Too much is taken for granted,—that the truth is able to take care of itself, and needs nothing at our hands. When all, younger as well as older ones, are ready to meet the Query, "Have I any responsibility for such a state of things? Are there none whom I might help who are seeking, or who are not seeking, that should be interested?" perhaps we shall have made one step in the direction which shall lead us to clearer views of our individual duty and responsibility. The day is passing; are we each doing all we should do?

M.

For Friends' Intelligencer and Journal.

TRUE REST.

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

These words of the Apostle Paul to Timothy have in my quiet moments arrested my attention, bringing to mind the loving invitation of the blessed Master, where he says in the New Testament, "Come unto

me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Come, O come, and learn of Him the best of teachers, teaching the truth of God; and the way to His kingdom; which is not meat, and drink, but righteousness and peace, and joy in the Holy Spirit.

Herein is the true rest realized which gives the approval of God and maketh not ashamed, rightly dividing the word of truth.

These do not call good evil, and evil good, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter; but clearly discern things as they really are, by the insinuations of the light of the Divine Being, who reveals His secrets in the hearts and minds of His obedient children.

"I thank thee, O Father, Lord of Heaven and earth," said Jesus, "because thou hast bid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

REBECCA PRICE.

Fourth month, 1887.

From the (Chicago) Advance, (Congregationalist).

THE LABOR MOVEMENT AND THE CHURCHES' OPPORTUNITY.

"DO you know," said one of the most enlightened and influential Knights of Labor in the West, in a conversation the other day, "I believe the Christian churches of the country never had such an opportunity as they have to-day." Says Prof. Ely, in *Harper's Monthly* for May: "Our age is more democratic than other ages, because it is more Christian. This significance of the mighty onward strides of democracy, so often overlooked, becomes manifest when we consider the essential nature of the social message which the great Founder of Christianity brought to our race. What does Christianity mean to the student of social science? It means the brotherhood of man, because it means the fatherhood of God. What a glorious thing, then, is this triumph of democracy!"

The nick of time is the time to do things. The time to enter a house is when the door opens.

The laboring people of the country are waiting, as never before, for some new message. The obstinate questioning on every side among them is, "Who will show us any good?" Not only is there among them an unwonted eagerness of mind; they are in a mood of unwonted sensitiveness of spirit.

To say that they "have a grievance," may be true enough, but that does not describe the case. The spring of the movement is in something deeper than a "grievance." There is abroad a newly-wakened sense of manhood, and of the universality of the rights that belong to manhood—rights that are inherent, and that are common to all. There is a conviction that, in a world of such affluent and exhaustless resources, some better conditions of life must be possible, and are due, not to the few alone, but to all. Toward any who seem to deny this right or to ignore it, or to stand in the way of this claim, there is felt a keen sense of impatience, if not also of resentment.

Socialism is an expression of one of the more violent degrees of this impatience; as Anarchy is of this impatience turned into sheer resentment and allowed to run riot in a blind mania of mingled revenge and despair. The superstition of the "divine right of kings," was long since outgrown. What now of the "divine right" of the rich selfishly to monopolize the good things of this world?

At the birth of our Republic, the inspiring and gloriously dominating watchword was that of "independence," and of the equal and inalienable right of every man to himself, and to liberty, and to the free pursuit of all happier conditions of life. This right the founders of the Republic were ready to assert and defend, *contra mundum*! Boldly, calmly, to all the world they said: "I'm as good as you are!" For nearly a century that sentiment was mocked, well nigh out of countenance, by the existence of negro slavery, recognized in the Constitution and cherished in the nation. But in the advancement of Christian culture and sentiment, there came a time when our people—holding still to the old watchword—added this also: "He is as good as I am, and has as clear a right to his liberty as I to mine!" And so the Emancipation Day came, when not only was the yoke lifted off from the neck of the negro, but the curse was loosened from the nation itself.

But the "social message" of the Gospel of Christ to the world has not exhausted its meaning yet. Another impending crisis has come. Another revolution is inevitable. It may not be signalized by bombardment of forts or roar of guns or banners floating in every breeze. It is coming all the same; it is going on to-day. And well for the organized forces of the churches, if they make it manifest that they know the time, that they understand the message, and are wise enough to heed the opportunity in the time of it.

The Papal hierarchy sees the advantage of the hour; the political and the social demagogue have already been quick to seize upon it, and are straining every nerve to make the most of it. The Christian church, with the light of Heaven on its brow, Christ's own social message to the world committed to it, and the sense of the divine brotherhood in Christ in its heart, should not be slow to understand the situation, or to bring out into full play exactly the kind of ways and means, new and old, best suited to the demands of the case.

The myriads who toil and are heavy laden, who bow under the burdens of labor and are sore from the continuous pinch of want, should be made to feel that the Christian church is at once their sincerest and wisest friend. They do not want to be patronized. They do not need to be coddled. They cannot be driven. They are not averse to being led. They are not unwilling to learn. Many of them are prejudiced and suspicious. To overcome this there will no doubt be need of an untold amount of loving patience as well as wisdom. To persuade them of the blessedness of the fatherhood of God and the realness of the brotherhood of the Son of Man, and the genuine fellowship of all Christians, high and low, though a difficult task, must not for a moment be accounted impossible. Already, as we believe, more is being done

in this direction than ever before. As to some of the specific things that may be done by the Christian societies, we will speak at another time.

UNIVERSAL BROTHERHOOD.

E. M. CHELSEY, in the *Christian Union*, gives the following interesting summary of an address on Universal Brotherhood recently delivered in Boston, in the church of Edward Everett Hale, by a young Hindu philosopher, the Brahmin Mohini Chatterji. In addition to the notes he says of this Brahmin:

"He is evidently a man of high attainment in the spiritual life. He has certainly advanced a long way in the path of self-renunciation and holiness. His profound humility and devotion to truth are as marked as the subtlety and power of his thought. He is, I understand, a member of the Brahmo-Somaj, though not in full sympathy with the views of Keshub Chunder Sen. He is a very abstemious man, eating but two very light meals per day and no animal food. As the phrenologists would say, his organic quality is the highest and finest, and his temperament the most purely mental. He is a great-grandson of the celebrated Hindu reformer, Rammohun Roy. He is one of the most perfect specimens of the transparent spiritual man. Coming as he does from a very high-caste family of the Brahminical order, he has naturally all the philosophical and religious instincts flowing from centuries of spiritual culture. He was educated at an English college in Calcutta, and at first studied law and entered the legal profession. But he afterward renounced the world and its laws, and is giving his life to the pursuit of philosophy and religion. I herewith present some of the principal ideas of the discourse:"

1. The brotherhood of man is not a fact, not a thing to be worked out, not a principle of the world of experience, but it is a truth, a divine reality, a part of the eternal order of God, an essential in the very constitution of man. The idea is opposed to the personal self entirely, as the history of the world too well shows; but in proportion to its opposition to the man of experience is its truth and authority. It has arisen in us from the intelligible world, from the divine consciousness, from the realm of universals. The idea is transcendental and of God.

2. Truth never requires to be made acceptable to man, but man should be made acceptable to the truth. Truth is an independent power of itself, not to be judged of except by a divine faculty.

3. Universal brotherhood is not to be attained by any steam-roller of monotony imposed on all the race. Men will never respond until they recognize the one grand truth that we are all rays from the one Central Sun, that we are all children of the one God. There can be no fixed, external standard. You cannot inaugurate the brotherhood of humanity by making all men rich or all men poor. No socialism, no communism will do. These are facts of experience, these partake largely of the desires of the personal self. The true standard is in the real and divine self of a man. Socialism is a spurious brotherhood of man, a sporadic growth. The true brotherhood is in mutual helpfulness, and not in the equal distribution of wealth.

4. The brotherhood of man is on the high plane of being, it is in the interior and spiritual life. A man, to recognize universal brotherhood, must have some knowledge of the complete destiny of man. This furnishes the true law. The saviors of the race knew and followed this law. They interpreted to man his destiny. We must first believe ourselves to be in God the Father. We must know what we need, not what we want. If a man knows what he needs, and seeks that, angels minister unto him. He has sensed the complete destiny of man. All nature blesses and aids him.

5. The Christ came teaching the true foundations of universal brotherhood. He taught the sonship of all men and the common fatherhood of God. He came proclaiming peace on the earth, and good will. He came proclaiming rest to the weary and heavy laden. But he came to offer peace and rest only to those who were weary and heavy laden, to those hungering for the divine knowledge, the divine food. He did not force the knowledge of God and of eternal life on men who were unwilling, on men whose time had not yet come for the reception of the truth. The light requires to be shaded from many men, as the vegetation is shaded by the snows of winter. This, in order to their preservation. All the Gospels call attention to this fact. "And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand" (Luke viii., 10). "For this cause they could not believe, for that Isaiah said again, He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them" (John xii., 39-41).

We are, therefore, to wish well to all, to rejoice with those that rejoice, and to suffer with those who suffer. When men go astray, it is ours to interpret them to themselves, but not to force on them the truth. Chastening is necessary in the divine government—not for punishment, however, but that men may so be taught the ultimate destiny of humanity, the true life.

6. In order to the attainment of the universal brotherhood there is to be first the surrender of self. He that would find his life must lose it, is the declaration of the Christ. We are not to start with self as a center and thence work outward in idea to the family, the community, the nation, the world. The true brotherhood of man consists in his harmony with that other pole of his being which is called God.

7. The figure of the vine and its branches given by the Christ is very profound and expressive in the truth conveyed. The vine is to be seen in its totality. It is not to be regarded as a summation of parts. There is a vital and organic oneness. You are to lose your selfish, independent existence and find yourself one with all. In this way you come to lose your fear, anxiety, unrest, doubt, discord and attain peace.

8. This truth of the essential unity of God and all men must be discerned spiritually ere the soul can love God. All religions teach this love of man as well as the love of God. "If a man say, I love

God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God loveth his brother also."

9. To see the unity of the race in God and to work outward from this is not easy of attainment; but this is the Truth of Being. There is nothing beyond this in all religions.

SCRIPTURE LESSON, No. 20.

FIFTH MONTH 15, 1887.

THE CALL OF MOSES.

TOPIC: CALL TO LABOR.

GOLDEN TEXT:—"The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Matt. 9: 37-38.

Read Exodus 2: 1-12, Revised Version.

TIME, the Summer of B. C. 1492-3.

Place, Mt. Sinai, or Horeb, in Arabia, among the Midianites.

Contemporary history: The city of Troy, founded B. C. 1480. The Arabian dynasty, (Berosus), reigned in Babylonia, B. C. 1545 to 1300. Athens founded about this time.

Moses, as the adopted son of the Egyptian princess, (who tradition says, was childless), received an education that befitted his royal estate, and is believed to have been admitted into the priestly class. At the age of 40 there came a crisis in his life, (Heb. 11: 24-27). The circumstance which led to it is briefly told, yet very suggestive: "He went out to his brethren and looked on their burdens," saw how they were oppressed, and his heart was deeply touched. An Egyptian smiting a Hebrew, one of his brethren, aroused his indignation, and finding no one near he slew the oppressor, and hid his body in the sand. But the people were not yet prepared to receive him as their deliverer; he had been reared too near the throne for them to believe in him, and when on another occasion he tried to make peace between two angry Hebrews, they taunted him with slaying the Egyptian, and refused to listen to his words. In the meantime the king, hearing of the transaction, and the life of Moses being in danger on that account, he fled into the land of Midian.

The Midianites were the descendants of Abraham and his wife Keturah, and were thus related to the descendants of Isaac. They occupied the peninsula of Arabia.

Here Moses found a home with Jethro, a priest who is elsewhere called Reuel, and Raguel, both meaning the same. It is believed that Jethro, was his official title. He entered into the service of Jethro, as the keeper of his flocks, and in that humble occupation found the quiet which his preparation for the work he was to accomplish, called for. Zipporah, one of the daughters of Jethro, became his wife.

During his exile, the Pharaoh, of the oppression Rameses II., died, and Menephtah ascended the throne, but there was no abatement in the cruel treatment of the Israelites. After having passed 40 years

among the Midianites the incidents of our present lesson took place.

The occasion is one, in many respects similar to others found in the Scripture narratives in which the Divine Being is represented as holding converse with the fathers of the Hebrew people. The attention of Moses is called to a bush that he beholds aflame, perchance with the glories of the setting sun. It is transfigured before him, and he feels himself to be in the presence of the majesty of Heaven, whose voice speaks to him out of the midst of the flaming bush. The hour and the place are sacred. The condition of his people is, brought vividly before him,—he hears their cry for deliverance, and after many conflicting emotions, accepts the mission that he is called to, and with the Divine assurance expressed in the words, "Certainly I will be with thee," begins to prepare for the return to Egypt.

The manner in which the experiences of the patriarchs and prophets of old are recorded often leads to the belief that in those times our Heavenly Father visited and communed with his human children differently from what he does in our day. For such a belief there is no warrant. We do well in all these things to remember the declaration of Jesus, "God is a spirit," and his communings with us must be spiritual. The flame is a symbol of God's presence among his people, not only as consuming that which needs to be destroyed, but as in the bush which burned but was not consumed; it is their light, their presence, and their glory. All through the Old Testament fire is thus used, and Jesus in many of his most impressive utterances spoke of light as illustrating the Divine influence upon the souls of men.

WE MAY DERIVE FROM THIS LESSON,

That those whom our Heavenly Father uses as his instruments in any great work are trained in solitude and often in sorrow. To the mind divested of all human ambitions, and emptied of all that unfits it for communion with the Highest, he unfolds his purposes, and by the comforting assurance of his presence enables such to obey the call.

In the humblest duties faithfully performed, we are learning the highest lessons, and may become fitted for the noblest work.

Consciousness of our own weakness, when joined with unflinching trust in the Divine promises, fits us for our work, so that with good courage we say "The Lord is my helper; I will not fear! What shall man do unto me?"—Heb., 13.

STUDY OF A BROWN THRUSH.

THE brown thrush was never so violent and eccentric in movement as just after his bath. Allowing himself often but a moment's hasty shake of plumage, he darted furiously across the room, startling every bird, and alighting no one could guess where. Then, after more jerks and rapid shakings, he flung himself as unexpectedly in another direction, while at every fresh turn birdscattered wildly everywhere, anywhere, out of his way, bringing up in the most unaccustomed places; as, for instance, a dignified

bird, who never went to the floor, coming to rest under the bed, or a ground-lover flattened against the side of a cage. All this disturbance seemed to please the thrasher, for he had a spice of mischief in his composition. A never-failing diversion was teasing a goldfinch. He began his pranks by entering the cage and hammering on the tray, or digging into the seed in a savage way that sent it flying out in a shower, which result so entertained him that I was forced to close the door when the owner was out. This the thrush resented, and he next took to jumping against the side of the cage, clinging a moment, then bouncing off with so much force that the cage rocked violently. Then he placed himself on the perch by the door, and pounded, and pulled, and jerked, and shook the door till, if the owner were home, he was nearly wild. Having exhausted that amusement, he jumped on the top, and in some way jarred the cage roughly. To protect it I made a cover of paper, but contrary to my intentions, this afforded the rogue a new pleasure for he soon found that by tramping over it he could make a great noise, and he quickly learned the trick of tearing the paper into pieces, and uncovering the little fellow, who, by the way, was not in the least afraid, but simply enraged and insulted, and when outside stood and faced his tormentor, blustering and scolding him well.

Tearing paper was always amusing to the brown thrush. I have seen him take his stand near the wall, peck at the paper till he found a weak spot where it would yield and break, then take the torn edge in his bill and deliberately tear it a little. It was "snatching a fearful joy," however, for the noise always startled him. First came a little tear, then a leap one side, another small rent, another panic; and so he went on till he had torn off a large piece which dropped to the floor, while I sat too much interested in the performance to think of saving the paper. (The room and its contents are always secondary to the birds' comfort and pleasure, in my thoughts.) A newspaper on the floor furnished him amusement for hours, picking it to pieces, tearing pictures, from which he always first pecked the faces, dragging the whole about the floor to hear it rattle and to scare himself with. A pile of magazines on a table made a regular playground for him, his plan being to push and pull at the back of one till he got it loose from the rest, and then work at it till it fell to the floor. He never failed to reduce the pile to a disreputable-looking mass.—*Olive Thorne Miller in Atlantic Monthly.*

SWARTHMORE NOTES.

—Prof. Wm. P. Holcomb will occupy his new house early in this month.

—Profs. Paulin and Cunningham will spend the coming vacation abroad.

—Prof. Albert R. Lawton will pursue his studies in Germany next year.

—The annual reunion of the Delphic Literary Society will take place on 7th-day evening, the 14th inst.

—President Magill spoke on "The proper training of teachers," at Lebanon Valley College, on the evening of 4th day, the 4th inst.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, FIFTH MONTH 7, 1887.

IN HONOR PREFERRING ONE ANOTHER.

"IN love of the brethren be tenderly affectioned one to another; in honor preferring one another."—This utterance of the apostle Paul, no doubt felt to be needed counsel in those early days of the Christian church, has lost none of its force and pertinence now, after all these centuries of Christian endeavor to reach the heights so plainly shown to be essential to the true followers of Jesus of Nazareth.

We find that the struggle with our selfish natures is perpetual, and we need to lay hold on all good helps, new or old, that will aid us in this overcoming. We need that humility that shall enable us to yield preferment to the truth as it is revealed by another. But it must be the *truth*, for it is in honor we are to prefer others and what is worthy of honor if it is not truth? It may be that it is through us a thought comes direct from the Father, then it will create in us no undue anxiety for it must in the end prevail; bearing this test we will not press it unseemly but can calmly watch its growth through its various stages, wherein it may be stripped of many non-essential wrappings, till it is crowned sooner or later by honorable preferment, thus giving evidence of its true source.

We are led to these reflections on pondering upon the great gathering of our Philadelphia Yearly Meeting, now upon us, and contemplating the variety of earnest minded people who assemble to deliberate upon the many subjects of interest that will be brought before us, each one holding more or less prominence in the hearts of those assembled, only a very few gathering in a spirit of languid indifference, that careth not which thought or plan prevails, this or that.

That these equally earnest ones shall be able to move forward harmoniously and in a spirit of humility that will cause truth to be honored, we feel a deep concern, and for this each one assembled, as well as those who can be with us only in spirit should earnestly petition the Father, and our faith is firm that it will be graciously granted.

From far and near we gather, hoping to gain for ourselves new spiritual vigor, for our Society new strength. Some come with courage and cheer to feed the hungry, others, weak and poor, asking only to be

fed; and others again feeling the weight and care of a body, as they think, too large to deliberate well and to profit, seeking to know of a way to divide ourselves so as to be the better able to minister and be ministered unto. Not a few catch the inspiration that comes from large numbers, and their souls leap forward to meet the warmth kindled in kindred hearts and rejoice in it. But the fact remains, we are here and we must bring our service, whether it be to work or to wait, into a condition that will do honor to the great Master of assemblies. Let us all search for the truth, applying to it the test referred to—that of feeling calm and sure that He will reveal to us a knowledge of where the truth lies; keeping our own wills subject, then shall we hear it said as it was of the righteous in the time of the prophet Isaiah, that "wisdom and knowledge shall be the stability of thy times." Not ignorance but "knowledge," and that guided by "wisdom." We live in an age that calls to us for knowledge of various kinds, and great and varied are our trusts. We cannot "live to ourselves alone," but in the midst of responsibilities that involve the well-being of many now, and extend to the generations yet to come; therefore we cannot hide our "light," it must shine, and that in many directions. Let us be sure by constant watchfulness and prayer, that it is the *true light*, and then see to it that it is reflected through instruments that are pure, and clear of spots and blemishes that defile, and we need not fear for the salvation of ourselves, or for the prosperity of our Zion.

MARRIAGES.

SMITH—BRADY.—At the home of the bride, in San Francisco, Cal., on Third-day, Fourth month 19th, 1887, at 12 o'clock, by Friends' ceremony, Harper A. Smith, son of Barclay J. and Lydia A. Smith, members of Makefield Monthly Meeting, Bucks Co., Pa., to Ella J. Brady, all of San Francisco.

SUPLEE—PIKE.—On Fourth month 27th, 1887, under the care of the Monthly Meeting of Friends of Philadelphia, at 534 North Fourth Street, Charles J. Suplee to Caroline S. Pike, both of Philadelphia.

TAYLOR—JONES.—Fourth month 21st, 1887, at the residence of the bride, under the care of Genoa Monthly Meeting of which the parties are members, Jonathan Taylor, formerly of Loudoun Co., Va., to Rebecca Jones, of Genoa, Neb.

DEATHS.

BARNARD.—At her home, in West Chester, Pa., on Fourth month 29th, 1887, Lydia Barnard, aged 83 years. A member of Birmingham Monthly Meeting of Friends.

DAKIN.—At Somerville, N. J., Fourth month 20th, 1887, James V., only son of Wm. H. and Rachel W. Dakin in his 19th year.

The subject of this notice was a young man of uncommon promise, the only child of doting parents, and just entering a course of study at Columbia College, N. Y. He

was stricken down in the midst of health with malignant scarlet fever, which immediately caused delirium, and with three days' suffering terminated fatally. Truly in this instance the "grave" has gained a fearful "victory" and "Death" has left a terrible "sting." J. W.

DILLINGHAM.—At his residence in Granville, Washington Co., N. Y., Third month 27th, 1887, Abram Dillingham, aged 71 years; a member of Granville Monthly Meeting of Friends.

The deceased was a worthy member of the Society to which he belonged, and throughout his long and useful life, it was ever his earnest desire that he might be a faithful follower of his Divine Master. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

DORLAND.—At his residence, near Bennett, Nebraska, Fourth month 22d, 1887, William T. Dorland, aged 63 years, 2 months, and 20 days. He was born at Saratoga, N. Y.; son of Andrew and Rebecca Dorland; member of Benjaminville Quarterly Meeting and Illinois Yearly Meeting.

ELLIOTT.—Near West Liberty, Iowa, Third month 31st, 1887, George Elliott, aged 86 years lacking ten days.

Deceased was among "the old settlers," now rapidly passing away, having removed with his family from Frederick county, Md., in 1855. He was well known as a man of unusual strength and vigor for one of his years, and though his decline was marked and certain during the last three months, his mind remained clear and bright to within a few hours of the close, when he sank into unconsciousness. Surrounded by his children and children's children, he enjoyed life and desired to get well, but accepted the inevitable without a murmur, and his tender consideration towards those about him and the unflinching patience with which he bore the slow and painful going out of life were as consoling as beautiful.

KIRK.—At the home of her father in Oxford, Pa., Fourth month 26th, 1887, Harriet R. H. Kirk, daughter of Roger H. and the late Deborah B. Kirk, in her 29th year.

After many years of invalidism the welcome release came to the patient sufferer and she is at rest as we believe in the Father's house.

STEWART.—At the residence of Joshua Moore, Woodstown, N. J., Third month 24th, 1887, Miriam Stewart, widow of the late John D. Stewart of Hancock's Bridge, in the 79th year of her age.

We feel a tribute is due our dear friend, who was a member of Trenton N. J. Preparative Meeting. The remembrance of her many virtues arises as sweet incense to her memory, causing a vacancy to be keenly felt. She bore with patience the weeks of extreme suffering, and was favored to speak of her dissolution with perfect calmness, yes! even joy, feeling there was no darkness in the valley of the shadow of death.

M. E. M.

VAIL.—At his residence, Forest Hill, Md., Third month 26th, Lindley M. Vail, in the 78th year of his age; an exemplary member of Forest Preparative and Little Falls Monthly Meeting.

WALTON.—Fourth month 30th, 1887, Jane J., wife of Barclay Walton; a member of the Monthly Meeting of Friends held at Green St., Philadelphia.

WRIGHT.—At West Liberty, Fourth month 3rd, 1887, Sarah M. Wright, aged 83 years, 9 months, and 14 days.

Almost forty-five years ago she came with her husband, John Wright, from Knox county, Ohio, and made a home here in the new West. To later comers their doors were always open, and only those who have left the home and

friends of a life-time to try to found a new home in a new country, among strangers, can fully appreciate what a blessing to the emigrant was their large-hearted, ever ready hospitality in those early days, nor how tender and enduring a hold they gained in many hearts. For many years, widowed and childless, she has reaped a rich return from the harvest of blessing she had sown, and a letter to the writer a few years ago said: "Never had a childless old mother so many loving children." Of an unusually cultivated and vigorous mind, known and loved of almost the entire village, not only for her mental qualities but for her never failing sunshine of the spirit, her little home was a favorite resort for old and young, and many a sore, discouraged soul has left her presence strengthened and cheered and with renewed courage for life's trials and difficulties.

She was the only surviving sister of George Elliott, and on Seventh-day afternoon sat by her window and watched the passing funeral train of her brother with an unlooked, for composure. She retired at her usual hour and rested quietly until about 3 a. m., when her faithful friend and attendant was aroused by her labored breathing. She hastily summoned physician and friends, but the end was at hand and a few minutes later she had ceased to breathe. Silently, and apparently without a pang, her spirit had left the frail body while she slept. The peaceful, painless end seemed the last blessing possible to her fully rounded life. And so, in the fullness of years—"Life's blessings all enjoyed, life's labors done," have passed away the brother and sister tenderly attached in life and so soon reunited by death.

These Friends were both members of Wapsinocoe Monthly Meeting. R. E. K.

THE FIRST-DAY SCHOOLS. MEETING OF BUCKS UNION.

THE meeting of Bucks Quarter First-day School Union was held at Pennsbury on the 24th instant. Delegates were present from seven of the eight schools in the Union, and the morning session was occupied with the reports. In the afternoon there were recitations, etc., by the young people, and a number of questions were answered and the subjects discussed. From an extended report in the *Bucks County Intelligencer* we extract as follows:

"How can we keep our young men and women interested in the First-day schools?" This question was answered by an essay by a member of Wrightstown school, and read by Assistant Clerk Longshore. Our schools were well attended by the small children, but not so well by our young men. What was the reason? Do they perfectly understand the beauty and sublimity of the Bible? Were the smaller children more interested, or were they simply sent to school by their parents? Was the instruction given better adapted to the smaller than to the larger children? First-day schools were not different from the common schools. The teacher should have the faculty of keeping her pupils interested. Our children are sharp critics. Indifference often the cause of failure. Should give variety in the exercises and show a personal interest; should invite them to meet you personally in your homes, and make them feel your equals intellectually, socially and morally. Teachers should be diligent to know the state of their flocks. As parents, we are more anxious to provide

for their bodily wants than their spiritual welfare. Our young people have their young friends among other denominations. We are all traveling the same road and should mutually cheer and aid each other on the way. We have not sufficient charity. Our discipline may have been good for our fathers, but have we not outgrown it in some respects?

Blakey Bunting said the spirit of our discipline was not arbitrary; it had never felt so to him, where there was a desire to conform to it. As to associating with our neighbors, the tendency of the times was in favor of and not against it. Isaac Eyre endorsed the essay. O. H. Holcomb said the essay had been prepared by a newly admitted member of the Society. Amos Ellis approved the essay. We must begin with the children. Who is to give them their training? Where rests the responsibility? It is on the parents and our First-day school teachers. We should gather them in wherever we can. If we make the proper effort we can gather them into our fold as well as other denominations. Joseph Flowers could not see how anyone could fail to admire the beautiful precepts of the essay. Why is it that our boys graduate from our schools sooner than our girls?

Question 2d.—An honest man is the noblest work of God; can the First-day school increase the number? This question was assigned to Doylestown school and was answered by Ellen Hart. Honest women were as much needed as honest men. The training of the boy commenced with the mothers in our homes. We need honest mothers in our homes to raise the standard of character in our boys. When the boy comes home from school with his pockets laden with treasures, the honest mother will want to know where and how he obtained them. The First-day school teacher has but little to add to properly home-trained boys. Home should not be the place where they eat, sleep, and get scolded. The character of Joseph was held up as worthy of imitation. Teach the story of David, living in the most beautiful Judea, failing again and again on account of the weakness of human nature, but finally triumphing over all, as was evidenced in his memorable song.

Question 3d.—Is not the present spirit of inquiry into the principles of the Society of Friends due to the existence and working of our First-day schools? This question was handled by Ernest Tomlinson, a pupil of Makefield school. He might be classed as among the enquirers, and First-day schools were a most important factor in the result. He had heard so many sermons lamenting the decline of society which should never have been made public. The W. C. T. U. was entitled to rank with a religious society. The work of our First-day schools naturally tended in this direction. Social pastimes were alluded to and approved. First-day schools were aids to society; they were aids to our discipline, which was against lotteries and gambling of all kinds. Hannah Flowers thought that this essay proved conclusively that our discipline was not an arbitrary code. Joseph Flowers thought no essay too good or too perfect to be commented upon. This essay was the product of a young man, the growth of Makefield school.

Richard Watson spoke of the locality of the pres-

ent meeting, and of the usefulness of the First-day schools in keeping up our meetings. Were we not going back? This vicinity was formerly composed almost entirely of members of the Society. Falls was the oldest of our meetings, but a valued Friend had informed him that he feared it would be the first to go down. A renewal of prosperity must come from the influence of the First-day schools. The reason why the little children attend better and the boys leave first, was that they were not given enough to do. The girls become teachers, and they remain longer. The boys are not encouraged to do that; but as they become workers they will feel greater interest. He was proud to say that he belonged to the first religious society that recognized the principle of inspiration, or direct revelation from God to man. Man must do right, or punishment will follow the violation. Where each individual thinks and acts for himself he don't need to go to heads of society to learn what to do. We need more charity. There is too much fault-finding and impugning the motives of others.

Ellen Hart said there was no one present that felt more interest in how to keep our young men interested in First-day schools than herself. Any suggestions would be thankfully received.

Oliver H. Holcomb referred to the exercises of the Manor school, all by girls. One might be led to infer that this was a community of girls. How is this? Is it true, as Richard Watson has just stated, we do not give our boys enough to do? Our secular schools were generally taught by females. It was just as much a duty for a young man to teach in our First-day schools as for young women.

E. Hart—The teacher must be one who does it from a sense of duty.

Blakey Bunting spoke of the attendance of our religious meetings. Lyceums and social parties were generally held on Seventh-day evenings, and these interfered with the attendance of First-day meetings. Excursions after harvest, which occurred almost every day, was another alluring cause.

Question 4.—Do the lesson leaves meet the wants of our First-day schools? This was answered by an essay from Sallie J. Linton, of Newtown school, and read by Anna Cernea. The text-book does not make the successful teacher; the teacher must know how to make good use of the text-book. The lesson leaves have been found useful as aids in teaching Bible history. The examples of sublime faith in Abraham and of filial love in Joseph were given as appropriate illustrations. Topic lessons were useful. Much of the work of the teacher must be done on simple faith.

O. H. Holcomb—There is nothing that will meet all requirements. To be a successful teacher one must be an original thinker. There is nothing perfect that can be desired.

R. Watson—The teacher must draw help and inspiration from all sources. That is not the purpose of this question. Do the lesson leaves meet the needs of our teachers? Are they such as meet general approval? There are many things taught by the Evangelical churches not in harmony with the

principles of the Society of Friends. Take the account of the history of creation, for example. Our interpretation of it is very different. Are these lesson leaves in accord with the general sentiment of the society, or do they more nearly correspond with the doctrines of the Evangelical churches? The question is not do they meet the needs of teachers, but do they teach the principles of Friends.

Sarah Knowles—It was no light matter to get up those lesson leaves. If they are not found of much use it was poor encouragement for the committee employed in preparing them. John Wildman had used them for some time and liked them very much. Joseph Flowers had not heard anything said like disapproval—they should more properly be called lesson helps. Isaac Eyre said the great difficulty was that we did not commence our schools 50 years ago. Elizabeth Smith said they used them at Newtown and found them great help.

Amos Ellis said they aid us, even if we are ever so original, as suggestions of thought. P. Hutchinson took no exception to the lesson leaves. The work of the teacher covered a broader field. The impression was that the work of the teacher was confined to a narrow channel. Good wherever found should be used. R. Watson said the lesson leaves were useful as a starting point, but if relied upon entirely might be a cause of failure. He had not been a regular teacher but had got hold of the leaves as an occasional teacher and found them very suggestive of thought, so much so that he had become filled with the subject.

The business committee reported that the next meeting of the Union would be held at Newtown on the fourth 7th-day in the ninth month, at 10.30 a. m.

Joseph Flowers said occasions like these give us new life. The expression has been made, we do not give our young people enough to do. When he was first named for a position in society it pained and alarmed him. The First-day schools furnish a strong incentive in preparing future workers in our Society.

UNITY ON THE TEMPERANCE QUESTION.

EDITORS INTELLIGENCER AND JOURNAL:

THERE is nothing in which the two branches into which the Society of Friends divided in 1828 are more strongly contrasted than in the fact that while one of those branches has gone on dividing and sub-dividing, down to the present day, the other continues undivided and harmonious. The section which then insisted upon uniformity of belief has since developed within itself the extremes of differing belief; while that whose members plead for liberty has found in liberty permanent peace and unity.

I allude to this contrast not from any feeling of triumph or satisfaction in the dissensions among other branches of Friends, which I deeply regret, but for the sake of the lesson which I think it should carry home to our own members. I think there is increasing need of care lest we infringe upon that liberty of conscience which is the right of every member of our Society; and just at this time, when our Yearly Meet-

ing is about to take place, a few words regarding this point may be of use.

There is a certain class of subjects which rightly engage the attention and concern of the Society, upon which there are wide differences of opinion. Among these none is of more intense interest than the temperance question. As intemperance is plainly seen to be one of the greatest evils of the time, it seems fitting that a Society which has from the beginning been so peculiarly one of temperance should take high ground upon this question. To many among our members "high ground" means a declaration of our Yearly Meetings in favor of local or state or even national prohibition of the sale of spirituous and malt liquors; to a still larger number it means total abstinence; while some would make their use an occasion of discipline, or even a disownable offence. The persons who advocate such measures are usually among the most earnest of our members to whom anything short of this seems a compromise with evil, and whose very earnestness and depth of conviction make them less capable of understanding how equally conscientious members can, on such a question, differ from them.

It is not my purpose here to discuss the merits of such measures; what I wish to point out is that those who dissent, on whatever ground, have an equal right to liberty of conscience and belief with those who urge; and if their convictions are disregarded and overborne, because they are a minority, or because they are unwilling to urge their objections persistently, or because some action by the Society is thought of transcendent importance, a grave and lamentable trespass has been made on their liberty of conscience and their equal rights as members of our Society. It may be that they regard temperance in all things as of greater value in the formation of character than abstinence; it may be that they think that prohibition has proved a failure, or that it is an unwise attempt to transfer to the state duties of government which can only be rightly performed by parents. Whatever may be the ground of their dissent, they are entitled to liberty of conscience; and this liberty is trespassed upon if measures or declarations with which they cannot unite are sanctioned by the Society.

I know it is sometimes said that in cases where there is a very strong desire for some decisive action, which is prevented by the scruples of a few, the majority suffers thereby, and thus a still greater wrong is done. But in this I think the principle of our Society, to proceed only as there is unity, and the reason therefor, are lost sight of. A member who advocates Prohibition does not suffer if the Society take no action favoring Prohibition. He is free to urge it individually; he is not hampered by the non-action of the Society; and no one who knew the ways of Friends could infer either that he was not in unity with the Society, or that Friends opposed Prohibition. In the case of one who did not believe in it, however, the Society by adopting it would officially declare him out of unity; and his individual efforts in support of what he thought right would tend to place him more and more in antagonism to the Society. The cases are thus seen to be radically different. With us unity is presumed in what is done

only, not in what is left undone; and we are therefore in no danger of injuring any by declining to proceed until there is unity.

Believing that it is this tenderness for the convictions of others, and care to guard individual freedom of conscience, that have preserved our Society in substantial harmony in spite of wide variations of belief, I earnestly trust that we may never begin to trespass upon them, and thus cut the strong yet elastic bond which has so long held us together in unity.

H. F.

BENJAMIN COATES.

ON the 7th of 3d month, 1887, Benjamin Coates passed away, after several years of suffering and feebleness from paralysis, aged 79 years. He was a member of the other body of Friends, but his liberality of feeling towards those who differed from him was manifested in his lifetime, as well as in his will, the public bequests of the latter being as follows: Union Benevolent Association, \$2,000, for stoves to be loaned to the poor; Institute for Colored Youth, \$2,000; Liberia College, \$1,000; General Education in Liberia, \$1,000; Bible and Tract Distributing Society, \$2,000; to his sister to expend for charitable purposes, \$3,000; for gratuitous extension of the *Friends' Review* among poor Friends, \$500; garden seeds for the Indians, \$200; Friends' Freedman's Association, \$2,000; Indian Aid Association, \$2,000; to Dillwyn Parrish, in trust for the Christian civilization of the Indians under the care of that branch of the Society of Friends with which he is connected, \$500; American Missionary Association, \$500; Mary Adams, to promote the benefit of mothers' meetings and Bible reading among the poor of Philadelphia, \$500; and \$500 to his executors to expend on their option.

These bequests show the comprehensiveness of his benevolent feelings, for he was ever ready to aid where suffering existed. He was warmly interested for the colored people, and while cooperating with the abolitionists—being for 29 years vice-president of the incorporated Pennsylvania Abolition Society—he was nevertheless actively laboring in behalf of Liberian colonization. Decidedly in sympathy with the religious body of which he was a member, and actively laboring in their Freedmen and Indian aid movements, when proposing an appropriation to the former from the funds of the Abolition Society, he always coupled it with a like one for those “not orthodox,” as he was wont to term our body. His close was calm and peaceful, as might be expected from a life evincing love to God and love to his fellow man.

J. M. T., Jr.

A teacher was explaining to her class the words concerning God's angels, “Ministers of His who do His pleasure,” and asked: “How do the angels carry out God's will?”

Many answers followed.

One said, “They do it directly.”

Another, “They do it with all their heart.”

A third, “They do it well.”

And after a pause a quiet little girl added, “They do it without asking any questions.”

PHILADELPHIA YEARLY MEETING OF ORTHODOX FRIENDS.

[We make the following extracts from *The Friend*, of last week.—Eds.]

THE regulations adopted by the Yearly Meeting at its first sitting, respecting certificates of removal, are so important in their bearing, that we purpose printing in full the Report of the Committee when it is published. In the meantime it may be said, that their object is to relieve our own monthly meetings in the difficulties they now experience in the transaction of their business, owing to the disorganized and degenerated condition of things which exists in some places. They authorize the sending or reception of certificates to or from any of the meetings under our name, excepting such as the Yearly Meeting has decided are not entitled to its recognition. They give to monthly meetings the authority to decline the sending or reception of such certificates to or from meetings which have clearly and seriously departed from our doctrines and testimonies. They direct that members of Friends' meetings elsewhere, removing to reside amongst us, who cannot obtain certificates of removal from their meetings because these are not in correspondence with our Yearly Meeting, may be received on their application as persons convinced of our principles. And finally, they direct that persons coming to live among us who have been accredited as ministers elsewhere, are to be received as members only; and that the recognition of their ministerial gifts should follow the same course of procedure as in the case of those of our own members to whom such gifts have been dispensed.

The committee to whom had been referred the examination of the Epistle from a Yearly Meeting in Kansas, reported that it contained an expression of Christian love; and that they believed that the Friends from whom it came were entitled to the sympathies of Friends here; but that the way did not open to recommend its being read. They advised that the Clerk should be directed to return a kind, but unofficial reply. Their report was approved by the meeting. After this was decided upon, two Friends of Kansas, who were present, one of whom said that his name was attached to the Epistle (as Clerk), stated that they approved of the course pursued and believed it would not be unsatisfactory to the meeting that issued the epistle. This was comforting and relieving, and the meeting passed on to the consideration of the Queries and Answers, the first four of which were gone over at this session. There was no long communication; but many Friends had words of caution, exhortation, or encouragement to offer in a brief way, and generally, to the satisfaction and comfort of their hearers.

On Fourth-day (20th inst.), the remaining Queries were read and considered. During the course of the meeting much judicious advice was given, encouraging our members to mind the limitations which the Spirit of Truth would impose upon them in their manner of living, and in the pursuit of their outward employments; and the command with its attendant promise was revived: “Seek ye first the kingdom of heaven and the righteousness thereof, and all things

necessary shall be added." If these limitations were duly observed, failures in the prompt meeting of engagements, and in the payment of debts would seldom or never occur.

The observance of the rule laid down by our Savior, "Whatsoever ye would that men should do unto you, do ye even so unto them," would enforce strict honesty between man and man. In illustration of this, an incident was mentioned of the late Lloyd Mifflin, who was a clerk in the Bank of the United States at the time of its failure. From his position, he knew of the catastrophe that was approaching, but refused to take advantage of this knowledge, and sell the stock of the bank which he held, and thus throw the loss on an innocent purchaser. A caution was given to those who were entrusted with the care of money belonging to others, never to allow it to become mingled with their own. The only safe plan was to deposit it in a *separate* bank account, so that no check which an individual might draw for his own use could possibly affect it. For want of attention to this rule, many persons have found trust funds under their care infringing upon; and some have appeared as defaulter who had been brought into that situation more by want of care, than through any evil design.

The acknowledgements contained in the answers of deficiencies in relation to a hireling ministry, led to the expression of advice on this subject. And the ground and root of all true Gospel ministry, as a Divine gift, and one of the manifestations of that Grace of God, which in different measures is given to all men, were set forth; and earnest exhortations were delivered, to the young especially, that they would so submit themselves to the heavenly visitations as to be prepared for usefulness in the Church, and for admittance among the redeemed in the life to come.

Fifth-day afternoon (21st inst.), was occupied with the reports on Education and Intoxicating Drinks, and one from the Committee on the Civilization and Improvement of the Indian natives. This latter gave the pleasing information that a new and more commodious school building had been erected to take the place of the one destroyed by fire in the early part of last year, that the cost of it had been met largely through the contributions of interested friends of the institution, and that the school had been successfully carried on in it during the past winter with a family of twenty-five girls and ten boys. The Yearly Meeting appropriated \$1,500 for the use of the committee.

On Sixth-day the Yearly Meeting's Committee on Education also received an appropriation of \$1,500 to aid in the prosecution of its work.

The report of the Westtown Committee stated that the contributions to the Building Fund during the past year had been so liberal that they had felt warranted in making a contract for the completion of the remaining (west) wing of the new buildings; which is expected to be ready for occupancy next winter.

THE man who is jealous and envious of his neighbor's success has foes in his heart who can bring more bitterness into his life than can any outside enemy.

COMMUNICATIONS.

THE PROPERTY OF THE AIKEN SCHOOL TRUST.

EDITORS INTELLIGENCER AND JOURNAL.

TO those interested in the Schofield School at Aiken, South Carolina, we will state, that the land upon which the brick school building stands was legally transferred to trustees in 1871, before it was used for school purposes. The donor had the titles drawn up by the then United States District Attorney, and every measure adopted to prevent any trouble in the future. An additional piece of land, paid for by the legacy left by Sarah Pierce, a colored woman of Flushing, L. I., (with the addition of one hundred dollars raised by Linda Spencer, another colored woman of N. Y.), upon which the boarding hall stands, was also deeded to the present Board of Trustees, one of whom was an original trustee.

There are two hundred and eighty-one acres, four miles from the town, deeds of which were secured, going back to the land grant given by the State. This tract was forced on the market, in 1879, and the business manager and principal made great exertions among the visitors in Aiken, raised the money and paid for it; hoping sometime to use it for teaching better methods of farming, and developing various industries. The price paid was so low that in ten years its value will be doubled.

There have been frequent offers to buy. The land is well-wooded and has running through it, the largest stream within thirteen miles of Aiken. Taxes are low, as it is still "open land," with no building or improvements.

All the property and the buildings thereon, belonging to the school are now held by the Board of Trustees and its management has always been conducted on the strictest business basis.

MARTHA SCHOFIELD.

Aiken, S. C., Fourth month 30.

FRIENDS IN COLUMBIANA COUNTY: CORRECTION.

EDITORS INTELLIGENCER AND JOURNAL:

In the article, the sketch of West Preparative Meeting, I notice an error. In the paragraph near the bottom of the second column on the first page, instead of the language used referring to Columbiana county it should refer to Smith township. There certainly were many large and flourishing meetings of Friends in the county before that time. The error was probably made in revising the manuscript: it was not so in the original.

ENOS HEACOCK.

Alliance, Ohio.

ANOTHER LOCATION FOR THE BOARDING-SCHOOL

EDITORS INTELLIGENCER AND JOURNAL.

THE writer at the request of some Friends in Bucks County desires to call attention, for the consideration of its readers, and Philadelphia Yearly Meeting, to a very eligible location for the establishment of the New George School. At Carversville, Bucks County, Pa., stands what was formerly the "Excelsior Normal Institute," a plain and unpretentious, but commodious and substantial, stone building, containing forty-eight rooms and fitted up generally for modern school purposes. The house stands upon the brow of

a hill over-looking the surrounding country with gently sloping lawns, to the south and east. It is supplied with clear soft water from a spring several feet above the house. The land embraces a little over eight acres, with an addition of sixty-six acres that can be added if desired, making one of the finest farms, as well as the most productive in Bucks County. There is also a large hall of two stories, laundry, barn, and other necessary out-buildings. The situation is perfectly healthy, entirely free from malarial epidemics and mosquitos. The original cost of the buildings and grounds was over forty thousand dollars. The property has recently passed into the hands of Samuel W. Taylor, a Friend, of Burlington, N. J., and can be had at a very nominal sum for this purpose. It is situated within easy access of the North Pennsylvania Railroad, at Doylestown, and within two miles of the Pennsylvania Railroad at Bull's Island.

The Friends in the vicinity of Carversville feel that they would like to have the George School located here, and to this end have requested these lines.

Very respectfully,

WILSON PETERSON.

Trenton, N. J., Fifth month 2.

NINTH ANNUAL REPORT OF FRIENDS' BOARDING-HOUSE ASSOCIATION.

AT the close of the ninth year of active work of the Friends' Boarding-house, the Managers present their annual report for the consideration of its friends, and believe that during the nine years of its existence it has accomplished much good, by furnishing comfortable homes, at a low rate, to many Friends who were glad to avail themselves of its advantages, a number of whom were well advanced in years, and others younger, who greatly needed just such a boarding place.

The work of this has differed but little from that of previous years. The house has been full except during the summer months, most of the boarders retaining their room for reoccupancy upon returning in the Fall, and for want of room we were compelled to decline a number of applications.

When the property No. 1623 Filbert street was purchased, the managers had reasonable hope that sufficient money would be contributed to pay for it, and also to make such alterations and additions as would give homes to many more, and thereby lessen the percentage of expense, and to that end we continue to look.

Since the last report the Association has received the sum of \$500 and also some articles of furniture from the estate of Mary H. Newbold, deceased.

It affords us pleasure to mention the generous gifts from our friend Hannah W. Stirling, who contributed \$60 towards painting the house and afterwards gave \$1000. The latter sum was used to reduce the mortgage debt, which now stands at \$5000. We continue to hope it will be still further reduced before the close of another year.

Our friend and fellow manager Deborah F. Wharton continues to manifest her great interest by her

liberal contributions, as will be seen by reference to the Treasurer's report.

On the second of Eleventh month last the Association and Board of Managers sustained an almost irreparable loss by the death of our beloved friend and co-laborer, William Hawkins. He was deeply interested in its welfare from its earliest inception, and was earnestly concerned for both the aged and young. At its organization he was chosen one of the Managers, and continued an active worker in the Board until his death.

Considerable expense has been incurred during the year on repairs, painting, renewal of carpets, etc., and further outlay will be necessary the coming year on these accounts. Exclusive of the above, the income from board has been sufficient to meet all the expenses of the house.

TREASURER'S REPORT.

CONTRIBUTIONS, AS FOLLOWS:

G. W. Robins, . . . \$ 5.00	Brought forward, . . . \$1,364.00
R. J. Harrop, . . . 5.00	Geo. Taber, . . . 5.00
Mary M. Thomas, . . . 5.00	Joshua Lippincott, . . . 10.00
Hannah W. Stirling, . . . 1,000.00	E. M. Cooper, . . . 2.00
Julia A. Michner, . . . 5.00	Sam'l Conrad, . . . 5.00
John M. Leakman, . . . 4.00	E. Webster, . . . 50.00
W. Longstreth, . . . 10.00	A Friend, . . . 5.00
E. S. Dixon, . . . 5.00	Mary A. Newbold, . . . 500.00
S. G. Dixon, . . . 5.00	Legacy, . . . }
D. F. Wharton, . . . 250.00	Chas Kirk, . . . 5.00
Jos. F. Gillingham, . . . 10.00	

Amount forward, . . . \$1,364.00	Total, . . . \$1,346.00
Received from board, . . . 2,886.20	

\$1,832.20

EXPENSES, AS FOLLOWS:

Balance due Treasurer, 4th mo. 1, 1886, . . .	\$ 470 68
House expenses,	2,776 20
Furniture, repairs, etc.,	296 05
Interest, tax, and water rent,	511 51
On account of mortgage,	1,000 00
	<hr/> \$5,054 44

4th mo. 15, 1887, Balance due Treasurer, . . . \$ 222.27

The house also received six chairs from A. Hillborn & Co. and six do. from Mary W. Bacon, and \$7.00 from R. N. Webster, towards paying for carpet.

E. WEBSTER, Clerk.

The following named Friends were elected as officers and managers for the ensuing year:

President, A. W. HAINES.

Clerk, E. WEBSTER.

Treasurer, H. M. LAING.

MANAGERS.

Jos. Bacon, E. Webster, D. F. Wharton, R. N. Webster, M. K. Paist, S. C. Webster, L. G. Haines, Jesse Cleaver, A. W. Haines, Mary A. Tupman, Mary F. Saunders, Geo. Taber, H. M. Laing, Jos. M. Truman, Jr., C. A. Woodnut, Martha D. Hough, Chas. E. Thomas.

For Friends' Intelligencer and Journal

NOTES BY THE WAY.

I SPOKE lately of the recent action of the Senate of Pennsylvania, which, by a considerable majority, decided to submit to the people an amendment recognizing the right of women to vote. A woman who heard me answered quickly: "And shall we be paid as much as men?" I was amused by her quick, practical view, but I answered: "I presume the men are considered to have families to support." This was precisely her own case; for she has been the mainstay of her family for years, her husband's health having failed. Men employed in the same building

with herself, at service less onerous, are paid higher wages. (She is in the employ of the Government.)

In this great manufacturing city, what a long article might be written on women's work and wages, from hers who is employed in a shirt factory and scarcely earns her simple board, up to that of the successful woman physician. A case came lately to my notice of a woman, still comparatively young, who has striven for years in her chosen profession of painting. She lives in Worcester, Mass., and has recently been employed to teach art in the public schools of that city. She paints in water colors and in oils, and is studying architecture. The city is to give her \$1,000 yearly, with the prospect of increasing her salary, and allows her the use of a horse and vehicle. Another interesting case was that of Sarah Pope, an "orthodox" Friend from Massachusetts, who taught drawing many years in Philadelphia, and afterwards went to England, where she married and continued to live. She died not long ago, and left \$60,000 of her own earning and accumulating to endow a home for aged or disabled women teachers in her native town.

A WOMAN who had lived many years in the country, having an offer of occupation here, removed about a year ago to Philadelphia. A friend in Trenton had spoken to her of the greater cheapness of keeping house than boarding; and a few months ago she took a room in a desirable neighborhood, at a rent of twelve dollars a month, including the use of one gas jet. The room was on the second floor front, and about 16 by 18 feet. She depended on a small cook-stove for heating the room, and found kindling and coal a burdensome expense. Dairy products were among her heaviest outlays, as she took nine cents' worth of milk and cream daily and frequently paid 45 cents per pound for butter. Beef-steak at twenty cents per pound seems high, but with her a half pound went a good way. One of the cheapest articles of food now she thinks to be sugar, two pounds of the white granulated costing thirteen cents; and so great an amount of nourishment being contained in sugar, with no waste. Compare two pounds of sugar at 13 cents, with one of butter at 45! Her thoughts have turned towards the laboring men of this great city, the class below mechanics, where he who earns ten dollars a week is fortunate, as some earn but six. Her own income from her work being higher than the higher one just mentioned, she often compared her condition with theirs. On what do their families live? To imagine luxurious food and rich attire necessary for man's happiness would be to impugn the love of his Creator and Sustainer.

And what is the condition of the Italian emigrant who may be seen toiling under a bag that he has gathered up perhaps in his wanderings around the streets? What is the worth of the contents? How much bread will they buy him? How long will it nourish him? Where does he get clothes? Was he poorer in Italy?

ONE of the members of the U. S. Senate is Jonathan Chace, of Rhode Island. He is, or has been, a

great manufacturer at Valley Falls, near Providence. He is, I understand, a member of that division of Friends called Wilburites, and declined to run for Governor of the State because the governor is commander in chief of the militia.

SOME remarks were made by a Friend at the meeting on the 23d, of the Yearly Meeting's Committee on the Education of the Colored People in the South, upon the condition of South Carolina as regards its public schools, which taken in connection with what I have before said of the young woman employed at a high salary to teach in the public schools of a city in Massachusetts, serve well to contrast two States, which have long stood in opposition to each other. This Friend said that South Carolina is too poor to establish an adequate system of public instruction. The majority of her people are colored, and as we know that most of these have just come out from under a system where they could own nothing, we can picture their poverty. Another disadvantage under which the State labors is that the whites will not go to school with the colored children, so two sets of schools must be established. Then, the population is not thickly settled as in Massachusetts, and the result is that schools must be farther apart, while such as there are, are not kept open on an average more than three months in the year. In Massachusetts boys can be fitted in public schools to enter Harvard University, yet she is the State of which it has been said that she exports only two natural products, granite and ice. G.

AT LAST.

WHEN on my day of life the night is falling,

And, in the winds from unsummed spaces blown,

I hear far voices out of darkness calling

My feet to paths unknown,

Thou who hast made my home of life so pleasant,

Leave not its tenant when its walls decay;

O Love divine, O Helper ever present,

Be Thou my strength and stay!

Be near me when all else is from me drifting,

Earth, sky, home's pictures, days of shade and shine,

And kindly faces to my own uplifting

The love which answers mine.

I have but Thee, O Father! Let Thy spirit

Be with me then to comfort and uphold;

No gate of pearl, no branch of palm, I merit,

Nor street of shining gold.

Suffice it if—my good and ill unreckoned,

And both forgiven through Thy abounding grace—

I find myself by hands familiar beckoned

Unto my fitting place.

Some humble door among Thy many mansions,

Some sheltering shade where sin and striving cease,

And flows forever through heaven's green expansions

The river of Thy peace.

There, from the music round about me stealing,

I fain would learn the new and holy song,

And find, at last, beneath Thy trees of healing,

The life for which I long.

—JOHN GREENLEAF WHITTIER.

"CAST THY BREAD UPON THE WATERS."

CAST your bread upon the waters,
 Ye who have but scant supply;
 Angel eyes will watch above it,
 You shall find it by and by.

He who in his righteous balance
 Doth each human action weigh,
 Will your sacrifice remember,
 Will your loving deed repay.

Cast your bread upon the waters,
 Poor and weary, worn with care;
 Sitting often in the shadow,
 Have you not a crumb to spare?

Can you not to those around you
 Sing some little song of hope?
 As you look with longing vision
 Through faith's mighty telescope?

Cast your bread upon the waters,
 Ye who have abundant store;
 It may float on many billows,
 It may strand on many a shore;

You may think it lost forever,
 But as sure as God is true,
 In this life or in the other
 It will yet return to you.

Cast your bread upon the waters;
 Far and wide your treasures strew,
 Scatter it with willing fingers,
 Laugh for joy to see it go.

For if you too closely keep it,
 It will only drag you down;
 If you love it more than Jesus,
 It will keep you from your crown.

Cast your bread upon the waters,
 Waft it on with praying breath;
 In some distant doubtful moment
 It may save a soul from death.

When you sleep in solemn silence
 Neath the morn and evening dew
 Stranger hands that you have strengthened
 May strew lilies over you.

—Selected.

THE TRIUMPH OF PEACE.

THERE is a story told
 In Eastern tents, when autumn nights grow cold,
 And round the fire the Mongol shepherds sit,
 With grave responses listening unto it;
 Once, on the errands of his mercy bent,
 Buddha, the holy and benevolent,
 Met a fell monster, huge and fierce to look,
 Whose awful voice the hills and forests shook.
 "O, son of peace!" the giant cried, "thy fate
 Is sealed at last, and love shall yield to hate."
 The unarmed Buddha, looking, with no trace
 Of fear or anger, into the monster's face,
 In pity said, "Even thee I love."
 Lo! as he spoke the sky-tall terror sank
 To hand-breadth size; the huge abhorrence shrank
 Into the form and fashion of a dove,
 And where the thunder of its rage was heard,
 Circling above him sweetly sang the bird,
 "Hate hath no charm for Love," so ran the song,
 "And peace, unweaponed, conquered every wrong."

—Selected.

THE NEW POLICY OF INDIAN LANDS.

THE *Southern Workman*, the organ of the Indian and Colored School at Hampton, Va., in its issue for Fourth month, says:

"The signing of the Land in Severalty Bill was celebrated with rejoicing at Hampton Institute on Tuesday, March 15th, in accordance with the thought expressed in our last number, that this great event in the Indian's history should be fully understood by the Indian youth training to lead their people to civilization, and that their estimate of it should be made apparent to their people and the country. The time necessarily fixed for the celebration, just after the adjournment of Congress, and the short notice that could be given, helped prevent the coming of most of our hoped-for guests from Washington and elsewhere from abroad. Messages of regret and sympathy in the occasion were received from Commissioner Atkins and General Whittlesey of the Board of Indian Commissioners, who had partially accepted the invitation. A letter was read from Senator Dawes. Prof. C. C. Painter, of the Indian Right's Association, and Miss Alice C. Fletcher came from Washington to attend the celebration, and a large number of the guests from the Hygeia Hotel and other houses, with prominent citizens of Hampton and the vicinity. Rev. Dr. Hamlin, the veteran missionary to Turkey was a guest of the school at the time.

"The exercises were held in Virginia Hall. At one end of the platform, sat the 131 Indian students under the stars and stripes, sign no longer of their subjection, but of their citizenship. Not simply students only, but the pioneers of their people in the new road of civilization. At the other end of the hall, were their 400 negro schoolmates, leaders of their race in its development. Between them, from every section of the Union, were representatives of the cultivation and wealth, creators of the public sentiment, of the great race that need no longer blush before its symbol of liberty enlightening the world. The sight alone of such an assemblage of representatives and leaders, was inspiring to the looker-on, and put him into sympathy with the simple exercises of the day."

We are always surrounded by beauty, by helpfulness, by "comfort," if we but open our eyes! We do not need to soar for any of these, nor dive for any of them. We shall find them if we look about us *near to*. God's quiet, eternal stars are reflected, ever, in the river that runs by our doors. The very God-life is in the throbbing, warm caresses of our children's hands and lips, and gleams in our mothers' smiles!

S. B. Chittenden has given \$100,000 to Yale College for a new library building, on condition that the library shall be open to women.

Many California women cultivate fruit farms, themselves doing much of the work, picking, packing, raisin-making, and canning fruit. Crystallized figs and apricots are the products of women's labor, as well as jellies, jams, and marmalade, which are sent all over the world.

GENERAL GRANT REFUSED WINE.

LET us take a few facts: When traveling in India he was surrounded with social customs, to disregard which required the strongest will and the firmest purpose. Not a few foreign residents in the East are hard drinkers. There were not hours enough in the day for Grant to accept the invitations he received. To be courteous, he not infrequently accepted invitations to half a dozen tiffins on the same day, at each one of which he would remain a few moments, until the last one had been reached. At all these gatherings wine and liquors were freely used. He became so thoroughly disgusted with the custom that, on his return to his hotel, he said to his wife: "Julia, I do not intend to take another glass of wine to please anybody." That was in 1878, and from that time forward to Mount McGregor, his temperance habits were above suspicion.

From Calcutta he went to Burmah. The reception committee furnished large baskets of champagne and liquors. These were subject to Grant's orders. To the disappointment and disgust of the committee, the baskets were not opened. Surprise was expressed; but Grant simply said: "Gentlemen, I do not wish anything to drink," and the baskets were returned unopened to Calcutta. I received accounts of this incident from Gen. Litchfield, late Consul-General to India, and from Mrs. Grant.

After Grant reached California, his old friends were the witnesses of this new proof of his personal decision. While in the city of Mexico his enthusiastic admirers invited him to what is called "a wine dinner." Bishop Harris was present, and he informed me that Gen. Grant deliberately turned his glasses upside down.—*Dr. John P. Newman, in The American Magazine.*

I HATE myself when I find out that I have been thinking a man worse than he is. But a mistake the other way—thinking a man better than he is—does not much matter. Besides, it may not be a mistake!

"A MAN who was reproached for doing good to a shipwrecked pirate, answered: 'It was not the man I honored, but mankind.'"

GOD made the soul for Himself, and nothing but God can meet its requirements. To keep in the light—follow the light.

HARD indeed it is, sometimes it seems impossible to keep an even balance, so that no weighty truth or principle shall displace another, and thus bring error upon the scales.

"I AM sure Christianity will endure because it is founded on man's nature, and answers to his deepest, essential, noblest wants."—*Channing.*

Dr. Lucy M. Hall, physician of Vassar, has kept a list of the number of days each girl has been absent from illness during the year, and compared it with a similar record kept of the young men at Amherst College. She finds that the girls are not absent from illness nearly so much as the young men.

NEWS AND OTHER GLEANINGS.

Congratulations say that the Stanley expedition for the relief of Emin Bey passed Boma, on the Congo River, on the 20th of last month, and that all the members of the party were well.

—Ten languages—English, German, Norwegian, Swedish, French, Bohemian, Finn, Polish, Italian, and Chinese—are spoken in Minnesota. The governor's message was printed in each of these languages.

The report of the Massachusetts Railroad Commission on the Bussey Bridge railroad disaster has been presented to the Legislature. It finds that the contract for the bridge was carelessly made; that the designs and specifications should not have been accepted, and that the bridge had not been properly inspected. The Board recommend the passage of an act requiring every railroad, at least once in two years, to have a thorough examination of all bridges on its lines made by a competent and experienced civil engineer.

—The Supreme Court of Vermont has just announced its decision in the famous case of the Ryegate stonecutters' conspiracy, growing out of the attempt of the workmen to prevent the employment of other workmen and to deter them from working by denouncing them as "scabs," and threatening to make them publicly odious as such. The decision of the Court is that a conspiracy among workmen to prevent others from working or from being hired is a crime at common law and punishable under the statutes of Vermont.

—The Baltimore *Sun* of a recent date says: "Queen Anne's county, Md. peach orchards are in bloom. The trees are unusually full of buds, none of which were killed by cold weather." "Never before in the history of the peach," says the *Centerville Observer*, "did the middle of April promise such a tremendous yield. Nowhere on the Peninsula or in New Jersey have the buds been injured in the least, and growers are now beginning to fear, not that they will have too few, but so many as to prove unprofitable."

Bridget Morgan, a kitchen girl in a hotel in Chicago, while cutting bananas from a bunch on the evening of the 29th ult., was bitten by a tarantula in the right thumb. In a short time her hand and arm became terribly inflamed and she suffered excruciating pain. Medical aid was had, but the physicians were doubtful of her recovery.

—Mary Cadwallader, teacher of the primary department of the Friends' school at Buckingham, died on the 28th ult., after a few hours illness. She had been in the enjoyment of her usual health until that morning, when she found something was the matter with her arm, which gave her much trouble during the morning. She consulted a physician and continued to attend to her school duties until noon. She then went home, rapidly grew worse, ceased to talk and died that evening of paralysis. She was the daughter of Frank Cadwallader, of Solebury. The community was greatly shocked to hear of the sudden death of this estimable young woman and faithful teacher.—*Bucks County Intelligencer.*

—An association of the descendants of George and Jane Chandler, who came from England 200 years ago and settled on the Brandywine has been formed to arrange for the celebration of the bi-centennial of their arrival. Dr. Swithin Chandler was elected President.

THE heights of the Old Testament or the New—of all Scriptures—are those passages which look towards the identification of morals and religion. Try this test and see if it be not true.

CURRENT EVENTS.

Two sharp earthquake shocks, with only a moment's intermission, were felt at Spokane Falls, Wyoming Territory, at 1 o'clock on the morning of the 29th ult. People were awakened from their sleep.

FULL returns from all the counties in Michigan show a majority against prohibition of 5941.

REPORTS of drought in the agricultural regions of Texas are again coming from Galveston.

EDWARD F. SAMUELS, a prominent merchant of St. Louis, on the afternoon of the 29th ult., jumped from the bridge at Nashville into the river. He was fished out, but died next morning. He said "his reason for attempting suicide was because he had broken a promise made to his wife that he would drink no more intoxicating liquor."

PLEURO-PNEUMONIA is reported to be more prevalent in Chicago and its vicinity than ever before. On the 29th ult., 8,200 cows were in quarantine, and 200 had been slaughtered.

A TERRIBLE hail storm visited St. Paul, Minnesota, and the surrounding country, at 7 o'clock on the evening of the 1st inst. The hailstones "varied in size from a pea to a full-grown goose egg, some of the largest weighing four ounces and measuring nine inches in circumference." Glass was broken wherever exposed. A number of small structures, chimneys, etc., were wrecked by the wind. The day had been one of summer heat. A heavy snow storm at Salt Lake City, "which continued in squalls for about twelve hours," ended First-day morning, "leaving the ground thro' ugly soaked."

THE controversy between France and Germany has been relieved so far as the "Schnaebles incident" is concerned, by the release of that person from German hands. The anxiety over the danger of war continues, however, and great army preparations are going on in Germany.

LONDON, May 1.—During the past week 2618 emigrants left Queenstown for America. The total for the month of April is 11,854 against 6656 for April last year.

NOTICES.

* Friends' Mission, No. 1. Fairmount avenue and Beach street, Fifth month 8th, Religious meetings, 11 A. M. Fifth month 12th, Temperance meeting, 8 P. M. General attendance of Friends invited.

* The Annual Children's Meeting will be held at Race Street meeting-house, First-day afternoon, Fifth month 8th. Several First-day Schools will participate. Friends are invited.

* A public Temperance meeting, under the direction of the Yearly Meeting's Committee on Temperance and Intoxicating Beverages, will be held at Race Street meeting-house, Fifth month 10th, at 7.30 o'clock. Those interested are invited to attend; it is believed the meeting will be an interesting and profitable occasion. Aaron M. Powell has consented to deliver an address.

* The Executive Committee of the First-day School General Conference will meet in Conference-Room, 1500 Race street, Philadelphia, on Fourth-day, Fifth month 11th, 1887, at 5 o'clock, p. m.

ROBERT M. JANNEY, Clerk.

* Superintendents of First-day Schools are requested to return to the General Conference-room, 1500 Race street, Philadelphia, any "Primary Quarterlies, No. 2" that can be spared from their schools, as the supply at the office is exhausted.

ROBERT M. JANNEY, Clerk.

* The Annual Meeting of the Association of Friends to Promote Education among the Colored People of the South will be held at 15th and Race streets, on Fifth-day evening, (Yearly Meeting week) Fifth month 12th, at 8

o'clock, p. m. Officers for the ensuing year will then be chosen.

The general attendance of Friends is desired.

HOWARD M. JENKINS, Chairman.
SARAH J. ASH, Secretary.

* The annual meeting of the stockholders of Friends' Book Association of Philadelphia will be held at the meeting-house, 15th and Race streets, Philadelphia, on Second day evening, Fifth month 9th, 1887, at 8 o'clock, p. m.
S. RAYMOND ROBERTS, Secretary.

* A public Temperance meeting, under the direction of the Yearly Meeting's Committee on Temperance and Intoxicating Beverages, will be held at Race street meeting-house, Fifth month 10th, at 7.30 o'clock. Those interested are invited to attend; it is believed the meeting will be an interesting and profitable occasion.

* An adjourned meeting of the Association of Friends for the Promotion of First day schools within the limits of Philadelphia Yearly Meeting will be held in Race street Meeting-house, on Fourth day, Fifth month 11th, at 8 o'clock P. M. Friends generally are cordially invited to be present.

S. RAYMOND ROBERTS, } Clerks.
TAEY ALBERTSON, }

* Friends desiring accommodations during the approaching New York Yearly Meeting, will please communicate as early as possible with Joseph A. Bogardus, 177 West street, New York city, in order that proper arrangements can be made.

* Quarterly meetings in the Fifth month will occur as follows:

9. Philadelphia Yearly Meeting.
11. Easton and Saratoga, Saratoga, N. Y.
14. Miami, Waynesville, O.
14. Salem, West, O.
16. Fairfax, Hopewell, Va.
19. Dutchessburg, Albany, N. Y.
21. Short Creek, Concord, O.
23. New York Yearly Meeting.
23. Warrington, Pipe Creek, Md.
25. Stillwater, Somerset, O.
25. Southern, Easton, Md.
26. Bucks, Buckingham, Pa.
27. Nottingham, Deer Creek, Md.
28. Blue River, Blue River, Ind.
31. Burlington, Crosswicks, N. J.

PUBLISHERS' NOTICES.

* We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

FOR SALE.

A FINE OIL PORTRAIT OF LUCRETIA MOTT

Can be seen at Friends' Book Store, 1500 Race street.

THE Brookside Canadensis, Monroe Co., Pa., will open May 5th to 20th, Mountain scenery, fishing, etc. Tickets from Broad St. Station to Cresco. Address

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FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER }
Vol. XLIV., No. 20. }

PHILADELPHIA, FIFTH MONTH 14, 1887.

JOURNAL. }
Vol. XV. No. 745. }

CONTENTMENT.

SOME murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear,
In this great heaven of blue;
And some with thankful love are filled,
If but one streak of light,—
One ray of God's good mercy gild
The darkness of their night.
In palaces are hearts that ask,
In discontent and pride,
Why life is such a weary track,
And all good things denied;
And hearts in honest huts admire
How love has in their aid—
Love that never seems to tire—
Such rich provision made.

—TRENCH.

PHILADELPHIA YEARLY MEETING, 1887.

THE meeting of Ministers and Elders, on Seventh-day last, the 7th inst., was pretty fully attended by the members of that body in this Yearly Meeting, as well as some visiting friends from other parts. The usual business was transacted in fraternal love, with deep interest in the weighty matters considered. Among those in attendance were Isaac Wilson, of Canada; Thomas Foulke, and Isaac Hicks of New York Yearly Meeting; and Joseph M. Spencer, of Baltimore Yearly Meeting. Robert Hatton laid before the meeting a concern he had for a long time entertained, to visit in gospel love parts of Great Britain and Ireland. Much sympathy was expressed for him, and the concern was placed in the care of a committee to confer with him, and if way opens, do what is needful to facilitate the performance of this service. (The report of the committee favored the proposed visit, and was united with.) Both Isaac Wilson and Thomas Foulke had service in this meeting and were acceptable.

Large and interesting meetings gathered on First-day morning, the 8th inst. At 15th and Race streets meeting-house were Isaac Wilson, Thomas Foulke, and other ministering Friends. The vocal services of the meeting were begun by the offering of thanksgiving for the varied blessings of the hour, and the petition was put up that those assembled may be enabled to sit in heavenly places with Christ Jesus and be helped by the power and love divine to join hand in hand with the Head of the Church for his work and service.

Isaac Wilson then rose and gave forth the language (from John, 14: 6): "I am the way, the truth, and the life: no man cometh to the Father but by me." He proceeded to give a testimony to his acknowledgment of the truth that Jesus Christ is the way, the truth, and the life. In early life he had not immediately reached his present convictions, though he had been reared under Christian influence, but not until the Holy Spirit had roused in his own heart a deeper religious sense of the beauty and enjoyment there is in the realization of the Divine Presence in the soul, had he known the way, the truth and the life. The historic Jesus, as revealed to the ordinary reader in the written Gospels, is not this revelation of that voice in the soul which is in its reasonable and sweet requirements so congenial to the heart of man that it soon wins our love and glad obedience. We learn to trust this divine Saviour to be the way, the truth and the life. Though often led astray, he could declare that he knew by experience that this is indeed the way of God, the way of true peace. The offers of redeeming love of this Son and sent of the Father are so sweet that every one is fully able to accept them. And we can rise by that acceptance of the true faith to that perfection which is required of the sons of God—joint heirs with Christ in his kingdom. Plainly and simply is this way shown to the true disciple to-day. The blind see, the deaf hear, the lame walk, and the poor have the Gospel preached unto them by this same power that was acknowledged by this dear Son of God.

This was followed by a tender and lucid enlargement on the gracious principles announced, and the large audience listened with devout attention to the words of this enlightened testimony bearer to the eternal truth as it is revealed to the humble soul who has sought the Father in the appointed way of His coming. Simple and reasonable is the way thus taught by His appointed servants, and most reasonable and instructive are the testimonies of such messengers as have been heard on this occasion.

Thomas Foulke followed in a fervent appeal to those present to follow this blessed light in the soul and become the children of the in-dwelling God, heirs of God and joint heirs with Christ in his kingdom.

Isaac Wilson then knelt in fervent prayer and thanksgiving. He asked that the blessing of the Holy Spirit may rest upon this congregation, and gave

thanks for the outpouring of the love Divine upon those here gathered for the worship of the Father who has given to us the assurance that to those who thus seek Him, He will be found.

Isaac Wilson spoke again to an overflowing congregation at 17th and Girard Avenue, in the evening.

At Green street, the morning meeting was as large as usual on the First-day of Yearly Meeting. Margaretta Walton ministered with much acceptance. In the evening Ezra Fell was in attendance and spoke with usual earnestness.

The Children's Meeting at 15th and Race, at three o'clock, was an occasion of great interest, as such gatherings of the youth of the Society always are. The schools that participated in the exercises were those of West Chester, Fair Hill, West Philadelphia, Makefield, Haddonfield, Friends' Mission, Girard Avenue, Green Street, and Germantown, the last two only taking part in the opening and closing exercises. Elizabeth Powell Bond, at the request of the committee of arrangements, addressed the children, reading an essay in the form of a parable, very appropriate to the occasion. At the close Isaac Wilson made a brief and inspiring address of encouragement to the workers, and tender appeal to the children. Thomas Foulke followed in an impressive prayer—and under the cover of a quiet seldom observed where so many children are gathered, except among Friends, the meeting closed.

MEETINGS FOR BUSINESS.—SECOND-DAY'S PROCEEDINGS.

In men's meeting the attendance was quite as large as usual, the body of the house being filled down-stairs, and some seats up-stairs occupied. Emnor Roberts, Clerk for last year, Evan T. Swayne, Assistant Clerk, and Alfred Moore, assistant to them, were in attendance, and in charge of the business procedure. The list of representatives was called, of whom all but 13 were present.

Minutes for Friends in attendance were read as follows: From Westbury Monthly Meeting, for Isaac Hicks, a minister; from Westlake Monthly Meeting, Bloomfield, Canada, for Isaac Wilson, a minister; from West Branch Monthly Meeting, Centre county, Pa., for Joseph M. Spencer, a minister; from Goose Creek Monthly Meeting, Virginia, Elizabeth T. Brown, an elder.

The epistles from the other six yearly meetings were then read, in order: New York, Baltimore, Illinois, Indiana, Ohio, and Genesee. They were all interesting papers, and produced a feeling of lively satisfaction in the meeting. It was noticeable that they all were characterized by a common spirit, and showed an active interest in the testimonies of the Society. That from Illinois mentioned the appointment of a committee to visit and encourage the scattered membership in the States and Territories farther West. That from Genesee referred to the fact that its yearly session, last year, was held in joint meeting, men and women together, and had proved very satisfactory.

Remarks were briefly made by a number of Friends on the epistles, and a committee was appointed to prepare a reply to them.

At the afternoon session, the representatives re-

ported through John Wildman, that they were united in proposing Emnor Roberts, Evan T. Swayne, and Alfred Moore (for service, as stated above), and these being separately considered, were all cordially united with.

Propositions for changes in the Discipline, sent up by Philadelphia and Bucks Quarters, were then read, and it was decided to appoint separate committees to consider them. Subsequently a proposition for a change in the Advices, sent up by Philadelphia Quarter, was also referred to the former of the two committees. The first proposed change in the Discipline was to add in the Fourth Query, a clause, "Do Friends refuse to rent their property for the sale of intoxicating beverages?" The other was to inquire particularly, each year, as to the changes in the number of members. The proposed change in the Advices relates to the cultivation, manufacture, sale, and use of tobacco. The committees on these changes were then appointed, generally four Friends from each quarterly meeting.

A committee to assist in collecting the exercises of the meeting, and prepare the *Extracts* for publication, was appointed; also a committee to examine and settle the Treasurer's account.

A Friend called the attention of the meeting to a subject mentioned in the epistle from Illinois Yearly Meeting,—the care of the scattered members, in the distant States and Territories, and to the importance of encouraging and aiding them, as way might open, to form meetings wherever enough families could be gathered together. The subject drew out a lively expression of interest, and it was decided to appoint a committee on the subject,—jointly with women's meeting, if it should unite in the concern.

In the women's meeting, Margaretta Walton, Clerk for last year, and Matilda Garrigues, Assistant, were at the desk. The list of representatives was called, and nearly all of them answered. Minutes for visiting Friends, (as named in the report of men's meeting), were read.

The epistles from the several Yearly Meetings were taken up, and those from New York, Genesee, and Ohio were read, and drew out much expression of satisfaction from the meeting.

At the afternoon session, Abigail R. Paul reported that the representatives, having met, were fully agreed in proposing the reappointment of Margaretta Walton as Clerk, with which the meeting united; and also with the reappointment of Matilda Garrigues as Assistant. These appointments were united with.

The epistle from Illinois Yearly Meeting was then read, followed by those from Indiana and Baltimore, and a committee was appointed to prepare answers to all.

The proposed changes in the Discipline, and Advices (noted in the proceedings of men's meeting), were then taken up, and they were referred, as by the men, to committees for consideration, to report at a future sitting.

[Our report concludes for this week at this point. The further proceedings will be given in next issue.

—EDS.]

THE COMMON GROUND OF RELIGIOUS SECTS.¹

THERE is a growing tendency, in these latter days, to seek for, and to dwell upon, the points of resemblance between all religious beliefs, rather than the points of difference. The time has been when the differences were the objects of the greater attention. Thus a spirit of antagonism, rather than one of harmony, was sedulously cultivated. With the present tendencies this spirit is being exorcised, and a more kindly and harmonious spirit is taking its place. The cultivation of this will do much toward bringing about that millennial time when it may be truly said, "They shall not hurt nor destroy in all my holy mountain; and the earth shall be full of the knowledge of the Lord, as the waters cover the sea." It may be supposed by some that the present tendency to magnify resemblances, and to overlook differences, will ultimately lead to the destruction of all distinctive religious beliefs—all division into separate sects, and that in the millennial time hoped for, the broad church will include all within its folds. But such a condition of things is, I believe, neither to be looked for nor to be desired. Human minds are not, nor are they likely to be, all cast in the same mould. Differences must exist, and these differences will be likely to continue to divide the world into sects. What is to be sought, and most earnestly desired, is not the obliteration of all differences, and consequently of all sects, but *harmony in diversity*. What is more beautiful than to see all, of varying views, seeking only points of resemblance in their beliefs, giving others credit for equally good motives with themselves, and acknowledging that one picture may be just as true to nature as another which is taken from a different point of view? And when we reflect that those points upon which all sects agree are, as a rule, things which affect most nearly the practical concerns of life, the folly of dwelling upon and magnifying differences becomes still more apparent.

In seeking for a basis of agreement upon which all could unite, and upon which could be reared a system of morals for the education of the younger in all our schools, the Hebrew rabbis of New York have lately set forth the following propositions:

"First. The existence of a God.

"Second. The responsibility of every human being to God.

"Third. The deathlessness of the human soul.

"Fourth. The reality of a spiritual state beyond the grave, in which condition must be determined by character."

A belief in at least the first three of these propositions would seem to be intuitive in the human mind. To the ordinary mind it seems impossible to *prove* the existence of a God. For proof consists of a series of statements, dependent upon each other, and each of itself being simpler and clearer than the one which follows it. As the existence of design would seem necessarily to imply the existence of a designer, it would seem that no simpler proposition could precede this statement, and hence that it is not

susceptible of proof. Our belief in it is intuitive,—instinctive,—unavoidable. If the existence of a watch implies the existence of a watch maker, how much more does the existence of the varied and wonderfully complicated and beautiful mechanism of the universe, the earth, the air, the sea, the sky, and all the countless hosts of stars that stud the heavens, and above all man himself;—how much more, I say, does the existence of all of these imply a great and supreme law-giver by whom they were made, and upon whose divine will they all depend. A belief in this great maker and law-giver, God, does not depend upon *proof*, but is instinctive in the human mind.

The second proposition: That we are all responsible to God, who created us, and all things, would seem to follow, without possibility of question, from the first. And this responsibility brings us under subjection to the known laws which govern our being, and makes us responsible for the observance of these laws. How different, thus our situation from what it would be were we irresponsible creatures, placed in a world of chance, formed by that fortuitous combination of atoms so elaborately described by Lucretius! We soon learn that happiness unspeakable is our portion even here if we obey these laws, and corresponding pain and sorrow if we disregard them.

The third proposition is another of those undeniable statements, the belief in which is instinctive, and which no chain of reasoning, no proof, could make more clear. That the soul of man is mortal, that its life of ever advancing development here is to end with the life of the body, to go out in darkness like a taper that is extinguished, is a truly unthinkable thought. And that we are preparing now for a life that shall never "end, but go on through countless ages, is a powerful motive to make the very best use of the time which is allotted to us here. Thus this belief too will be seen to have a direct bearing upon our practical life.

The fourth proposition is one upon which all will probably agree, although the belief in this can scarcely be called as instinctive and inevitable, as in the other three propositions. That our spiritual condition beyond the grave is a real condition, and one in which we retain our identity, and are conscious, intelligent beings, is a belief to which we all fondly cling, and is indeed almost, if not quite inseparable from the belief in the deathlessness of the human soul. Just *what* we shall be there, in that spiritual state, what our joys, what our sufferings, what our hopes, what our fears; whether we shall recognize these and be attracted toward those who were dearest to us here; how we shall be affected by their joys or sorrows, pleasures or pains, as well as our own; all these may be points of speculation upon which various minds will materially differ, the reality of a spiritual state beyond the grave is a thought in which we can all unite. As for the other part of the proposition, that *condition* in that future state must be determined by *character*, we are surely led to infer this from our experience in this world, and a belief in it must therefore be well nigh universal. Such a

¹An address to the students of Swarthmore College by the President.

lief is also very desirable, as it affords another and a powerful motive for right doing here,—for making a proper use of the opportunities which are here afforded us.

We thus see that these four propositions of the Hebrew Rabbis afford an excellent basis for the building up of true, and good, and noble characters, and being all, or nearly all, instinctive beliefs of all sects of Christians, they afford a strong common ground of labor and of sympathy, and an opportunity for all to work together for the common good of the human race.

The subjects about which the various sects differ will be found to have a far less directly practical bearing upon life and its duties, and some of them—indeed many of them—which even are often the cause of the most bitter hostility, are so trivial in their nature that a strife about them at all is unworthy of those made in the image of their Creator, and commanded to love one another as children of one common Father. A mere catalogue of these minor subjects of difference would be endless and unprofitable. So much acrimonious controversy has arisen from many of them that the mere mention of them could but excite hostility and prejudice in some minds. Let us therefore, to-day, kindly draw over these the veil of oblivion; and dwell only upon those common principles and beliefs in which all sects agree, and which have so important a bearing upon the conduct of our daily life. Unless we do this, may we not be rightfully charged, as were some of olden time, with “tithing mint, anise, and cummin, and omitting the weightier matters of the law?”

How beautiful and simple is this doctrine, set forth by the Rabbis as the foundation of a system of morals, in which all sects can unite! “One is your father, even God, and all ye are brethren.” As children of any earthly parent, we are all alike responsible to Him, and under the wise government of His law. Hence our duty to each other as children of one common Father. “If any man love not his neighbor whom he hath seen, how shall he love God whom he hath not seen?” And in the performance of our duties here, to God, the author of our being, and to our brethren who are His common children, we are preparing for that other and higher existence beyond, which is to have no end. And in that future existence, that spiritual state beyond the grave, we may reasonably expect our condition to be affected by the characters which we establish here.

With such a body of doctrine for common ground, why should not the various sects work together for one common end,—the glory of God, our Father, and the promotion of the highest interests of all His children? Thus laboring for their bodily and spiritual welfare, we should be ready to unite in advancing the cause of temperance, of peace, of freedom from all evil bonds, physical and spiritual; ameliorating the sufferings of the poor and the outcast; promoting the cause of education everywhere; doing all in short to extend a helping hand to those who needed our assistance.

Surely, in all of these things, working hand to hand, shoulder to shoulder, with those of every re-

ligious denomination, we should find a far more worthy occupation than in contending about those really minor points of belief which in the past have occupied so much of the attention of the religious world.

THE PARABLE OF THE GARDENER.¹

THERE was once a gardener who planted some apple seeds, in the hope that he might produce some new and valuable kinds of apples. He watered the earth they were in, with the greatest care, and in due time he rejoiced to see the tiny plants pricking through. Now he was even more careful, and used his finest sprinkler lest heavy drops of water should beat down these tender seedlings. For a time his box, a foot square, was ample for this orchard that years after required a large field. But by and by the seed leaves had done their work and several new leaves had grown, and all the time the rootlets had been reaching out farther and farther for more food, and the wise gardener saw that his seedlings must have more room to grow in. So he prepared nice little pots for them, and to be perfectly fair to them all, he had a pot for each infant tree. Then you see the strong brisk babies could send out their rootlets as fast and as thick as they wanted to, without interfering with the weaker ones; and as soon as they had used up all the materials for growth in their own little pot, the good gardener would see that they needed more room, and would gently transplant them to a larger pot, until finally they outgrew the pots altogether, and were promoted to the open field. Was this all the careful gardener had done for his seedlings—to give them enough to eat and to drink, and a large enough place to grow in? O no! he had actually used his knife upon them, and those he cared most for, he had cut most severely! Sometimes these smart little seedlings were too smart, and pushed out their buds in too many directions. They thought that the more branches they could start, the better work they were doing, but the wise gardener knew better.

He kept his eye on them and as soon as he saw the ambitious little things were putting out more branches than their roots would warrant, or that a branch was starting that would injure the shape of the grown up trees, out came his sharp knife to lop off the superfluous branches, that all the sap might go to feed the branches which he wished to save. He had not only used his knife upon his precious seedlings, but he had tied them up. I have no doubt that they felt perfectly able to hold themselves up, and thought the gardener ridiculous for treating them that way; but he didn't even ask them what they thought about it but fastened each one securely to a stout rod, for he knew that strong winds would be too much for tender seedlings, and that if he helped them that much they could give all their strength to their work of growing.

I am obliged to say that the seedlings did not all turn out well. There were some that from the instant their heads were above the ground felt perfectly able

¹An Essay read by Elizabeth Powell Bond at the First-Day School Children's Meeting, Philadelphia, 5th month 8th.

to take care of themselves. So when the gardener put them into their first little pot they were very much disturbed at being moved, and sulked so that half of their rootlets withered away. But the patient gardener coaxed them along, and when they too sent out a useless bud he took his knife to them just as he had to the rest. The cutting and the tying up, however, they just rebelled against; and finally the gardener turned his back upon them, and let them take care of themselves, and a feeble, unshapely set of trees they were, never worthy of a place in the orchard that was the gardener's pride and delight.

The behavior of these seedlings was not peculiar to apple-seedlings. I suppose pear-seedlings and grape-seedlings would behave in precisely the same way; and the most precious seedlings in all the world, seedling men and women like those before me, sometimes make the very same mistakes of the apple-seedlings that turned out so poorly. They sometimes feel themselves wise enough and strong enough to mark out their own way of growth; and if the human gardener—the parent or teacher—sees that restraint is needed at this point, or pruning at that point to make the growth fine and symmetrical, and does the cutting or tying up that is needed, the unhappy little seedling resists and disobeys until he becomes dwarfed and crooked. Think what a fair "garden of the Lord" this earth might be, if all its little children—its seedling men and women, could grow to manhood and womanhood under training like the wise gardener's; if they could learn early that *obedience* is the first requirement of the human soul. At first, it is obedience to our parents or guardians who direct our daily life and its physical growth, what our food and our clothing shall be; what our hands shall do and what lessons shall occupy our minds; what play-time we may indulge in and who our companions shall be. The children who learn this first obedience grow in loveliness from day to day; and they grow in strength too, making ready for the *second obedience* required at their hands when they cease to be children, and required always after—a requirement that shares the immortal life of the soul. This *second, this unending obedience* is rendered to the law of our Heavenly Father as revealed in our own souls. This law holds us to truthfulness, to honor, to purity, to faithfulness, to unselfishness—a law whose grasp is of iron firmness, but obedience to which brings strength, and spiritual beauty, and finally peace.

The thought that I would leave with these dear young people, then, to germinate and fructify in their spiritual life—is the blessedness of obedience, first to the outward law of father and mother administered as the wise gardener cares for his seedlings; and second to the law of our Heavenly Father, written on our hearts and guiding us toward infinite perfection and infinite joy and peace.

Thou needst not ask the angels where
His habitations be;
Keep thou thy spirit clean and fair
And He shall dwell with thee.

—ALICE CARY.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE. III.—GENOA TO NAPLES.

CASTELLAMARE, Second month, 1887.

GENOA, from the number and grandeur of its palaces long ago was called "Genoa la superba," Genoa the proud. The Italian word "palazzo," however, is not the equivalent of our word "palace." Any large dwelling-house, built in a certain fashion, is a palazzo. It is, however, true that a vast majority of the ordinary dwellings in Genoa would be palaces in outward appearance in our eyes. In almost all continental cities every dwelling, except a few occupied by the nobility, accommodates many families, and for this purpose is divided into as many apartments as there are floors; and often each floor is subdivided into several apartments, each with at least the necessary accommodations for house-keeping. Washington Irving said "a Parisian house is a street set on end," and such is the ordinary Italian house. These houses in Genoa are of more than ordinary dimensions and superior architecture, because of the great wealth which flowed into that city during its long term of commercial pre-eminence, and partly, perhaps, because of the cramped limits within which building was confined by the mountain spurs which hem it in on three sides, while the sea occupies the fourth. Being unable to extend horizontally it could only grow upwards. For the same reason the streets are very narrow; and magnificent houses of sixty or more feet front, and seven or eight stories in height, often stand on narrow alleys not more than twelve feet wide—but on looking through the arched gateway you may see a court-yard adorned with fountain and statuary, plants and flowers, around which the building is constructed. It is only in the older parts of the city that these very narrow and also extremely crooked streets are found. In the newer portion efforts are made to widen and straighten the streets, but the difficulties are great. There are within the city limits but a few acres of level ground, and that, of course, was first occupied and now contains the oldest houses. The rest of the space is occupied by mountain spurs or short ridges, some of which rise to the height of fifteen hundred feet within the city walls. To run straight streets and at the same time preserve any kind of practicable grade on such a territory is impossible, and, accordingly, the new streets are a compromise between crookedness and steepness; but one result is that a drive or walk around the city affords a great variety of beautiful prospects. Genoa is still a port of great commerce, and necessarily of considerable wealth; but the wealthiest class is probably the nobility who are great landed proprietors. One of them a few years ago gave the city for the improvement of its harbor a sum equivalent to four million dollars of our money.

During the few days we spent in Genoa a strong wind prevailed—a *tramoneta*.—they call it—a north wind coming over the Alps, and, of course, bitterly cold; but having lost all its moisture on those heights, it came to us dry and drove every cloud from the sky, or rather, perhaps, absorbed them. In the face of this wind it was with some misgivings that I adhered to

my design of making the rest of the journey to Naples by sea; and, accordingly, accompanied by a kind of courier from the hotel, I drove one dark night about eight o'clock to the pier to take a steamer which was to sail an hour later. On reaching the pier I found that the steamer was somewhere out in the harbor, and we were to reach her in a shore boat which my conductor speedily summoned, and which was managed by a single man who looked to me suspiciously old and feeble. I confess my heart sank as my wife and children took their places in the boat, and we put out into the blackness, driven by a fierce and cutting wind, and threading our way under the bows and across the hawsers of the many vessels that crowded the harbor. Of course the skill of our boatman was equal to the emergency; but I cannot help thinking how easily a boat might be upset by running upon a sunken hawser, driven by the wind or impelled by a boatman failing to perceive the danger. Fortunately these men row standing up and looking forward.

On reaching the ship we found that we were the only passengers, and that as very few use the ships in winter there were no preparations for warming the cabin. We therefore had nothing for it but to get to bed, which we did with all speed, fully expecting to wake next morning at Leghorn. The cold, however, did not suffer us to sleep so soundly as not to know that the ship did not quit her anchorage that night; in fact the wind continued so high that it was not safe to put to sea in the dark, and it was seven o'clock in the morning of next day before the ship got under way. And now began our compensations. The vessel was to sail at night, reach Leghorn early in the morning, load there during the day, sail again towards night, and reach Naples on the evening of the following day. According to this arrangement we would have been at sea during our waking hours only for a few hours in the early morning and late afternoon, except during the last day when we would have passed the islands and the most interesting portion of the route. The detention at Genoa reversed the program. We sailed to Leghorn by day, lay there loading the following night; sailed again in the morning, and reached Naples twenty-four hours later.

The voyage was one of singular beauty. The tramontana, after clearing the sky of clouds, had fallen; the sea was perfectly smooth; the snow-clad peaks of the maritime Alps looked out over the lower coast-range; behind us the mountains of Corsica rose far above the horizon, and in front the Apennines in shadow during the forenoon, took on the pearly hue which distant snow-peaks assume when turned from a bright sun. The islands of Gorgona, Elba, Giglio, and many others which lay below the snow-line, rose from the waves and sank again as we proceeded, displaying the deep blue haze, and at evening the purple tints so characteristic of that region but not peculiar to it, nor finer than I have seen in our own Atlantic states. We sailed close to Elba, and we looked with great interest at once (for Corsica was still in view) upon the two islands so connected with the fate of that great genius which, if its powers had been directed to the pursuits of peace, would have achieved for Napoleon Bonaparte a higher place among the

benefactors of his race than he attained among the destroyers of mankind. Sardinia was still visible in the distant west, but all other islands were out of view when we passed the latitude of Rome, towards five o'clock in the evening. It was suggested that we might possibly see the dome of St. Peter's if we would keep watch, and without proper consideration I scouted the proposition. But the dome is above the horizon of the coast, and with a clear western sun at our backs shining full upon it, we might possibly have caught sight of it. When we woke the next morning we were entering the bay of Naples and before us lay a scene familiar to all who read illustrated magazines. There, directly in front, stood Vesuvius with his plume of white smoke; there were the thousands of white houses that cluster around his feet and contain the densest population of the world. On the right and left of the entrance were the sentinel islands of Capri and Ischia, and on the left was beautiful Naples founded nearly thirty centuries ago by the pleasure-loving Greeks, and from that day to this the prey of every invader; Ascans, Romans, Goths, Byzantines, Normans, Germans, and Spaniards, have in succession seized it and enjoyed its beauties. All have succumbed to its enervating influences, and the hardy races who in turn have conquered it, have never produced a progeny who could defend it.

JOHN D. McPHERSON.

ANCIENT EGYPTIAN LIFE.

[Prof. Herman V. Hilprecht, a distinguished authority in ancient history, has recently been lecturing at the University of Pennsylvania; in the German language, on "Egyptian Culture and History." The following is a synopsis of one of the lectures.—Eds.]

LIFE in the great empires of old, in spite of many differences, had many features in common with the life of to-day. The principles of love, piety, and morals rule in the family; and reason, law, and power held a firm position in the State. The family and the State supplemented each other, and a true understanding of the condition of life in the empire of the Pharaohs can only be obtained by a consideration of these two phases.

The comparatively high civilization of the Egyptians, their populous cities, their gigantic temples, have always aroused general interest. Although we do not look upon Egypt as Goethe did in the poetic light of holy dawn, but rather in the unsparing glow of historical criticism, yet our interest in that history has not lessened, but rather increased.

The basis of Egyptian civilization was agriculture; but the centres of business and professional life were in the cities, situated on both sides of the Nile. The temples and tombs were built as if to last forever, while the houses were light and perishable structures made of clay from the river. A complete residence of the 18th or 19th dynasty (about the time of Moses), presented somewhat the following appearance:

A high wall separated the building with its court from the street. An ante-chamber for the door-keeper formed the entrance to the house proper, while a commodious and handsome dining-room was the chief apartment. On the right side of a small court, behind

the dining-room, were the bed-chambers of the owner, and on the left side were the store-rooms and servants' quarters. Further away was the women's apartment and the flower garden. The love of flowers was an important characteristic of Egyptian life. For a people that adorned their dwellings with flowers must have made more of the home life than was usual in the East. The family life, indeed, was at a high standard. The wife, who, in the inscriptions on the tombs, is praised as the "palm of love before her husband," was looked on as worthy to be the companion of man, and was highly honored. Monogamy was the rule. The possession of a harem was generally confined to the higher classes, who were influenced often by political reasons to take several wives. The children were instructed chiefly in reading and writing the difficult hieroglyphics, and in the principles of mathematics, astronomy, and theology. Slaves, negroes, and pretty Syrian female servants are often depicted on the monuments. They were usually treated well.

The national dish of the Egyptians was the goose. Thirty kinds of bread were known. The common drink was a beer somewhat similar to our own, and in many cases its use was carried to great excess. So long as habits of intemperance were confined to certain classes they remained without influence on the State. But when we see painted upon the walls of the tombs pictures of half-intoxicated ladies, we find strong signs of the demoralization and inner rottenness of the whole people. Before the decline of the State we find a well-ordered civil service, with the king at the head, and a strong religion bearing sway over all. All the subjects of the king or emperor had their rights and duties in the State. The laws were very strict but just. Their system of penalty for crime was based on the principle that the member of the body that did a wrong should be made to suffer punishment.

But in later times the native strength of the people was crippled beneath the load of taxes; and religion, instead of building up and enlivening, drains the resources of the king. The national spirit died out. Immorality sapped the foundations of the family. The proud lettering of the royal inscriptions is gloomily contrasted by the oft-repeated inscription: "The people are hungering and have no bread."

SCRIPTURE LESSON, No. 21.

FIRST MONTH 22, 1887.

THE PASSOVER.

TOPIC: MEMORIAL.

GOLDEN TEXT:—"Stir up your sincere mind by putting you in remembrance."

Read Exodus 12: 1-14, Revised Version.

TIME.—About a year and a half after the date of the last lesson.

Place.—Zoan in Egypt.

EXPLANATIONS.

Moses, in obedience to the Divine call, left the herds and flocks of his father-in-law, and, taking his wife and children, started from Midian for Egypt to enter upon the work of liberating the Hebrew people from the slavery of their oppressors.

On reaching the land of Goshen he called together the elders, or heads of the tribes and families, and

laid before them the work to which he had been divinely appointed.

The hearts of the people were made glad with the hope of deliverance, and "they bowed their heads and worshipped." The intervening chapters give a recital of the interview of Moses and Aaron (his brother) with the king of Egypt, and of the refusal of the king to let the people go. Then came the fearful plagues that afflicted the land. Such plagues were known to the people, but never before in such quick succession or with such severity. The whole valley of the Nile was made a scene of desolation. Only the higher levels of Goshen were free from the devastations of the plagues. And still the king refused to break the yoke of bondage. At last the plague of pestilence came, carrying off the children of the Egyptians until there was not a house in which there was not one dead, from the palace of the king to the dungeon of the captive. Only the land of Goshen, the home of the Israelites, escaped the pestilence. It is the memorial service established to keep in perpetual remembrance this signal preservation that forms the subject of our lesson.

From the teaching of this lesson we learn:

1. That it is right and proper to acknowledge the favors we have received from our Heavenly Father who leads his people by ways they know not of, out of sorrow and affliction, and gives them evidences of his continued protection.

2. That it is a Christian duty we owe one to another, to call to remembrance the occasion in which we have been signally favored, that our gratitude may ascend as a memorial before God.

THOUGHTS OF GOD.

WHAT art thou, then, my God? What but the Lord God! Most highest, most good, most potent, most omnipotent; most merciful, yet most just; most hidden, yet most present; most beautiful, yet most strong; stable, yet incomprehensible; unchangeable, yet all-changing; never new, never old; ever working, ever at rest; still gathering, yet nothing lacking; supporting, filling, and overspreading; creating, nourishing, and maturing; seeking, yet having all things. Thou lovest without passion; art jealous without anxiety; repentest, yet grievest not; art angry, yet serene; changeth thy works, thy purpose unchanged; receivest again what thou findest, yet didst never lose; never in need, yet rejoicing in gains; never covetous, yet exacting usury. Thou receivest over and above, that thou mayst owe; and who hath aught that is not thine? Thou payest debts, owing nothing; remittest debts, losing nothing. And what have I now said, my God, my life, my holy joy, or what saith any man, when he speaks of thee? Yet woe to him that speaketh not, since mute are even the most eloquent.—Augustine.

The character-builder in our civilization is home. Where you get a wise father and a wise mother, you will get noble children and noble citizens in spite of all other hindrances.—E. P. POWELL.

"INSTEAD of sitting down idly to mourn over dead hopes, apply yourselves vigorously to the nearest duty."

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, FIFTH MONTH 14, 1887.

THE "MORE EXCELLENT WAY."

TO secure and make his own whatever he sets his affections upon is the desire of every one who has a purpose in life. It was to this universal craving that the Apostle Paul appealed when he said: "Set your affections [or, as it is rendered in the New Version, your *mind*] on the things that are above, and not on the things that are upon the earth" and the Master before, had declared, "Where your treasure is there will your heart be also."

In his travail of spirit for the little company of believers gathered in the wealthy and cultured city of Corinth, Paul saw the dangers to which they were exposed through vain philosophy and the sensuous displays which the abundance of riches and leisure made possible; and his exhortations and entreaties are models of clear, incisive, yet tender pastoral effort for the preservation of the Church and its growth in all the essentials of a true Christian life.

He had shown them that they were all members of the one body, "whether Jews or Greeks, whether bond or free," and that each had a place to fill and a duty to perform. The members with great gifts or holding exalted positions could not say to the "less honorable," we have no need of you; and he recommends to all that they "desire earnestly the greater gifts,"—those qualifications that will give larger power in the work of the ministry,—in the knowledge of the truth, and in the faith that saves. All these he recognizes as essential to the progress of the gospel, and an intelligent presentation of its doctrines before men. These believers had been shown how entirely worldly ambitions and covetous desires are opposed to the law of the spirit, and whether as lowly members of the church, or as prophets, teachers and leaders, the same watchful care over themselves individually, and over one another as brethren and sisters, must be maintained, by exhortation, by entreaty, and above all by example. And this is enjoined because of the spiritual relation that exists, binding all into a common brotherhood of joy and rejoicing, and of sorrow, persecution and suffering.

After all has been stated and re-stated, affirmed and re-affirmed, concerning this relationship, the Apostle rises to a contemplation of that which is

more than all that he has before enumerated, the one lasting bond of unity,—which no condition of abundance or of want can sever, no sorrow can destroy, no prosperity can weaken,—"the more excellent way," that must abide and continue. When prophecy shall have ceased, when the gift of tongues is silenced, when knowledge shall be done away love will rise triumphant,—love that suffereth long and is kind, that envieth not, that is not puffed up, that vaunteth not itself; and this is the "more excellent way" in which we may walk and not stumble, the way that leads out of all that can harm or disturb the peace of the church, because it gives no place to envy or covetousness but each considers the welfare of a brother of equal importance with that of his own.

The church is yet a long way off from this happy goal, but there is progress, though very slow, and the way, though excellent, is strewn with difficulties and temptations. These confronted the Master, pure and unselfish as was his life. The appetites and the ambitions of the worldly nature met him at the threshold of his public career—how hard the combat may be judged from the ministry of angels sent to strengthen and succor him in the hour of his greatest peril.

"God is love; and he that abideth in love abideth in God, and God abideth in him," wrote the beloved disciple, and this is the highest condition to which the soul can attain. Doing the will of God is but doing our duty; the necessities of our human existence make any lower standard of action incompatible with the best interests of life, and we say in the language of scripture, such are but unprofitable servants, having done only what we ought to have done. It is the higher level of love that lifts the soul out of itself and brings it into the atmosphere of the divine. Do we want to be one with God? The way is open to every one that is willing to submit to the terms, and the joy and peace that come to the soul through acceptance are more than all else that this life may possess.

DEATHS.

JARRETT.—On Fifth month 4th, 1887, Rebecca Jarrett, of Horsesham, Pa.

KENYON.—At her home in Schaghticoke, New York, on First day, Fourth month 10th, 1887, Hannah Kenyon, in her 94th year; an esteemed friend of Eastern Monthly Meeting. Although having lived to such an advanced age her mental faculties remained unimpaired, and it truly may be said of her, "Well done good and faithful servant enter thou into the joy of thy Lord."

LEVICK.—At Littleton, Colorado, Fifth month 4th, 1887, William Ebenezer Levick, of Philadelphia, son of Susanna M. and the late Samuel J. Levick, a member of the Monthly Meeting of Friends of Philadelphia.

REID.—At her residence in West Chester, Pa., on Fifth month 4th, 1887, Rebecca L. Reid, widow of the late Wm.

Reid. A member of Birmingham Monthly Meeting of Friends.

TOWNSEND.—At the residence of his son-in-law, William P. Troth, in West Philadelphia, Fifth month 5th, 1887, Samuel Townsend, in his 87th year, a member of the Monthly Meeting of Friends of Philadelphia.

WOOD.—In West Philadelphia, Fifth month 2d, 1887. Alice E., wife of Samuel A. Wood, aged 36 years, a member of the Monthly Meeting of Friends of Philadelphia. One who gave promise of increasing usefulness.

FRIENDS' BOOK ASSOCIATION.

THE 14th annual meeting of the stockholders of Friends' Book Association of Philadelphia was held at Race street Meeting-House on the evening of the 9th inst. Henry Bentley occupied the chair, and S. Raymond Roberts acted as secretary.

The following report of the Board of Directors was presented and approved:

14th ANNUAL REPORT OF THE BOARD OF DIRECTORS OF FRIENDS' BOOK ASSOCIATION OF PHILADELPHIA, TO THE STOCKHOLDERS.

The business of the Association has made steady progress during the year that has just closed. The advantages of the change of location, and the reduction of expenses resulting therefrom, will be shown in the report of the Superintendent, John Comly, for the fiscal year ending Fourth month 1st, 1887.

The usefulness of the store as a centre for all our denominational interests is increasingly apparent; especially may this be said of all school work, whether secular or religious, including the furnishing of Kindergarten supplies, to which careful attention is paid. The need of better accommodations for the business of the General Conference of First-day schools (an organization formed of all the associations and First-day schools of our body of Friends), made it necessary to provide a special department for this work.

A room on 15th street opening into the store was obtained at a small additional cost in rent, and a committee of three appointed from the Board of Directors, to have supervision thereof. The work in this direction is an important factor in widening the usefulness of the Association and creating a Society interest in its prosperity.

It is believed by many friends of this cause that the interest might be still more increased if the Board of Directors included some Friends outside the limits of Philadelphia Yearly Meeting. The attention of the stockholders is directed to this suggestion. The membership of our Society is too small to allow of sectional interests in the prosecution of denominational work. As Friends' Book Association is already established, and has a place in the Society, it is confidently believed its interests are the interests of the whole; and its benefits, whatever they may be, should reach out to the remotest limits of the Society.

Since our last annual meeting we have lost by death one of the most faithful and useful members of the Board, Dillwyn Parrish. He was one of the original corporators, and held the office of Vice-President from the second year of the Association to the time of his decease.

Owing to the offer of a number of shares of the stock to the Board it was found necessary to appoint Trustees to receive and hold or dispose of the same for the benefit of the Association. This has placed a number of shares owned by Friends since deceased in the hands of the Board, which are offered for sale at the original valuation to Friends who wish to further the interests of the Book Association.

At the suggestion of an English Friend interested in our publications a correspondence was opened with the publishing house of Samuel Harris & Co., of London, in reference to the sale of our works. Way has not yet opened but we have the assurance from S. Harris & Co. that they will keep the list of our publications, and take pleasure in dealing with us if opportunity offers.

The Superintendent's report, giving a statement of the results of last year's business, shows a net profit of 1,157.69.

On behalf of the Board,

HENRY BENTLEY, President.

LOUISA J. ROBERTS, Secretary.

The following were elected Directors to serve the ensuing year:

Henry Bentley, Clement M. Biddle, Amos Hillborn, Lavinia P. Yeatman, Samuel E. Griscom, Wm. P. Sharpless, M. Fisher Longstreth, Louisa J. Roberts, Lydia H. Hall, Robert M. Janney, Samuel B. Chapman, Samuel Marshall.

COLORED SCHOOL WORK OF ORTHODOX FRIENDS.

THE Colored School work of the Orthodox Friends of Philadelphia Yearly Meeting is done through an organization called "Friends' Freedmen's Association." The annual meeting was held on the 18th ult. Of this the *Friends' Review* says:

It is to be regretted that the interest of Friends generally in this work has apparently declined. Many of the original members of the Association have passed away, others are unable to attend the meetings, and the younger generation find other claims, perhaps more pressing in their view. The Association still sees a need for aid in the education of the Freedmen, and perseveres in its work. Wm. H. Haines, Secretary, read a statement of the operations of the Executive Committee during the past year. Their principal work has been assisting the schools at Christiansburg, Va., Salem, Goldsboro', and Rutherfordton, N. C. At Christiansburg they provide most of the funds for carrying on the school, the county and state paying about one-fourth. The school has had an enrollment of 169 and an average attendance of 135; taught by three white female teachers from the North. At Salem, the enrollment was 132, average attendance, 100. This school, in a Moravian neighborhood, is favored with more of the moral support of the white population than the others. Two female teachers from the North have had charge. The public funds paid about two-thirds of the expenses. The Association gave \$100 last year toward enlarging the school-house, a needed and much appreciated improvement. The winter has been long and hard. The people in such seasons

leave school early to go to work, consequently all the schools will close with this month. At Rutherfordton a small appropriation enabled the school to be held six months, instead of two, which would have been its duration without this aid; attendance about thirty-five; teacher, a colored man of that place. At Goldsboro', where they have nearly five hundred enrolled, the Association has assisted only by giving the services of one teacher. The Principal of the school, a zealous colored man, earnestly asks for aid in building it up, but the condition of the work has not permitted further help. In most of the Southern States, the public appropriations for colored schools are sufficient only for from two to four months; and the committee has used its means in piecing out these appropriations to make longer terms, at the same time seeing that suitable teachers are engaged.

The Board appeal earnestly to Friends for larger contributions. They say: "It seems to many of us that there ought to be felt an individual responsibility by every one to do something for this down-trodden race who have endured so much at the hands of the American people in past generations." To make their work most useful, they should be able to employ a competent Superintendent who would spend his time in the South, selecting points where aid would do the most good, and investigating applications for aid, and superintending the schools.

The Treasurer reported receipts, \$2,276.13, payments, \$1,877.31, and that at least \$300 more will be needed to pay balance of expenses for the closing school year. Charles Rhoads gave an interesting account of his observations on a visit last autumn to the district covered by the operations of the Association. The improvement evident in the condition and character of the freedmen in some places was encouraging.

INDIANS ON THE NEW YORK RESERVATIONS.

THE Randolph (N. Y.) *Register* in an editorial on "The Indian Problem" after stating the provisions of the Severalty Bill, says:

This legislation is in the line with the ideas of the distinctive friends of the Indians. Probably no nation of Indians have enjoyed so fully the benefits of tribal isolation, legal enactment protecting them from white intrusion, Indian Schools, and Indian governments, as the Senecas, living on the Tonawanda, Cattaraugus, and Allegany reservations; and if such Indian policy is a wise one they should be the best fitted for holding lands in severalty. Yet for some mysterious cause the reservations of the Seneca nation of New York Indians in New York are expressly excepted from the provisions of this act. Then it must be the Indian system of this State is a mistake (of which there is no doubt in our mind). The Quaker school in South Valley has for over one hundred years taught Indian children by books and example; but located so near the homes of their pupils that little, if any permanent good has been accomplished. The State of New York has for the past fifty years maintained on the reservations schools sufficient to provide for the education of every Indian child; but with all

of that, these people are less fitted for individual ownership of their land than the blanketed Indian of the western plains. How much longer is it necessary to pursue this mistaken course?

In sharp contrast with this system is that adopted by the United States for those on the plains. The idea with them is to bring those to be educated into the closest contact with the best form of white civilization. They are taken to Eastern States and taught in schools and not allowed to mingle with their people until the end of a four years' course. At the Carlisle institute in Pennsylvania over 500 are being so taught; at Hampton, Va., 150; in Philadelphia, 200. These are manual labor schools where they are taught farming and the trades. A part of the course of each is spent as a laborer or house help among the farmers in the state, who are more than willing to employ all the students these institutions can furnish them; and in this way thoroughly prepared to earn their own living among whites, it is made their ambition to take care of themselves. Labor is made honorable. At these schools they are not permitted to converse even among themselves in Indian. Children from all the different tribes are so commingled as to destroy clannishness. As a result the Indians of the plains are better fitted to take care of themselves than the pampered, protected Indians of the State of New York, after over one hundred years' trial of the present system. It is full time for a change; break up the tribal system; bring the Indians in contact with the whites; give them the benefit of our laws; treat them as responsible, intelligent men. With such treatment it will not be long before they will be prepared to own their own land and take care of it too, and to be made citizens.

NEWS OF FRIENDS.

—A friend, writing from Chicago, says: "We have had our aged friend, Elihu Durfee with us in our little meeting for several First-days, recently. He has failed physically, but his spirit is still alive, and even more assured, if possible, than ever of certain broad truths of which he has had such clear conception. He was able to stand and speak to us for almost a half hour at a time, though his voice grew weak and indistinct toward the close. The burden of his message was that 'religion was coeval with the race of men.' I wish I could report his strong emphatic expression and his original and forcible language as he endeavored to convey to us the eternal truths of the one religion. How much we have lost that I wish might have been preserved! Are we derelict in neglecting to have our good sermons put into permanent form? In these days of short-hand writing it seems as if there was little excuse. I hope your Yearly Meeting will have good reporters who will understand how to preserve, not every thing, but things of real value."

There ever was, and is, a most sweet concord and harmony between the teachings of the Spirit and the testimony of the Holy Scriptures; and there is no inconsistency or contradiction between them.—
RICHARD CLARIDGE.

BARTIMEUS.

BY ROBERT J. BURDETTE,

"And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight."

I WOULD receive my sight ; my clouded eyes
Miss the glad radiance of the morning sun,
The changing tints that glorify the skies
With roseate splendors when the day is done ;
The shadows soft and gray, the pearly light
Of Summer twilight deep'ning into night.

I can not see to keep the narrow way,
And so I blindly wander here and there,
Groping amidst the tombs, or helpless stray
Through pathless, tangled deserts, bleak and bare ;
Weeping, I seek the way I can not find—
Open my eyes, dear Lord, for I am blind.

And oft I laugh with some light, thoughtless jest,
Nor see how anguish line some face most dear,
And write my mirth, a mocking palimpsest—
On blotted scrolls of human pain and fear ;
And never see the heartache interlined—
Pity, oh Son of David ! I am blind.

I do not see the pain my light words give,
The quivering, shrinking heart I can not see ;
So, light of thought, midst hidden griefs I live,
And mock the cypress tombs with sightless glee ;
Open mine eyes, light, blessed ways to find—
Jesus, have mercy on me—I am blind.

My useless eyes are reservoirs of tears,
Doomed for their blind mistakes to overflow ;
To weep for thoughtless ways of wandering years
Because I could not see—I did not know,
These sightless eyes—than angrier glance less kind—
Light of the World, have pity ! I am blind.

—Brooklyn Eagle.

For Friends' Intelligencer and Journal.

CONSOLATION OF NATURE.

LET every human soul,
Weighed down with care,
Seek Nature's soothing breast,—
Find comfort there.

The sweet songs of her birds,
The sun's caress,
The calm blue sky o'er head,
Console and bless.

The friendless they assure
A friend above,
Who every sorrow knows,
And cures with love.

Nature, sweet friend of man,
Thy blessing give
To all who need thy care
While here they live.

A.

SONG OF THE APPLE BLOOM.

Beautiful billows of blossoms,
Rolling o'er orchard trees,
Pink and white foam of the blossoms,
Floating away on the breeze !
Would I were fair apple blossoms,
Sung to and loved by the bees !

Would that my life might be sweeter,
Fairer, and rosy like these !
Would I might rest here forever,
Bathed in these apple-bloom seas !
Here 'mid the wealth of the orchard,
In silence save sound of the bees.

Billows of beautiful blossoms,
Sweeping o'er orchard trees,
Pink and white foam of the blossoms,
Blowing away on the breeze !
Would I were sweet apple blossoms,
Sung to and loved by the bees !

—LAURA M. MARQUAND, in *Oerland Monthly*.TOTAL ABSTINENCE : ADDRESS OF CANON
WILBERFORCE.

ON Fifth-day evening of last week Canon Basil Wilberforce, of Winchester Cathedral, England, delivered a notable address on total abstinence, in the Academy of Music, Philadelphia. He explained that his address was given at the special request of those working in this cause in this city. The great building was well filled with an earnest and sympathetic audience,—not, as a rule, of the class most in need of the eloquent speaker's fervent appeal, though every one present might be touched by the pleading of Wilberforce to every one to follow the Christ in seeking and saving the lost, and in upholding the holy and helpful work of total abstinence.

The Canon is said to resemble in person and in character his historic grandfather, William Wilberforce, the renowned champion of the anti-slavery cause in England, a generation or two ago. He speaks rapidly and earnestly and with deep feeling, is full of suggestive anecdote, and is most tenderly persuasive and convincing in argument to those who have settled down to a temporizing policy of which he pointed out the error. Many clergymen of his own as well as of other persuasions were present, and it is to be hoped that these if not already convinced will be shown conclusively that they as teachers of the religion of Christ Jesus must be quickened into becoming what this noble Englishman now is,—advocates of the safe and simple policy of total abstinence.

A report of the address says :

"Canon Wilberforce is a rapid speaker, makes use of many illustrations and frequently gives a bit of humor. He remarked that what he said was more in the line of a gospel sermon than a temperance address. In his hand was a Bible in which he occasionally read a verse or two. He told why he is a total abstainer and why he wears on his coat the blue ribbon which he got from an American friend. He pictured miseries caused by strong drink. He said that every person listening to him ought to become actively interested in saving the weak and erring. The Saviour desired this. France has undertaken the experiment of living without God, and last year there were in that country 7,952 suicides from chagrin, misery, and despair.

"Drink, he said, is sapping the national prosperity of England, but, thank God, there are 4,000,000 total abstainers there now. The pauper class and the police are costing England a sum that would pay the inter-

est on the national debt and more than pay for the maintenance of the army and navy. America's problems are not as great as England's because the treasury of England depends so largely upon the revenue from the liquor traffic. What America thinks to-day in temperance, England will think to-morrow. The speaker trusted that the great national characteristics of America would be poured into the temperance work.

"The temperance movement in England, said the Canon, is marked by the blue ribbon which is worn at the Queen's table by one of the highest ladies in the land. The temperance movement owes a great deal to American women. The Canon thanked God that the wife of the President of the United States is a noble-hearted woman who is a total abstainer, and who does all she can for the cause of total abstinence. He said there is not an insurance company in Europe that would not insure a total abstainer at a lower rate than that required from even a moderate drinker.

"The Canon remarked that, in England, it is no longer fashionable for women to pour out or drink wine. He urged his hearers to make the pledge of total abstinence. After the address a considerable number of persons took the pledge from the Canon in the green-room, he saying the words and they all repeating them together."

A RIDE ON THE FINEST MOUNTAIN ROAD IN THE WORLD.

THE highway from Vladi-Kavkas through the Caucasus was built by the Czar in 1859, and it is said to be the finest mountain road in the world. It is so wide that two post-wagons, drawn by four horses abreast, can pass at full speed at any place, by night or day. The macadam road-bed is graded like a railway, and its surface is as hard as the boulevards of Paris. It was by this celebrated military thoroughfare that we entered the Darie! Pass. The horses dashed around a bend in the road, and suddenly stopped before a post-station. These government houses, which are well constructed of cut stone, with sheet-iron roofs painted green, have been built from eight to fifteen miles apart along the entire route through the Caucasus. Horses, wagons, and drivers are changed at every station, unless the traveler is fortunate enough to own his vehicle; then only a change of horses and driver is necessary. The toll for transportation is one and a half cents a verst—a distance of about two-thirds of a mile. Each passenger is supposed to have a permit, or way-bill, from the government, which he must show in addition to his regular passport. This imperial order for horses is supposed to enable one to travel with little delay; but the post-masters along the route always make it a point to compel one to wait as long as possible, and unless liberal fees are given, one may be detained two or three days at a station. We had traveled but ten miles, yet the character of the springless vehicle was such, that we felt as if we had been pounded by machinery. An officer of the government who was traveling with us ordered fresh horses harnessed at

once, and in a few moments their steel shoes were ringing on the road.

The scenery grew rapidly bolder, and mountains that seemed lofty but half an hour before sank out of sight as we ascended the cañon. In places the roadway was a mere groove cut in the sides of appalling precipices, with the river breaking into foam a thousand feet below. As our horses galloped around one of these buttresses a mighty amphitheatre opened directly before us, on one side of which a little notch was seen midway between the river and the heavens. It was the road. Looking across the measureless abyss, we saw a caravan of freight wagons toiling up this channel chiseled in the side of the mountain. All the artillery wagons and the great siege-guns that thundered against Kars and the heights of Soubatan passed over this road. More than two thousand vehicles were moving between Vladi-Kavkas and Alexandropol. They stopped for nothing but avalanches and dead horses; neither darkness nor storm delayed their progress. Some were loaded with powder and shells; others carried clothing and medical supplies. But none of these great wagons nor swiftly running post-horses impeded us. The magnificent mountain boulevard over which we were traveling was often broad enough for three teams to pass. Sometimes, however, a line of two-wheeled Asiatic carts drawn by bullocks refused to yield the customary share of the road, and as the post-wagons swept by them the Tartar drivers lashed the Arabs in the face with their Cossack whips, and accompanied the sting with epithets and laughter. A solid and well-laid wall of masonry, two or three feet thick and three feet high, prevents careless teamsters from tumbling into the river a half-mile below.

As the mountains grew loftier the road was really more secure, and the artificial fountains that had been built along the route were a delightful surprise to the European traveler. When the wind was low, their feathery spray fell like dew on the mountainsides, where the greenest of grass softened their wild grandeur. The gigantic walls increased in height and vastness until about noon, when we unexpectedly swept into the bed of a new and terrible amphitheatre, with mountains rising from the post-station to an altitude of fifteen thousand feet, and at least eleven thousand feet above the station, in one vast and perpendicular wall of rock. The horses crossed the river on a splendid iron bridge, and halted at the station of Kazbek. . . .

Fresh horses were at last obtained, and once more we resumed our way. The ascent, though of an even and consistent grade, became heavier, and after crossing a substantial iron bridge we began to climb the water-shed that separates Europe from Asia. The river, the village, and the tall towers sank into the depths of the cañon, but behind us Kasbek, the omnipresent, seemed to rise in the heavens as we advanced. As we went from him he approached. The ascent soon brought us into the region of avalanches, yet the road continued as smooth as a Swiss turnpike. Innumerable ox-carts from Asia filled the pass, boys not more than ten years old, with mothers, fathers, and children, walked beside the patient bullocks.

Strangely fashioned yokes such as are found in no part of Europe, galled the necks of the poor beasts, and often, to hold down the tongues of the loaded carts, the boys sat on the yokes between the oxen, apparently unconscious of danger or of the yawning chasms beside them. The scenery assumed an imposing character. A glacier green, and glassy, filled the world before us, and streamed from the mountaintops into the profound abyss at our feet. The travelers were dumb; the road disappeared, and nature assumed its most terrible aspect; but presently we entered a tunnel, and continued our journey directly under the glacier. Lamps illuminated the passage, and we began to realize the despotic enterprise of Russia.

We soon passed above the line of vegetation, and at dusk reached the summit of the Grand Chain. Lighted candles, hot tea, and a warm fire made every heart happy, and when the officer told us that we would have fresh horses, and at midnight begin the descent into Asia, we were eager with expectation. At intervals the mist was entirely blown away, and then the great moon appeared, shedding splendor over the wilderness of snow. We were now approaching the land of the Georgians, where the mountains faced the hot plains of Armenia, and the melting glaciers are inexpressibly beautiful. There were doubts about the propriety of making the descent during the night, but an official assured us that the road was broad and well guarded by a heavy wall. All was ready, the word given, and before we were fairly seated, bells jingled, and the horses were off at the top of their speed.

Just after leaving the station on the summit, a succession of faint distant lights appeared in the void beneath us. "What are they—hunters' fires?" we asked. "It's the moon shining on the river Aragua, fifteen versts below," said the officer; and by straining our eyes a ribbon of lace-like film appeared and disappeared in the bottom of the black abyss. It was the celebrated river Aragon of ancient history, but its roaring waters were too far away to be heard. Our wild midnight ride was too exciting for dozing, yet it was not long before the strain on our nerves produced a reaction, and sleep soon followed. It continued for three hours, but it seemed only a few minutes. There was a brief little dream of falling down strange mountains, then a sudden awakening by yells from the driver. The station Mleti had been reached, and with wondering thoughts we alighted under an arch of climbing jasmines. The air was perfumed with pleasing odors, and the architecture of the houses was picturesque, and we were in a strange country. All the caravans had vanished. The quaint Georgian village of Mleti lay in a sweet little valley at our right. Nature was asleep, and even the dogs did not bark. The cold mountain moon had given place to a moon of Italy, whose soft mellow light filled the valley with a kind of delicious enchantment; but the terror of the night still lingered, for right over our heads a frightful precipice arose into the sky, and the summit seemed inaccessible. It entirely shadowed the Georgian village. "Do you see that overhanging crag in the clouds?" asked

the engineer, pointing upward to a far-away peak. "Yes." "That is the place we left at midnight." This statement seemed incredible, but it was true, for on our return trip in the autumn we ascended this most marvellous of all roads, and found that from its summit one could toss an apple into the very streets of Mleti. A finer example of a military road up the face of a mountain is yet to be found. Still it is a remarkable fact that the educated engineers who blasted out the zigzag channels for the road-bed up and down the precipice, saw all the grading done with ordinary wooden shovels of Asia, which are only tipped with steel. Wooden shovels, military schools, dynamite, and springless post-wagons fairly illustrate the paradoxes of Russian civilization.—RALPH MEEKER, in *Harper's Magazine*.

WOMAN SUFFRAGE IN WYOMING.

IN deciding whether the practical effects of any measure will be good or bad, an ounce of experiment is worth a ton of theory. In Wyoming, full suffrage was granted to women in 1869. Every Governor of Wyoming for the last eighteen years has testified strongly to its good results. Governors of Territories are appointed by the President, not elected by the people. They are not dependent on the women's votes, and hence their testimony is impartial.

Governor Campbell was in office when the woman suffrage law was passed. Two years later he said, in his message to the Territorial Legislature: "There is upon our statute book 'an act granting to the women of Wyoming Territory the right of suffrage,' which has now been in force two years. It is simple justice to say that the women entering, for the first time in the history of the country, upon these new and untried duties, have conducted themselves in every respect with as much tact, sound judgment, and good sense, as men."

Two years after that, he said in his message: "The experiment of granting to women a voice in the Government has now been tried for four years. I have heretofore taken occasion to express my views in regard to the wisdom and justice of this measure, and my conviction that its adoption has been attended only by good results. Two years more of observation of the practical working of the system have only served to deepen my conviction that what we, in this Territory, have done, has been well done; and that our system of impartial suffrage is an unqualified success."

Gov. Thayer who succeeded Campbell, said in his message: "Woman suffrage has now been in practical operation in our Territory for six years, and has, during the time, increased in popularity and in the confidence of the people. In my judgment, its results have been beneficial, and its influence favorable to the best interests of the community."

Gov. Hoyt who succeeded Thayer, said in his message in 1882: "Elsewhere, objectors persist in calling this honorable statute of ours 'an experiment.' We know it is not. Under it we have better laws, better officers, better institutions, better morals, and a higher social condition in general, than could otherwise exist. Not one of the predicted evils, such as loss of

native delicacy and disturbance of home relations, has followed in its train."

Gov. Hale who succeeded Hoyt, expressed himself repeatedly to the same effect.

Gov. Warren who succeeded Hale, said in a letter to Horace G. Wadlin, Esq., of the Massachusetts House of Representatives in 1855:

"Our women consider much more carefully than our men the character of candidates, and both political parties have found themselves obliged to nominate their best men in order to obtain the support of the women. As a business man, as a city, county, and territorial officer, and now as Governor of Wyoming Territory, I have seen much of the workings of woman suffrage, but I have yet to hear of the first case of domestic discord growing out of it. Our women nearly all vote, and since in Wyoming, as elsewhere, the majority of women are good and not bad, the result is good and not evil."

All the evidence from Wyoming goes to show that women suffrage has benefited politics, and has not hurt women. In the absence of any counter testimony, opponents fall back upon the fact that there are only a few thousand women in Wyoming, and assert that therefore the experiment proves nothing. But if three or four thousand women can vote without making their three or four thousand homes unhappy, it points to the probability that three or four hundred thousand women could do the same. If women suffrage is essentially bad in principle, it ought to work badly on a small scale as well as on a large one.—ALICE STONE BLACKWELL, in *Woman's Journal*.

A LESSON FROM THE BEES.

FROM early childhood we have been taught to regard with great interest and admiration the diligence and skill of the busy little insects who, by their superior forethought and energy, contribute so considerably to the health and enjoyment of the human family. Honey, besides being very agreeable to the palate, is most nutritious, and is, therefore, highly appreciated in all climates and by the rudest, as well as by men of the most fastidious tastes. In quiet co-operation with the sun and the dew, it is produced by the flowers, and partakes largely of their sweet and fragrant nature; but they secrete it in quantities so small that its presence can only be detected by the delicate sense of the clever little bees, who with exquisite skill extract it from the tiny cups of the flowers which produce it.

For more than two thousand years, the operations of hard-working communities have been carefully observed, and have been recorded by eminent naturalists as presenting the most striking example of practical and patient industry.

The bee comes from a tiny egg, and is at first only an insignificant little grub which the older bees feed and care for with assiduous affection. In a short time it changes into an inanimate aurelia which the watchful attendants shut up closely and alone in its cell until it once more changes its form and is able to use its wings, of which it has four,—not painted and

colored prettily, like those of the butterfly, but transparent and gauzy. It makes its exit from the cell by eating its way through the waxen walls; and in about twenty-one days from its first appearance is welcomed with manifest pride and pleasure by the hive as a fully-fledged native.

Industry implies a natural inclination for labor; and the young bee, on the first day of its brighter and winged existence, develops this liking and aptitude for toil. Amid the hearty congratulations and assistance of the interested inmates of the hive, it at once sets forth to commence its strenuous and life-long task. With no guide but its correct instincts, it chooses, without hesitation, the locality likely to produce the flowers it needs. Unlike the beautiful but very idle butterfly, it does not linger amid the sunny fragrance, to rest dreamily upon the soft, velvety petals and sip leisurely of the dainty sweets; but it continues its search until it finds the wild hardy thistle and the plain, unassuming nettle. These unpromising blossoms most abundantly repay its preference, yielding sweet stores with which the little traveler fills its bag.

But the collecting of honey is only the easier part of its errand. It must enter into the heart of the flowers; and then, with perfect abandonment to its object, it rolls itself until its hairy coat is covered with their yellow meal. This it soon brushes off, and, assisted by the fresh dew, kneads into two balls. After repeating this laborious process many times, these little pellets of wax become as large as grains of dust, which are packed into the two small baskets provided by nature. Thus laden, the solitary young bee soars aloft, looks round inquiringly, and with a buzz of satisfaction starts direct for home with her gleanings of honey and wax. So eager and persistent in their efforts are these steady little foragers, that, in ten days, they will stock their hive; and should the cells already formed prove inadequate to contain the sweet stores brought in, their thrifty sagacity leads them to enlarge their combs or build others. The number of journeys which they are required to take is greatly increased by their need of cement, for which they use an adhesive gum abstracted from willows. The supplies of materials with which they return are speedily appropriated by an expectant band of little workers left at home, some of which are busy lining the hive to make it warm and weather-proof, while others are building the beautiful combs, of which a sufficient number can be erected in one day to accommodate three thousand bees during the honey season; while, in the spring and early summer, the entrance to the hive is most vigilantly guarded by day and night. As a means of defence against the larger and idle insects, who would certainly rob them of their hardly gained wealth, they are furnished with two little sheaths containing barbed darts and a small dark bag of irritant poison. The result of each of these journeys and efforts is small and quite unappreciable; but, by their indomitable perseverance in the repetition of them, the bees, though but feeble and small, are able to gather and store a valuable addition to the food supplies of the world.—*Sunday-School Chronicle*.

STATISTICS OF BRITISH FRIENDS.

FROM statistics published in *The Friend*, London, it appears that of 317 meetings of the Society in England and Scotland, many are quite small. In 103 of the meetings the number of members, including attenders of meetings, is less than twenty. As this includes all who are on the rolls of membership, children, infirm persons, and those in remote places, as well as others, it is evident the average attendance in these meetings cannot be large. An examination of the registers of births in the Society of Friends in England and Wales, shows the greatest number in the ten years from 1670 to 1679, when the average was 975 per annum. This gradually diminished, till in the decade from 1740 to 1749, when it averaged 554. From this time it gradually increased till it reached 686 in the years from 1800 to 1809. Between 1881 and 1885, it had fallen to 184; but this is thought not to furnish data for a fair comparison, for there has been a growing carelessness in filling up the "Birth Notes," since the general Registration Act came into operation.

LANGUAGE OF ANIMALS.

BECAUSE we cannot train animals to speak our language we must not assume them to be incapable of expressing their thoughts in a way to be understood by their own kind. As a matter beyond doubt, most gregarious animals are found to possess a language either of sounds, signs, or gestures, immensely inferior to human speech there is every reason to suppose, but yet apparently sufficient for the wants of the humble intellect employing it. Sir John Lubbock proved conclusively that ants have a language of some sort by which they can communicate with their fellows. As far as he could ascertain, this was not a language of sound, and the prevalent opinion is that they exchange ideas by means of their antennæ. Hens, ducks, and geese express their wants by a considerable variety of vocal sounds; dogs and cats, in addition, employ the language of gesture and sound. Rabbits, again, which never use their voice except in extreme danger, tap on the ground with their feet in a manner as expressive as it is curious. While breeding, pigeons give forth a strange sound that discloses the existence of a nest or preparation for one. Indeed, without some kind of language it is difficult to understand how a pair of birds could settle about the proper site to build a nest, besides the many incidental questions requiring consultation that must arise during its construction. Although dogs are, perhaps, better able to understand human speech than any other animal, their powers of vocal imitation seem extremely defective, when they are pleased to make such attempts. I have known a shepherd's dog in the Highlands that would never willingly absent himself from private worship, and when the singing commenced he invariably joined in, his musical intentions evidently being much more praiseworthy than his execution. Dogs, however, are not without their language.

Sir John Lubbock has hit upon a novel idea by way of testing canine intelligence. Recognizing that it is physically impracticable for a dog to talk, he has begun to teach his poodle "Van" to understand the

value of certain words printed on cardboard. First the dog was fed from a saucer over which the word "food" was placed, while side by side with this was an empty saucer covered with a plain card. The poodle soon learned to distinguish between the two, and was then taught to bring the "food" card to its master when it wanted something to eat. By degrees it was initiated into the import of other cards, such as "bone," "out," "water," "pet me."

Writing to the *Spectator* recently on his experiments, the well-known banker and naturalist states: "I have no doubt that he can distinguish between different words; for instance, when he is hungry he will bring a 'food' card, time after time, until he has had enough, and then he lies down quietly for a nap. Again, when I am going for a walk and invite him to come, he gladly responds by picking up the 'out' card and running triumphantly before me with it to the door. In the same way he knows the 'bone' card quite well. As regards water (which I spell phonetically so as not to confuse him unnecessarily), I keep a card on the floor in my dressing-room, and whenever he is thirsty he goes off there without any suggestion from me, and brings the card with perfect gravity. If, through inadvertence, he brings a card for something he does not want, when the corresponding object is shown him, he seizes the card, takes it back again, and fetches the right one. No one who has seen him look along a row of cards and select the right one, can, I think, doubt that in bringing a card he feels he is making a request, and that he can not only perfectly distinguish between one word and another, but also associate the word and the object."—*Welcome.*

WOMEN'S KNOWLEDGE OF PUBLIC AFFAIRS.

A YOUNG Brahmin, visiting England, expressed his astonishment at her advanced civilization. "Why is it," he inquired of an enlightened Englishman, "that India has stood still these last eight or ten centuries, while England has made such astounding progress?" His companion gave him a *résumé* of the underlying causes of modern civilization, and concluded as follows: "In addition your women are children even to old age, and do not stimulate men, but hold them back. But the women of the Occident are learning to keep step with men in scientific pursuits, a knowledge of art, and a study of social problems; and this is a stimulant to men to go farther." If the partial education of women has been productive of such good results, how much might be hoped for if women shared with men every opportunity for growth, and every incentive to noble achievement!

Let our young girls be encouraged to acquaint themselves with the great questions that engage the attention of our government, and especially with those that are discussed in congresses, legislatures, and by the leading papers of the time. Let them know what are the social and educational movements of the day, and what is their bearing on the future of the nation. Great moral principles underlie them all. Talk with them about the wrongs that should be

righted, the great reforms that are battling with injustice, the needed legislation that is pending and slowly progressing. These matters can be made as interesting to them as Greek literature or Roman history, as fascinating as the everlasting novel. Brief political monographs, terse, clear, and compact, are prepared by specialists and college professors for the instruction of our young legal voters. Let these enter into the studies of their sisters, who will find some knowledge of the great problems with which a nation wrestles as powerful a tonic mentally, as are physically the out-door games they share with their brothers.—MARY A. LIVERMORE in *Woman's Journal*.

WILL EDUCATION PAY?

WILL it pay me to go to school? is the question that many a young man is now asking. Will it pay me to give up my present position with the chance of better wages; will it pay me to leave the farm and lose one or two crops; will it pay to spend time, and, perhaps, all the ready acquired money, or even, if need be, to borrow more—will it pay to do all these things in order to acquire an education? These, to be sure, are questions that can be answered only in the light of each one's personal surroundings, ambitions, and purposes in life.

The answer to the questions depends upon the meaning attached to "Will it pay?" If you mean, will I finally make more money, get along with less work, and play a smarter hand among men, then the answer is doubtful. I think a great many persons who have no higher idea of an education than its utility for personal ends, would do better for themselves and the world not to go to school. But if the inquirer desires an education for the higher purposes of life, there can be but one answer. *It will pay to go to school.* It will pay to go at the sacrifice of time, temporary position, and money.

It will pay because all through life it will give one the consciousness that he moves on a higher plane, thinks better thoughts, and experiences better emotions than ever could have been without the school.

It will pay for the conscious power that it will create, and for the joy that comes to every one in the knowledge of expanding faculties.

It will pay for the greater good that one will be able to do in life. No matter if it does require a few years, no matter if it exhausts the ready money, no matter if it leaves one indebted to some friend for help—still it will pay. The increased power of good which an education will give, the higher ideas of life's real purpose, and the broader sense of one's relation and duty to all mankind, will more than atone for a few youthful years, a little poverty, and a small debt.

Again, does not loyalty to Him who said, "Unto him that hath shall be given, and from him that hath not shall be taken away," demand that every one make the best use of his talents in the highest culture that his opportunities will allow? Let it be remembered that the life is more than meat, and the body is more than raiment, and there can be but one answer. *It will pay.*

—Selected.

PHOTOGRAPHS OF THE MOON.

WE have already referred to the first daguerreotype of our satellite, made at Cambridge in 1850, and the collodion pictures of De La Rue, a few years later. In 1860, Henry Draper took up the subject again, and with a 15½-inch reflector of his own construction he produced photographs which bear enlarging into a magnificent picture fifty inches in diameter, the largest ever made. In perfection of definition, however, it was soon somewhat surpassed by the familiar and still unrivalled photographs of Rutherford in 1865 and 1866. The pictures made with the great four-foot reflector at Melbourne, deserve mention here, some of which are said to be excellent; so, also, should those which Professor Pritchard, at Oxford, has been making with De La Rue's old instrument, though these have been taken chiefly with reference to the determination of the moon's physical libration. Within the last year or two, also, the Henry brothers have made some fine pictures of limited regions of the lunar surface. It must be admitted, however, that no photographs yet made, equal the views of the moon that one gets with a good telescope in good weather.—PROF. C. A. YOUNG, in *New Princeton Review*.

Oh, how thankful I am that my course of discipline has at last driven me, though ever so feebly, to reflect; I seem to have been driving all my life head foremost; getting glimpses, indeed, of new lights, new truths—which sometimes I could almost believe were my own, saw them so brightly—but yet never practically governed by them. The very strong possession which that notion about the St. Simonians got of my fancy when I was with you, I believe has been made useful to me, for I have been driven to ask myself what I am myself, and I find that all the mischiefs I discovered in others and in the age were really rioting in myself. Of all spirits, I believe that the spirit of judging is the worst, and it has had the rule of me I cannot tell you how dreadfully and how long. Looking for the faults, which I had a secret consciousness were in myself, in other people, and accusing them instead of looking for their faults in myself, where I should have been sure to find them all, this I find, has more hindered my progress in love and gentleness and sympathy than all things else. I never (knew) what the words "Judge not, that ye be not judged," meant before; now they seem to me some of the most awful, necessary, and beautiful in the whole word of God.—F. D. MAURICE.

THE true way to make pure and wholesome our own share in the ceaseless tide of words, which is forever flowing around us, is to strive to make pure and wholesome the heart within. "Keep thy heart," says the wise man,—"*keep thy heart with all diligence, for out of it are the issues of life.*" If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought, our heartiest mirth, our freest jest, or hasty words, will not be those of men and women who are indifferent, who care nothing for a Christian life, nothing for a Christian spirit.—DEAN BRADLEY.

GOLDEN SILENCE.

MRS. AMELIA BARR says in the *Advance* some good things on this somewhat neglected subject, arguing that the silence of Scripture is golden as well as its speech, and that this negative internal evidence has been for centuries a seed of time, waiting to scatter its fruit in due season. As to Scriptural silence concerning the personal appearance of Jesus Christ, she says: "No mere human biographer would omit such an important point. We have some record or intimation of the appearance of nearly every great man before Christ in uninspired writings. Plato, the most spiritual of Greeks, does not give us the sublime sentiments of Socrates without showing us also how he looked and walked and lived. Now certainly the evangelists and apostles could have given us a living portrait of Jesus Christ. They had seen him weary, had seen him transfigured; they had seen him sorrowful, and seen him rejoicing in spirit; they had seen him walking on the sea, raising the dead, sitting at table, and teaching in the temple; but neither the man who lay on his bosom, nor any of the friends who went about with him doing good say one word about his size, his features, his complexion, his carriage, the color of his eyes, or the peculiarities of his hair. They show us abundantly his love, his wisdom, his gentleness, his pity, his piety, and they could have given us a narrative as minute as the description of Solomon's temple. What does this silence teach us but that the image of Christ was to be perpetuated for worship not in marble or picture but in the human heart? It was even expedient that Christ should go away lest his bodily presence hinder us in our spiritual worship. It is remarkable that no writer for many centuries attempted to invent a likeness of Christ. Clemens, Barnabas, Ignatius, say nothing of Christ's bodily presence, and in the fifth century St. Augustine declared that the real features of both Christ and his mother were unknown. Surely the early rise of a sensuous and material Christianity and the reverence paid to symbols, crosses, relics, pictures, and statuary, even to and in our own day, shows us that this 'veiling of the Christian Shekinah' was a wise and necessary one. For if the Saviour were worshiped by a visible image and sacrifice, where, then, is the purity, the loftiness and the spirituality of our faith?"

Having a *fancy* is one thing; perceiving an *ideal* is quite another thing. To fancy that one of whom we know but little, is faultless, or that he is above all ordinary planes of conduct and thought and feeling, is to deceive ourselves, and is to prepare the way for a bitter disappointment when the truth in the case shall fairly be known. But to recognize in another the very highest standards of purpose and endeavor of which we have any idea, as purely human standards, is to be instructed and inspired in the direction of those standards; and no disclosure of that person's failure to attain to his own evident standards will lower the ideal which he represents to us in presenting those ideals. As applied to those toward whom we are attracted, a fancy is what we think another to be; an ideal is what we see that another

wants to be, and would have us to be. The fancy in such a case is unreal; but the ideal is the reallest thing in the world. Where the unreal fancy deceives, the actual ideal inspires. Yet there are those who think that all their fancies are ideals; and who finally cease to aspire toward an ideal, because a fancy has so many times disappointed.—*Selected.*

NEWS AND OTHER GLEANINGS.

—The health commissioner of Denver, Col., reports that in 1886 there were one hundred and ninety-five deaths from consumption in that city, only five of which originated in the State of Colorado.

—No steam engines have been used for several years in a sugar manufactory at Elsdorf, Germany, where gas is made at a cost of about 10d. per 1,000 feet, and is being used for lighting and driving gas engines. At the Esson Works gas is produced at a cost of 4d. to 8d. per 1,000 feet, serving both for lighting and fuel.

—A Philadelphia company has just completed four magnificent sleeping cars that are to be drawn by horses. The line is situated in the heart of the Argentine Republic, and the fact that horses provide the motive power is due to the great scarcity of coal and the cheapness and abundance of horseflesh. Time seems to be left out of consideration.

—Alanson Sibley, ten years on the Board of Sewer commissioners of Detroit, advocates a furnace and chimney of strong draft at the mouth of the main sewer, to create a constant suction of the gases away from the houses and into a consuming chamber in the furnace. He believes that the deadly pest of sewer gas will never be got rid of but by some system of unvarying artificial ventilation of sewers. The method he proposes could be more effectively operated by a comparatively small gas flame with proper flue-building than with a costly coal fire, provided the gases can be otherwise neutralized or disposed of.

—There is need in India of competent women physicians. Graduates are welcomed from any country. So interested have the native Muhammadans become in the Lady Dufferin Fund for the founding and support of hospitals, that a Hindoo princess has given more than 150,000 rupees for the accommodation of women studying medicine in the medical College at Calcutta, and a Muhammadan publisher in Lucknow has given 15,000 rupees for a woman's hospital in that city. Thus far the pupils are mainly drawn from the missions. In honor of Queen Victoria's fiftieth year of reign, an immense sum of money is to be raised to help the suffering women in this part of her empire.—*Exchange.*

WHAT delightful companions are good thoughts! In their society the soul rejoices, receiving from them strength and consolation. They are great travelers, and have come all the way from Heaven, bringing messages from God. Entertain them with generous hospitality, and presently they shall unfold those messages, and their conversation shall enrich thy mind with divine wisdom. Bid them welcome, and it may be thou canst persuade them to tarry with thee.—FREDERIC R. MARVIN.

THOSE who seek wisdom, so as to be made wise unto salvation, may find in themselves the flowings of that river which makes glad the whole City of God.—SAMUEL FOTHERGILL.

CURRENT EVENTS.

SERIOUS earthquakes shocks are reported from Mexico and adjacent parts of the United States, including New Mexico and Arizona. In Mexico, on the 3d inst., at Batrispe, a town in the province of Senora, 150 persons are said to have been killed by the convulsion. "Twenty-seven persons were also killed at Oputu by falling buildings. Many persons were injured at Grenada and Gusabar, which towns were almost completely destroyed." The impression is entertained at the City of Mexico by local scientists that Mexico is about to undergo a general seismic convulsion, and recent records of earthquake shocks show that there is wide-spread volcanic activity from one end of Mexico to the other. Volcanic outbreaks are occurring near the Guatemalan border as well as in the State of Sonora.

A CURIOUS effect of the earthquake in Sonora is announced. A party which has returned from the Santa Catalina Mountains report that the canons are full of water, which was brought to the surface by the earthquake. This is a great boon for that region, as there are thousands of acres of good farming lands at the base of these mountains which only needed water to make them valuable. Another good effect of the earthquake is the opening of two large gold veins, which were discovered in the Santa Catalina Mountains at a point where the whole side of a mountain slid down.

A cablegram from Havre, on the 8th inst., says the French steamer *La Bretagne*, Captain De Jouselin, from New York, arrived there at noon. She reported that during the night she collided with and sank a Norwegian bark. The crew of the bark was saved. The steamer *La Champagne*, which sailed from Havre on the 7th, for New York and which afterward returned, having been in collision, was run into by the steamer *Ville de Rio*. The latter sank, but her crew and passengers were saved. About twenty Italian emigrants on the *Le Champagne* were drowned.

THE Queen of the Sandwich Islands, Kapiolani, has been in Washington with her suite, and was received by President Cleveland. She is on her way to London to attend the celebration of the 50th year of Queen Victoria's reign.

A FRIGHTFUL disaster took place at Nanacino, in British Columbia, last week, where 107 white men and 82 Chinese perished in a coal mine by an explosion of gas.

THE Cherokee Indians, one of the civilized tribes of the Indian Territory, are about building at their own expense a female seminary building, to cost \$75,000, to replace the buildings recently burned. Chief Bushyhead takes great interest in the matter and says he shall give his people no rest until the buildings are done and the school again in progress. Fortunately there is money enough in the tribal treasury to foot the bills.

ROME, May 9.—It is stated that the Pope and the Czar are negotiating through a noble Lombard monk with a view to the reunion of the Greek and Latin Churches. As the Pope is willing to let the Greek Church retain its own manner of worship, it is expected that the negotiations will be successful.

NOTICES.

. Superintendents of First-day Schools are requested to return to the General Conference-room, 1500 Race street, Philadelphia, any "Primary Quarterlies, No. 2" that can be spared from their schools, as the supply at the office is exhausted.

ROBERT M. JANNEY, Clerk.

. Friends desiring accommodations during the approaching New York Yearly Meeting, will please communicate as

early as possible with Joseph A. Bogardus, 177 West street, New York city, in order that proper arrangements can be made.

. Quarterly meetings in the Fifth month will occur as follows:

16. Fairfax, Hopewell, Va.
19. Duanesburg, Coeyman's, N. Y.
21. Short Creek, Concord, O.
23. New York Yearly Meeting.
23. Warrington, Pipe Creek, Md.
25. Stillwater, Somerset, O.
25. Southern, Easton, Md.
26. Bucks, Buckingham, Pa.
27. Nottingham, Deer Creek, Md.
28. Blue River, Blue River, Ind.
31. Burlington, Crosswicks, N. J.

PUBLISHERS' NOTICES.

. We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

. THE Index and Title-Page for last year is ready for those who wish to bind, and will be forwarded to subscribers whenever asked for. Send postal card with name and address.

FOR SALE.

A FINE OIL PORTRAIT OF LUCRETIA MOTT.

Can be seen at Friends' Book Store, 1500 Race street.

TAKE Books and Magazines for binding to Friends'

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WANTED.—Part-worn Clothing of all kinds for

Men, Boys, Women and Children. Many mothers go to cook and nurse until 9 p. m., have no time to sew, and want ready-made clothing. We mend in the sewing school, and sell very cheap. They get much for the money, and the proceeds help the school. Last year, besides \$80.00 paid for freight, we had \$140.00 to build a woodshed, whitewash, and put a wire fence around the grounds. Now we need sties and gates. It teaches them how to save and spend small sums. Babies' worn shoes that would be wasted in the North, sell for five cents, and hundreds of bundles of scraps bring us a dime apiece. They are wanted for quilts and patching. If schools would gather such barrels, they would help us greatly. They will come if shipped to Charleston by steamer, addressed to

SCHOFIELD NORMAL AND INDUSTRIAL SCHOOL,

AIKEN, SOUTH CAROLINA.

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PHILADELPHIA, FIFTH MONTH 21, 1887.

JOURNAL.
{ Vol. XV. No. 746.

THY WAY, NOT MINE.

THY way, not mine, O Lord,
However dark it be!
Lead me by thine own hand:
Choose out the path for me.
Smooth let it be, or rough,
It will be still the best:
Winding or straight, it leads
Right onward to thy rest.

I dare not choose my lot;
I would not, if I might;
Choose thou for me, my God;
So shall I walk aright.
Not mine, not mine, the choice
In things or great or small:
Be thou my guide, my strength,
My wisdom, and my all!

HORATIO BONAR.

THE WORK OF THE YEARLY MEETING.

IT is perhaps too early to come to a full conclusion in regard to the results of the Yearly Meeting that has just closed. On the whole it must be acknowledged that the spirit of concession was never more apparent. From the beginning to the close the sessions were characterized by an earnestness, and a freedom of expression that left no one in doubt as to the meaning of what was said; yet there was a forbearance in love that drew together in near unity of feeling those who conscientiously differed in judgment. It might be said there was no desire to press any subject upon which there could not be unity of action. While there are, doubtless, some who feel that more ought to have been accomplished, by far the larger part of those who from day to day participated in the business or sat as interested but quiet listeners to what was transpiring must feel thankful that we were able to accomplish so much, and look hopefully forward to greater progress, as the questions that still press for a solution are more clearly understood and their importance made more apparent. The words of loving counsel to those in the younger walks of life, the tender solicitude manifested for the fathers and mothers, upon whom now rests the responsibility of training this young life into noble, earnest, useful channels must be appreciated and encourage to still greater efforts.

All the meetings for worship were seasons of spiritual refreshment. The labors of ministers from other yearly meetings have done much to convince

the understanding in respect to the doctrines of the Society and to call home to the witness for the truth thereof in the soul of every inquirer.

The action of men's branch in regard to the maintenance of the two schools in South Carolina, for the education of the colored people, was not what the friends of that cause had hoped for; yet probably it was better that the Yearly Meeting should not place itself on record as responsible for any part of the maintenance of these schools, leaving that to be done by the Association which has been laboring in that direction for the past year. There seems to be a general approval of the course pursued by women's meeting in appropriating \$500 of its funds towards these schools. The unity of the body with the proposition was most gratifying, and cannot fail to encourage the hearts of our sisters who are so faithfully conducting them.

The educational work among our own members has assumed large proportions, and is still widening. The labor and money expended in this ought to call forth feelings of thankfulness, and the Yearly Meeting be largely the gainer through the loyalty and devotion which it has the right to claim from those who are thus made the objects of its care.

The acquiescence in the judgment of the committee to which was entrusted the consideration of the addition to the Fourth Query, by which it becomes an offence to rent property for the sale of intoxicants, or to sign applications for liquor licenses, and the approval of the addition to the advices concerning tobacco, give evidence of the advanced ground taken by this Yearly Meeting on the subject of intoxicants and narcotics. The large meeting held on Third day evening, in which brief reports on temperance work in the quarterly meetings were read, gave confirmatory evidence of this progress. The address of our friend, Aaron M. Powell, on that occasion, was worthy a foremost place in the temperance literature of our Society.

The deep interest manifested in the spiritual welfare of Friends living in isolated places in the far West, called forth by the reading of the excellent epistle from Illinois Yearly Meeting to men's branch, gave evidence that the bond of Christian fellowship extends to all, and embraces all who belong to our own household of faith; and, as the subject claimed the consideration of the joint committee to which it was entrusted, a current of tender sympathy flowed out towards these, and earnest desires were expressed that they be cared for and encouraged to hold fast the

profession of their faith without wavering, and whenever possible, establish meetings for their mutual help and preservation. This committee, appointed to have the matter in charge and report when prepared, held a meeting and took preliminary steps in the work. It is earnestly hoped that this will lead to a general investigation of the subject in all the Yearly Meetings, and to a correspondence that will bring every absent member, however isolated, to the notice of the nearest meeting, and open the way for fraternal relationship therein.

No more important work for the welfare of our whole Society was brought to our notice, and much permanent good ought to be in this way accomplished. And while thoughtful of the isolated ones scattered all over the far West, the meeting has not been unmindful of the few who sit solitary and alone within its own borders. A committee to visit and encourage these as way opens was again appointed, and entered upon the work assigned it by setting apart some volunteer members to attend approaching meetings.

The action of men's branch in regard to the changes of Discipline under consideration at last yearly meeting and continued in care of a Committee which reported favorably thereon to this meeting was unexpected to many Friends. Women's branch having sent to that meeting a minute approving of the changes, it was regarded as necessary for women to undo the work that they had labored so earnestly to perform, and in which those who differed from the judgment of the meeting had shown a spirit of submission that made a favorable report possible. It may be that had more time for deliberation been allowed, women's meeting would have maintained its own ground, and awaited the decision of the men at next yearly meeting. The subject is now left open in both meetings, and those who have so earnestly desired these changes must possess their spirits in patience, and let patience have its perfect work. If this lead to the consideration in all our monthly meetings of the need there is for a revision of our whole Discipline, we can afford to bide the time.

Some of the active workers in the several departments of outside labor had looked forward to the presentation of the subject of uniting with the other yearly meetings in the Philanthropic Union, and feel disappointed that no steps were taken in that direction. The time of the several sessions was so fully occupied with the subjects that immediately affect the body, and these, on account of the great area represented by this Yearly Meeting, were found to call for so much thought and labor, that no time was left for the introduction of anything else. L. J. R.

PHILADELPHIA YEARLY MEETING, 1887.

[Our report, last week, included only the proceedings of the first day's business, on Second-day, the 9th of the month. We begin with the proceedings of next day.]

THIRD-DAY, 10th OF THE MONTH.

IN men's meeting, attention was called by John Wildman (who, with another Friend, had been appointed last evening to notify women's meeting of the action in regard to the scattered members in the

West), to the question whether it would be expected to report this year, or at a future meeting. It was decided that the committee would be appointed from the body of the meeting, and that it should report "when prepared," and women's meeting was so informed. The committee, including the women Friends, as subsequently appointed, is as follows: Israel L. Bartram, Joseph Bacon, Wm. P. Bancroft, Joel Borton, Jr., Mary H. Barnard, Postrema R. Cole, Caroline M. Cooper, Martha Dodgson, Isaac Eyre, Sarah B. Flitcraft, Ezra Fell, Daniel Foulke, Phebe Griffith, Wm. Wade Griscom, Thomas Garrigues, Jeremiah Hayhurst, Edward Hopper, Mary R. Heald, Amos Hillborn, Howard M. Jenkins, George Justice, Samuel C. Kent, Elizabeth Lloyd, Isaac Lippincott, Joseph B. Livezey, John Mitchell, Isaac Pyle, Lydia H. Price, Abigail R. Paul, Harriet W. Paist, Joseph Powell, Louisa J. Roberts, David C. Swayne, John W. Stokes, Watson Tomlinson, Margaretta Walton, Tacy C. Wood.

Isaac Wilson said he felt a happy thankfulness upon the result reached by the meeting in its disposition of the matter. He felt sure that there was promise of great future good in the movement now undertaken.

The consideration of the state of the Society was taken up by the reading of the first query, and the answers thereto as sent up. The meetings for worship and discipline have generally been held, some exceptions being noted, arising from inclement weather, in some of the smaller branches. The hour is generally observed. The meetings on First-day are attended by a large proportion of the members, while mid-week meetings continue to be largely neglected. No unbecoming behavior was noted except some instances of sleeping. The clerks made a summary, embracing the substance as above indicated.

Thomas Foulke, Joseph Powell, David Newport, and other Friends spoke on the attendance at meetings, the first named deeming this one of the most important, if not really the most essential evidence and encouragement of spiritual life and growth.

In connection with the subjects brought up in the First Query and its answers, the report of the Visiting Committee was read. (It is given in full elsewhere in this issue.) This drew out much expression, and a number of Friends spoke particularly as to the manner of conducting our meetings. It was pointed out that they must be strictly religious occasions; that their opening, duration, and closing must be distinctly marked, and that where there is a reading of selections, or other exercises, it must be separated plainly and evidently from the meeting itself. Edward H. Magill and Thomas H. Speakman were among those who dwelt upon this point. Joseph Flowers and others approved the report of the committee, and a minute was made continuing them for further service as way may open.

At the afternoon sitting the subject was again dwelt upon. It was the opinion of some Friends that the committee should be freshly appointed. Clement Biddle, Wm. Wade Griscom, and others, members of the committee, expressed the impression that its labors had been closed, but the meeting generally did

not concur. Edward H. Magill, David Newport, Jeremiah Hayhurst, Richard Watson, Joseph Livezey, Allen Flitcraft, Robert Hatton, Joseph Flowers, and several other Friends thought the report of the committee was extremely satisfactory and encouraging, and that further labor should be extended in the same direction. A revised minute was therefore made by the clerks, releasing the former committee and providing for a nominating committee to present a new list of names for the service of the future. During the appointment of the committee Isaac Eyre and John Wildman were directed to inform the women's meeting of the action proposed.

Isaac Wilson presented a concern which had rested with him, to make a religious visit to the women's meeting. This was approved by the meeting, and the same committee was instructed to inform women Friends.

On its return the committee reported that the women had disposed of the committee question by re-appointing the same individuals for future service. The subject was left therefore with them for such action as they might see proper. The meeting was united in a willingness to receive the proposed visit of Isaac Wilson immediately. Benjamin G. Foulke was directed to accompany Friend Wilson, and they accordingly left the meeting in pursuance of the permission granted.

The clerks read the Second Query and the answers as sent up. From these latter it appears that love and unity are generally maintained amongst the membership; tale-bearing and detraction are discouraged; and when differences arise and become known efforts are made to end them. The subject of the query was made the topic of brief remarks by Ellison Newport, Samuel S. Ash, and others.

David Newport appeared in supplication, and the meeting then adjourned.

In the women's meeting, at the morning session, after the opening minute had been read Elizabeth H. Plummer offered counsel, at some length. The First Query and the answers thereto were then considered. The message from the men's meeting regarding the scattered membership of the society, especially west of the Mississippi, was received, but not acted upon pending the consideration of the query. Remarks upon the deficiencies shown by the answers to the query were made by Louisa J. Roberts, Martha Dodgson, Abigail R. Paul, and others. Lydia H. Price addressed her words especially to the younger members of the Society, calling upon them for greater faithfulness. Hannah M. Levick exhorted her hearers in a somewhat similar vein. Harriet S. Kirk spoke on the subject of the query, alluding to the attending of meetings as the greatest blessing of her life.

In connection with the answers to the First Query the report of the joint committee on visiting and encouraging meetings was read. The report was received with much unity, and it was the feeling of many that the committee should be continued and encouraged to further effort.

At the afternoon session, Rachel N. Mather spoke earnestly before the opening minute, urging young

Friends to be faithful to the guiding light within.

After the opening minute the subject of absent Friends, beyond the limits of any yearly meeting, was taken up and Louisa J. Roberts earnestly appealed to Friends to extend a helping hand to the many Friends and Friendly people in the distant West. Much unity was felt in the meeting and action concurrent with that of the men's meeting was taken.

The Second Query and answers were read, and the summary answer united with. Frances J. Newlin, Lydia H. Price, Elizabeth H. Plummer, Harriet S. Kirk and others spoke upon the subjects comprehended in the query. A committee from the men's meeting having announced the concern of Isaac Wilson to make a religious visit to the women's meeting, he was placed at liberty to come and the present was named as an appropriate time.

Friend Wilson, accompanied by Benjamin G. Foulke, presently appeared, and after a silence addressed the meeting. He desired to offer words of encouragement and to urge them to efforts, which with God's help, could not fail to garner sheaves for the harvest of souls. Much unity was felt with the communication.

Notice was given by the clerk of the action of the men's meeting in reference to the naming of a committee to nominate another committee to have charge of visiting and encouraging weak meetings. As the women's meeting had previously continued its portion of the joint committee the matter was referred to these persons with authority to meet the men's nominating committee and act with it as way opened. (The joint nominating committee thus formed subsequently met, and named a new committee, whose appointment was approved in both meetings.)

The committee on the change of discipline, proposed by Bucks Quarterly Meeting (providing for a uniform and definite return of the number of members, the changes, etc.), reported that way did not open for the change, and this was concurred in.

FOURTH-DAY, 11TH OF THE MONTH.

In men's meeting, at the morning session, the opening silence was broken by Robert Hatton, who referred to the important position occupied by the Society. The testimonies of Friends are in accordance with truth and must impress themselves more and more upon men's minds with the diffusion of intelligence and spirituality. Friends are called upon to maintain their testimonies, as one of the important missions of the Society in the world.

After the opening minute the clerks read the Third Query and the answers thereto. The requirements of the query are generally met, though slight exceptions were noted in one or two cases which should receive increased care. David Newport and Allen Flitcraft spoke at some length, the former in reference to the reading of the Scriptures, and the latter as to pernicious literature.

The answers to the Fourth Query indicated that Friends are clear of the manufacture of intoxicating beverages; they are mostly clear of the sale of liquor, generally careful to discourage drinking, caution is

observed in the use of liquors medicinally; several exceptions were noted in the attending of places of diversion; moderation is observed on the occasions of marriages, funerals, etc. In connection with the answers to the query the clerks presented the report of the Committee on Temperance. (This is printed in full elsewhere.)

The report drew out from many Friends remarks upon the work described in it. Among those who spoke were Samuel S. Ash, William Lloyd, Simon Gillam, Isaac Wilson, Thomas H. Speakman, Franklin T. Haines, Joseph M. Truman, Jr., David Newport, John Saunders, Robert Hatton, Benjamin G. Foulke, Henry S. Kent, Charles Kirk, Edward H. Magill. In general, the labors of the committee were fully united with, and a minute was adopted to that effect, continuing the committee for further labors another year. Caution, however, was thrown out by several Friends against any tendency toward political action on the part of the Society or its committees. Individuals must be free, as citizens, to act as they feel conscientiously drawn, but in its collective capacity the Society has no party purposes.

Isaac Wilson thought there was great ground for congratulation and satisfaction in the report and work of the committee. The Society is peculiarly situated in reference to this great evil of the land, and it is particularly appropriate that Friends should take active measures to further the cause, inasmuch as their hands are clean. Recently, in discussing liquor abuses with a liquor man, the latter voluntarily paid strong testimony to the practical, consistent position of the Society and individual members of Friends, and held that they were beyond criticism in this regard. How any man, a professed Friend before God and fellow men, can accept money from the proceeds of the liquor traffic was incomprehensible.

The Fifth Query and the answers thereto were considered, without much delay. The answers were generally satisfactory. Some remarks were made by Joseph B. Livezey, Howard M. Jenkins, and others. The view was expressed that Friends should seriously consider the duty of aiding young men in obtaining places, and securing the opportunity of entering into business, so they might support themselves, and be able to support their families when they married. Much has been done to open ways for independent employment and support for young women, but it was questioned whether a corresponding progress had been made as to young men. Older Friends, who are well-to-do, or at least in a situation to afford help, should be considerate of the younger members of our Society in this particular.

In the afternoon, immediately after the opening, Isaac Hicks expressed a concern he had felt to make a religious visit to the women's meeting. The meeting expressed its unity, and subsequently, women's meeting being informed and approving, the visit was made, John Saunders and John Wildman accompanying Isaac Hicks.

The Sixth Query and answers were read. It appears that the Society is generally careful as to oaths, training, and other military services, though a quali-

fication was made in one report as to bearing arms; most of the reports note some attendance upon other than Friends' ministry; the Society is clear of fraudulent and clandestine trade and against encouraging lotteries. There was some expression upon this query. Edward H. Magill referred to the matter of gambling under the guise of operations in the stock market. There are clean straightforward transactions in the purchase of securities as in other commodities, but at the same time there are many transactions which are little short of gambling, and are clearly against the spirit of the query. Against these, Friends should be warned and guarded.

The answers to the Seventh Query denote that Friends are careful to live within the bounds of their circumstances; they keep to moderation in business; they are mostly prompt in the payment of their debts and when cause for doubt exists, care has been extended. The subjects of the Query were discussed briefly by Joseph Powell, Allen Flitcraft, and Thomas Foulke.

The answers to the Eighth Query denoted that the spirit of the requirements were observed by the Society, the only qualifications being acknowledgments of delay by some of the reports. Samuel S. Ash spoke on the duty of watching over each other in a spirit of brotherly kindness for our mutual welfare. As prevention is better than cure, so it is better to give early warning, in a frank and honest way, than to try to remedy trouble which may be brought about by unwise or injudicious living.

The answers to the Ninth Query show that care is taken to keep regular records of births and deaths. Joseph M. Truman spoke briefly upon the importance of full records and the increasing difficulty of securing them with the lapse of time. The other branch of Friends have had a uniform series of blank books, admirably arranged, prepared for this purpose.

The First Annual Query was read with the answers. Some small changes in the time of holding meetings have been made. No new meetings have been established nor none laid down.

The statistics of the schools, as given in the answer to the Second Annual Query, showed 37 schools, superintended by committees of monthly or preparative meetings; teachers 124, of whom 88 are members, and 18 special teachers, of whom 8 are members; pupils 3,024, of which number 732 are members and 337 have one parent a member. When practicable, the pupils attend mid-week meetings with their teachers.

The reports of the First-day schools were very irregular, this being the first time that they have ever been sent up. Some failed to note anything about the schools, and some gave merely independent facts. It was impossible to form an intelligible summary answer. Seventeen schools only were reported, which is perhaps not more than one-fourth of the actual number. It was suggested that a request be sent down in the "Extracts" for fuller and more uniform details next year.

The answers to the Third Annual Query were universally in the affirmative—the queries are read and answered.

In women's meeting, at the morning session, the Third, Fourth, Fifth, and Sixth Queries with their answers, were read and considered. Louisa J. Roberts especially cautioned against pernicious literature, and disapproval was expressed of many of the daily newspapers which purvey demoralizing reports of evil. Upon summary answer to the Fourth Query it was remarked that there was a noticeable advancement in the answers, and by many there was thought to be a great improvement in statement, examination, and fulness over former years. Deborah F. Wharton earnestly advised against the use of stimulants in cooking, particularly calling the attention of mothers and housekeepers to the risk thereby incurred. The report of the Committee on Temperance was read and heartily united with. The committee was continued and encouraged to proceed in its labors.

At the afternoon session Isaac Hicks made his visit. He spoke very briefly, his message being to the young women, whom he exhorted to avoid the mere vanities and frivolities of life, and to find a deeper and truer satisfaction in its earnest work. His communication was received with much unity, and Elizabeth W. Smith and others added remarks to the same effect. The Seventh, Eighth, and Ninth Queries with their answers were read, and the summary answers united with. The annual Queries and answers were also disposed of, the Educational Report being read in connection with the second. The report was approved and the committee continued.

FIFTH-DAY, 12TH OF THE MONTH.

In the forenoon, the meeting-houses of the city were occupied as usual, with the meetings for worship. At the Fifteenth and Race streets house, on the Cherry street side, Ellison Newport, Franklin T. Haines, Joseph B. Livezey, T. E. Longshore, and others, spoke; on the Race street side, Clement Biddle, Thomas Foulke, Joel Borton, Jr., and Lydia H. Price spoke, and Allen Flitcraft offered prayer; at Green street, Isaac Wilson spoke at length, the house being very full.

In the afternoon, at 3, business sessions of the Yearly Meeting were held. In men's meeting, the minutes of the Representative Committee for the past year were read. They contained statements of the action taken in reference to the bequest of the late John M. George. It appeared that the executors of his will had communicated its purport to the Treasurer of the Yearly Meeting (Thomas J. Husbands), who had asked the advice and assistance of the Representative Committee, which had appointed a sub-committee, consisting of Daniel Foulke, Isaac C. Parry, John Saunders, Emmor Roberts, and Joseph C. Turnpenny, to confer with the Treasurer.

The subject being thus laid before the meeting, it was discussed at some length and with evidences of much interest. Howard M. Jenkins thought that the first step was for the Yearly Meeting to make a minute accepting the bequest, and signifying its appreciation of the extent and value of the trust thus assumed. Benjamin G. Foulke approved this, and suggested that the minute to this effect should be deliberately prepared, and read to the meeting tomorrow morning. Edward H. Magill thought that

the care of the business arising out of the will should be continued during the coming year in the hands of the same persons appointed by the Representative Committee. Several Friends were desirous that action should be taken by the meeting, at this time, toward the formation of a general committee to consider the plan of the proposed school, examine into the selection of a suitable site, etc., in order that the Yearly Meeting might act upon these details a year hence. John W. Stokes, Joseph M. Truman, Jr., David Newport, Thomas H. Speakman, and others indicated an agreement with this view. It was, however, stated that the funds from the bequest were not likely to be realized until after some delay, (the letter from the executors stated that none would probably be paid over to the Treasurer before the early part of 1888), and the meeting, in the judgment of the clerk, assented to the view that the appointment of a general committee on plan and site would now be premature. Richard Watson explained at some length the probable delays in the settlement of the estate, and Clement M. Biddle urged leaving the matter in the hands of the committee of five. A minute to this effect was read by the clerk. It was, however, pointed out that the Representative Committee, which had appointed this sub-committee for the assistance of the Treasurer in the interval until the Yearly Meeting met, was now not in existence, (its members being annually appointed in the quarterly meetings), and that the Yearly Meeting, while it might select the same persons, could not "continue" an appointment made by the Representative Committee. At this stage of the consideration men's meeting closed.

In the women's meeting the report of the Treasurer, examined by committee, was found correct, and Mary Saunders was named as treasurer. There was an interesting communication from a Friend who had been absent, living in Missouri, for forty years.

The report of the committee to name Friends for service on the committee to visit meetings was presented. Several new names were added to the list.

The committee to whom the changes in discipline, recommended by Philadelphia Quarterly Meeting had been referred, reported in favor of the change being made. The report was united with by the meeting. The minutes of the Representative Committee were presented and considered.

SIXTH-DAY, 13TH OF THE MONTH.

Robert Hatton addressed some words of counsel to the meeting, and Allen Flitcraft offered prayer. The minute in reference to the George bequest, as prepared by the clerk, according to the understanding of yesterday, was read, and after some remarks by Howard M. Jenkins, Joseph Wharton, and others, was passed without further discussion. The committee now named, it was stated, was a committee of the Yearly Meeting, (and not a sub-committee of the Representative Committee), and it was to be regarded as an appointment not "continued," but was made by the Yearly Meeting. Its functions relate exclusively to the assistance of the Treasurer in the care of the Meeting's rights under the bequest,—though the minute made implies a discretionary power of

larger scope. One Friend remarked that a fruitful cause of the trouble of sixty years ago was the encroachment by the standing committees, the ("Meeting for Sufferings"), upon the functions of the general meeting, and that we should strictly avoid dangerous precedents of that kind.

The names of the new Visiting Committee were then read over and approved.

The report of the committee upon the Education of the Southern Colored People was read, and drew out an interesting discussion. (The report is printed in full elsewhere.) The committee was continued, to give attention to the work as way may open, but the meeting declined at this time to give it authority to draw any funds from the treasury.

Isaac Wilson addressed the meeting at some length, in farewell, being about to return home. He alluded to the fact that in the revision of Genesee Yearly Meeting Discipline, the expression "hireling" in the clauses on the ministry, has been omitted, and he hoped Friends of this meeting would make the same change.

A minute from the Yearly Meeting of Ministers and Elders was read by the clerk, presenting the concern of our friend Robert Hatton to visit, in the way of the ministry, parts of Great Britain and Ireland. A committee, consisting of Clement M. Biddle, Benjamin G. Foulke, and others, was appointed to have care of the subject.

At the afternoon session, a memorial concerning George Webster, deceased, of New Garden, was read, approved, and directed to be inserted in the "Extracts." The report of the Indian Committee was read. It was brief, and we shall publish it entire. The reports of the committees on changes of discipline were taken up. The first, not approving the statistical changes proposed by Bucks Quarter, was united with. The second, approving the Fourth Query changes, and the addition of a clause on tobacco to the Adverses, was also united with. The third, approving the several changes proposed two years ago by Philadelphia Quarter, was considered, but the sitting being so near its close, the meeting did not seem able to take them up *seriatim*, and there being some objection to a part, it was decided to leave all go over to next year. The committee to examine the treasurer's account reported it correct, with a balance of \$3,020.26. It was ordered that \$4,000 be raised this year. Thomas J. Husbands was reappointed Treasurer, and Joseph C. Turnpenny and Alfred Moore, Correspondents.

The epistle prepared for sending to the six other yearly meetings was read and approved. The summary of Exercises of the meeting was also read. It will appear in the Extracts. The meeting then, in deep solemnity closed, with remarks from a few Friends, and a prayer.

In the women's meeting, the changes in the discipline proposed two years ago were considered, and all united with. (Subsequently, upon being informed of the action of men's meeting, a minute was made laying them over for further consideration next year.) An epistle to the other yearly meetings was read and approved. The report of the committee on the educational needs of the colored people of the South was

presented, read, united with, and \$500 from the women's meeting treasury appropriated for the prosecution of the work which the committee was continued to perform. The report of the Indian Committee was read and the memorial concerning George Webster, deceased. Lydia H. Price spoke briefly near the close, as did also Rachel N. Mather. Rebecca J. Satterthwaite appeared in supplication. The closing minute was read and the last moments were passed in appropriate and acceptable silence.

EXERCISES IN THE YEARLY MEETING.

IN the opening session, on Second-day, the 9th instant, Allen Flitcraft said: I feel grateful that life and opportunity have been afforded us, and that we have assembled again in our annual gathering for considering the welfare and advancing the interest of this branch of the Church. While some dear friends and loved ones have been removed, we are yet left upon the stage of action. They have gone hence to the world beyond to receive, we trust, their heavenly reward; but we are permitted to remain a little while longer. To some of us it will be but a little while longer; perhaps before another gathering,—another year rolls around, some of us will have taken our departure, and gone hence. O, dear friends, how important it is that we may be so faithful, so devoted and obedient, as to perform the mission that is yet required at our hands,—that we can say ere our departure we have "finished that thou gavest me to do!" Let us be ready to bid each other God speed in the great work of doing what our hands find to do, that a feeling of pure, true, devoted love may fill our hearts, and in the business of the meeting that we may be condescending and forbearing, and that our chiefest and greatest wish may be to do the will of our Heavenly Father,—to lay aside our individual feelings, which may be selfish, and be willing to do that which will be for the greatest good of each individual in this religious body and in the world.

Thomas Foulke said: Order is Heaven's first law. Without order it would not be Heaven. Apprehend that Heaven is rather a condition—a state of mind—than a place; and I have been led in contemplation of the annual gathering for the dignified and solemn purpose of worshipping the Infinite Mind, and for the transaction of the mighty business affairs of this religious Society, I have been drawn to desire that divine and holy order may pervade our assembly; that Divine Goodness may be felt to be very near; that we may realize His spirit over the assembly as a precious and blessed canopy. In thy presence, O, God, there is fulness of joy, and at thy right hand there are pleasures for evermore.

Happy will it be if each individual member of this large gathering should be favored to have their minds clothed with the heavenly influence, and keep near to the great Master of Assemblies, in the exercise of their gifts and their concerns. In a large body like the present, there ought to be a weighty concern on each individual member to keep to the spring of Divine life in the soul, and to move only under its blessed influence. Then, indeed, order would obtain. My concern is that each and

all of us may be thus favored to keep very near to the Divine Mind, and not enlarge too much in the expression of words, for we can readily see that this will be unjust to all others who have equal concern with us.

David Newport said: There seems to be but one feeling animating us, and that is to labor for Truth's honor, in the beautiful language of our discipline. This is a memorable anniversary. Six decades have passed since our fathers withdrew from strife and contention where the meeting was in a divided condition. Now we have seven yearly meetings, with living concerns, and a united feeling for carrying them forward. In that period of sixty years we have been vindicated amongst men. I have felt a desire that if any Friend has anything to present, he may do it, and if it is of God it will prosper; if not, it will come to naught. The spirit of love will enable us to overcome everything that would bring strife, and we may know that we have passed from death into life, because we love the brethren.

Joseph Horner said: I felt, soon after taking my seat, that there was light here spread over the Assembly, and it is my desire, friends, that we may not put this light out, but let it arise and shine in all our hearts, and then we shall have a blessed and heavenly meeting.

The clerk having read the opening minute, Samuel S. Ash said: We have now formally opened the sixty-first annual gathering of the Yearly Meeting since its organization in 1827. Very few indeed now take part with us who took part then; there are some, yet, may I say, revered fathers? with us who remember, almost as children, those trying times. There have been those among us, in years past, who met with us and who year after year could properly express the feeling sense at the openings of these gatherings,—the sense of welcome that went forth from those who reside in this city to those who come from a distance and sojourn amongst us during the time of meeting. One after another these voices have been silenced in death, and as I reflected this morning and asked whether there was not some one who could give expression to this feeling at this time, or whether it might not be said that Friends were better at repression than expression, and the voice seemed to come as if it came from a higher source: "I will give a voice unto thee, my child, the first-born of the first marriage in old Cherry Street meeting-house;" and I will endeavor to express for those who are older, and for those who have grown up since, this sense,—this grateful sense of welcome, this sense of rejoicing in the truth, this sense of rejoicing in the unity of the spirit, rejoicing in the continued evidence of the Father's love,—rejoicing that instead of the fathers have come up the sons. Even since the memory of many of us, things have happened that jostled society, but these have passed away, and for years at least there has been almost entire unity of spirit. My heart rejoices in this and I know we all rejoice in the evidences of harmonious feeling. I do not mean that we are bound together in one line of thought, for we believe the truest unity is that which binds us together with independent thoughts for our individual

work, that we can give to each the full liberty and full sympathy to work in that direction in which he is called, and that each member of this body may come to realize that he has some specific office, some labor; and that each one shall encourage every other one to labor in that to which he is called, following after that which the spirit dictates to him. Thus is the unity of the church made triumphant, and the glory of God abounds.

SHOULD WOMEN SPEAK IN CHURCH?

IN the *Public Ledger*, a Philadelphia woman bears testimony in favor of women as ministers of the gospel by reference to the following notice which had recently appeared in a city paper: "The subject for discussion at the ministers' meeting on Monday will be, 'Should Ministers Speak in Church?' to be opened by Rev. Dr. J. H. Munroe."

Taking tea with my pastor that evening, I asked for its explanation, when he assured me it was a typographical error, and should have read: "Should women speak in church?"

I don't believe he knew that the correction (?) made it as absurd to me as its first rendering had to him. Brought up in the Methodist Church, with women its exhorters and class leaders; taking my little daughters to their first public services on Sunday to the Friends' meeting house, which adjoined my own home, and where we listened Sabbath after Sabbath to the eloquent Mrs. Dr. Moore, who, without a note, often held her audiences by the hour, never miscalling or recalling a word. The great Missionary Bishop of Texas, Bishop Garrett, says: "There is nothing so effective and far reaching as the teachings of women; and if this earth is speedily to be redeemed to Christ, it will be done by the ministrations of Christian women." In the Bible we learn of Deborah, one of the Judges of Israel; of Huldah, a professor of a college; of godly Hannah, engaged in temple praying; of Miriam, who was a leader of the hosts; of Queen Esther, who, by public service, saved her nation. And Joel sounds aloud the prophetic promise that God will pour out His spirit upon *all* flesh, and your daughters shall prophesy, "and upon the *hand-maidens* in those days will I pour out my spirit." Woman was the first to meet the risen Lord, and she received her commission from him to preach the doctrine of the resurrection. St. Paul made Phoebe the bearer of his despatches; he gives due heed to Priscilla, Claudia, Apphia, Enodia, and honorable women not a few, until he cries out: "And I entreat thee also, true workfellow, help those women who labored with me in the Gospel!"

That Paul's injunction to the women at Corinth to keep silence in the churches clearly applied to facilitating despatch in the business transactions of the church is proved by his prescribing and directing her apparel when she rose to take part in the public worship, both in prayer and in prophesying.

It is foolish to try to live on past experience. It is very dangerous, if not a fatal habit, to judge ourselves to be safe because of something that we felt or did twenty years ago.—SPURGEON.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, FIFTH MONTH 21, 1887.

THE NEW WORK FOR THE INDIANS.

The passage by Congress, at its recent session, of the "Land in Severalty" bill brings in an era of new labor on the part of all those who are interested in the welfare of the Indians. This bill, if carried into effect, as doubtless it will be, will end the long maintained policy of the "reservations," and will compel the Indians to take separate tracts of land for themselves, after the manner of the white people. The reservations are to be broken up, and each head of a family must within four years select a tract of 320 acres, which is to become his property in fee simple, though he is not to have the power to sell it, for twenty-five years.

Those who have been opposed to the new policy have insisted that it is premature,—that none of the Indians, even the most intelligent and self-dependent tribes, are yet ready to take care of themselves, in the struggle for existence, without the special protection of Government agents, and the support of the tribal system. This is a question not easy to determine. Undoubtedly it would be preferable to give the Indians further preparation, especially in school education and in training for industrial pursuits. The work of this kind now done at Carlisle and Hampton and elsewhere, if systematically pursued ten years longer, would better prepare them for the change. But the great difficulty has been and is that the pressure of the frontier settlers upon the great tribal reservations is too sharp to be resisted by the Government, and it has been for years very plain that the demand for breaking these up would grow faster than the strength of the friends of the Indians. The duty, now, relates to this fact, and to the need of helping the Indians to be ready for choosing their severalty land, and for making a proper use of it. Friends who have been interested in Indian work in the past should be considering this important matter.

We find this issue so crowded with reports of the Yearly Meeting, and other matters connected with the sessions of that body, that we are obliged to lay over a number of details concerning it and its committees to next week.

MARRIAGES.

HILLBORN—CROASDALE.—At the residence of the bride's grandmother, Mary L. Knight, Philadelphia, Fifth month 11, 1887, by Friends' ceremony (a magistrate being present), William Hillborn, Jr., son of Isabella and the late William Hillborn, of Bensalem Township, Bucks county Pa., and Miriam, daughter of the late James P., and Elizabeth P. Croasdale, both of Philadelphia.

DEATHS.

COMFORT.—Near Morrisville, Bucks county, Pa., Fifth month 9, 1887, George Comfort, in his 79th year; a valuable member of Falls Monthly Meeting. He was a son of that valued minister, the late Samuel Comfort, and a great grandson of that eminent Friend, John Woolman.

DILLINGHAM.—At his residence, in Granville, Washington county, N. Y., Third month 27, 1887. Abram Dillingham, aged 87 years; a member of Granville Monthly Meeting of Friends. The deceased was a worthy member of the society to which he belonged, and throughout his long and useful life, it was ever his earnest desire that he might be a faithful follower of his Divine Master.

"Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

RICHARDSON.—In Philadelphia, Fifth month 8, 1887, Elliott Richardson, M. D., son of the late Nathaniel Richardson of Byberry, and grandson of that eminent minister, Peter Yarnall, a member of the Monthly Meeting of Friends of Philadelphia, held at Spruce street. Interment at Byberry.

SWAYNE.—At his parents' residence, in Philadelphia, Fifth month 13, 1887, Maurice W. Swayne, aged 20 years; belonging to the Monthly Meeting of Friends held at Green street, Philadelphia.

SWISHER.—In Philadelphia, Fifth month 9, 1887, Ella V., wife of M. B. Swisher, and daughter of Samuel J., and Margaret B. Humphreys.

SHALLCROSS.—At Frankford, Fifth month 15, 1887, Elizabeth F., wife of William Shallcross, in her 61st year; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

THORN.—Suddenly, at Fallsington, Pa., Mary L., widow of Dr. Thomas B. Thorn, in her 79th year.

TAYLOR.—At Taylorsville, Bucks county, Fifth month 8, 1887, Oliver H. Taylor, in his 69th year, son of the late Mahlon K. Taylor.

WEBSTER.—At Upper Dublin, Pa., on the 3d instant, of pneumonia, Aaron D. Webster, in his 77th year; a member of Horsham Monthly Meeting.

WILSON.—In Baltimore, Md., Fourth month 22d, 1887, Virginia S., widow of George W. Wilson, in the 57th year of her age; a member of Little Falls Monthly Meeting. She was the youngest of the thirteen children of Amos and Rebecca Smith,—the former a minister of our Society.

WRIGHT.—At the residence of her husband, near Trenton, N. J., Fifth month 1st, 1887, of heart disease, Annie C., beloved wife of Robert S. Wright, in the 41st year of her age.

The peaceful close of the well-spent life of our dear friend deserves a passing notice. A period of eight weeks she was confined to her room with the most intense suffering which was borne with patience and resignation, evincing that death had no terrors, and joyfully was the summons received that released her from the trials of the earth.

Two weeks before her death she was stricken with palsy

that affected her speech in a degree that made it difficult for her to converse with her friends, this she considered the greatest trial she had to bear with. A few days before her departure, feeling that her time was short, through a great effort she spoke to her dear husband in loving words concerning her separation from the loved ones here, impressing upon his mind to always instruct the children that to do good is the great and leading object of life.

She was of a kind and most sympathetic disposition and never referred to others' afflictions without being moved to tears. Most deeply will she be missed, not only by the bereaved family, but friends and neighbors, particularly the poor and afflicted, to whom she always extended a hand of sympathy. She was a member of Trenton, N. J. Preparative Meeting. E.

SCRIPTURE LESSON, No. 22.

FIFTH MONTH 29, 1887.

THE RED SEA.

TOPIC: DELIVERANCE.

GOLDEN TEXT: "Because he hath set his love upon me, therefore will I deliver him"—Ps. 91, 14.

READ Exodus 14, 19—31. Revised Version.

WHEN the waiting for the dead was heard in every house, from Pharaoh's palace to the dungeon of the captive, a great terror seized the Egyptians. They believed that the threats of Divine chastisement, proclaimed by Moses and Aaron were upon them, and in their fear and distress the king not only gave the Hebrews their liberty, but hastened their departure. By the direction of Moses, (Ex. xii, 35, 36); the people asked gifts of the Egyptians, who readily gave them "jewels of silver and gold and garments." This asking for gifts was a custom of the East that continues down to the present time, and in no sense is felt to be a humiliation, as we regard begging. While the Israelites were yet partaking of the Paschal Supper, the king sent for Moses, and bade him be gone with all his people. In haste they gathered up all their effects, and set forward on their journey. Hebrew tradition states they were seven days making the distance to their place of encampment at Migdol, on the Red Sea.

After they were gone the king, seeing that all the public works were stopped for want of the bricks and mortar which had been made by the enslaved Hebrews, repented his hasty permission for them to leave, and sent 600 chosen chariots in pursuit of them, ordering many more in distant parts to join. The Egyptians overtook them at Migdol. The way in which deliverance from their pursuers is brought about is given in our lesson.

"The pillar of cloud and of fire." A visible pillar of cloud or vapor that could be seen by the whole multitude. A great host marching through a country without roads or other marks of civilization must be provided with some conspicuous object to serve as a signal to the main body and to keep all straggling parties connected with it. Hence the round grate full of kindled fuel elevated on a pole, which was carried before caravans and armies in the East. (Curtius.) Fire is a striking symbol of the great Spirit, and as such is abundantly used in the Scriptures to typify the Divine Presence.

The place of crossing the Red Sea is not known. That the conditions which made it possible were brought about by natural causes is stated in the record of the strong east wind which blew all night, laying bare the shallow bottom, and making a sure and safe pathway for the hosts of Israel to the other side. It is no less a wonderful deliverance, though brought about by the action of the elements. Such miracles of escape and preservation, lie all along our individual pathways, nor is it any less the work of our Heavenly Father, since all the forces of nature are under his direction and move in obedience to laws that he has established.

THIS LESSON TEACHES

That when we are moving in obedience to the Divine will, the way, though full of difficulties and danger, will be clearly shown, and strength and courage will be given us to go forward. The Psalmist said "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me."

FURTHER NOTES ON THE LAST LESSON.

The Lesson on the Passover, that was given in last week's issue, did not cover all the ground that it is desirable to consider. It was treated simply as a memorial service in the Hebrew Church, that has been continued to the present time. What relation, if any, that memorial service has for the Christian Church is a question that naturally arises, from the fact that the "Sacrament," observed by nearly all Christian Societies except Friends, dates from the Paschal Supper eaten by the Master and his disciples on the night in which he was betrayed. The fathers of our faith have ever taught that the supper then eaten was not a Christian, but a Jewish ordinance. Robert Barclay is very clear on this point. He writes: "If we consider this action of Christ with his apostles there will appear nothing singular in it, . . . for both Matthew and Mark express it as an act done by him as he was eating. . . . Now this act was no singular thing, neither any solemn institution of a gospel ordinance, because it was a constant custom among the Jews, . . . that when they did eat the passover, the master of the family did take bread, and bless it, and breaking it, gave of it to the rest, and likewise taking wine did the same, so that there can nothing further appear in this, than that Jesus Christ who fulfilled all righteousness and also observed the Jewish feasts and customs, used this also among his disciples only.

"As to the expression 'do this in remembrance of me,' it will amount to no more than this, that being the last time that Christ did eat with his disciples, he desired them that in their eating and drinking they might have regard to him, and by the remembering of that opportunity be more stirred up to follow him through sufferings and death."

Robert Barclay claims, further on, that the washing of the disciples' feet was done "with far more solemnity, and prescribed far more punctually and particularly, than was the eating of bread and drinking wine." The latter was a practice common among the Jews and 'he saith not if they do not eat of that

bread, and drink of that wine, they shall be prejudiced by it; but he did say to Peter, that if he wash him not he hath no part with him, and when he has done he sitteth down again, and he desires them consider what he has done and tells them in the most positive manner that as he hath done to them, so ought they to do to one another,—that he has given them an example that they should do likewise.

R. B. writes farther: "This do in remembrance of me," imports no more than that Jesus Christ did at that time thereby signify unto them, that whatsoever they did eat or drink they might do it 'in remembrance' of him, or with a regard to him whose blood was shed for them. That the primitive church gathered immediately after his ascension did so understand it, appears from their use and practice as recorded in Acts."

For Friends' Intelligencer and Journal.

SETH W. BOSWORTH.

WHEN one has passed from earth after a long and useful life, leaving behind him an evidence that his life has been so lived as to furnish an example worthy of emulation, it is fitting that some tribute should be written that may serve in future years to encourage others to faithfulness in obedience to the call of duty in their day and age. Such a man was Seth W. Bosworth, the subject of this memoir.

He was born in the town of Lisle, Broome county, N. Y., on the 13th of 11th month, 1806. Of his early life the writer has heard him say that his father kept a hotel, and he for a time assisted at the bar, but kept himself free from the use of intoxicants. His mother was a member among the Baptists. He moved to Farmington, Ontario county, N. Y., in the year 1823, and was thus brought into contact with Friends, they comprising the larger portion of the early settlers of that town.

He was married to Catharine, daughter of Hugh and Sarah K. Pound, on the 27th of 11th month, 1827, with whom he lived in near unity and affection for about 47 years. Her parents were prominent members among Friends, and their hearts and home were generously opened to entertain their friends. About the year 1833 he united in membership with Friends, and remained a consistent and valuable member the remainder of his life, and for many years occupied the station of an elder worthy of double honor. In temperament calm, and not easily excited in the times of commotion which agitated society, he could weigh well his words before utterance, and this, united with a clear, good judgment, made him a wise counsellor and a safe adviser. He was slow to speak, when matters of importance were under consideration, but when he gave a judgment, it carried weight with it. With those who felt a requisition to bear public testimony in our meetings, who gave evidence of a divine call, he was ever ready to travail in tender sympathy, and in a quiet and gentle manner point out to them where they might improve, and he possessed that rare quality which enabled him to perform such services without giving offence, and when he saw it best to encourage, to do it without flattering or exciting any undue elation. In his family he sought to rule

by love and gentle persuasion rather than by any exhibition of authority, enforcing his precepts by a consistent example.

To such a nature as his the oppressed and suffering among his fellows did not appeal in vain, and his heart and his hand were open to relieve as far as his circumstances would admit. Within his home, traveling Friends and others, at the time of our larger meetings, always found a warm and generous welcome. In the year 1872 he removed to the city of Rochester.

For the past eight years he had been affected with creeping paralysis, which gradually undermined his physical powers, yet he bore his affliction with a quiet meekness and resignation which was evidently the outcome of his reliance on and devotion to the Divine will. In the latter part of the year 1884 his beloved wife was removed by death, and he bore this great trial with patient resignation. He continued to gradually fail until about two weeks before his decease, when he was affected by a slight paralytic stroke which rendered him nearly, and part of the time quite speechless, gradually growing weaker until the 28th of Fourth month, 1887, when he quietly passed away like one going to sleep. The funeral was held on the 1st of Fifth month, and was largely attended, and a solemn and impressive occasion.

In the life of this dear Friend we have exemplified the result of a true devotion to the revealed will of the Father, as manifested within, and though it did not call him to occupy a prominent position among men, yet of him and his life it may be truly said: "He being dead yet speaketh."

JOHN J. CORNELL.

Mendon Center, N. Y., Fifth month 10, 1887.

YEARLY MEETING COMMITTEE REPORTS.

[We give below a number of the reports presented to Philadelphia Yearly Meeting, at its recent session, by committees on the several subjects named.—Eds.]

REPORT OF THE COMMITTEE TO VISIT AND ENCOURAGE OUR MEMBERS.

To the Yearly Meeting:

THE Committee "to visit the branches of the Yearly Meeting and encourage Friends to more faithful attention to the requirements of the Discipline, and to upholding and sustaining the testimonies of our religious society" report that during the year they have given attention to these duties, as way seemed to open.

Four general meetings of the Committee have been held in Philadelphia,—in 5th and 10th months 1886, and in 3d and 4th months, 1887,—at which there has been a good attendance of those under the appointment. At these meetings the work assigned us has been weightily considered, and we believe a true concern has been felt for its faithful performance.

We have been deeply sensible of the weak condition of our Society in many places, and have been impressed with the need which is presented for continued care and encouragement of our members, by the Yearly Meeting; we have sensibly realized, too, the inadequacy of our strength to the full performance of this serious and weighty labor.

The visits of the Committee have been made by sub-committees, the members of these being in numerous instances those who felt and signified a concern in the particular field of their appointment.

The visits have been made in the quarterly meetings of Philadelphia, Concord, Burlington and Southern, and in Fishing Creek Half Years Meeting; the last two being those which the Committee in the first year of their appointment were not able to visit.

In Philadelphia Quarter, a portion of the meetings were attended by some of the Committee.

In Concord Quarter, all of the meetings were visited in Eighth month last, by Friends who are members of the Committee; and a large part of the families composing each meeting were visited at their homes. Particular visits have been made by sub-committees to the meetings at Willistown, Middletown, and Providence.

In Burlington Quarter, members of the sub-committee attended the meeting at Trenton, and held an appointed meeting at Bordentown; also attended the meeting at Burlington, and after its close held a conference with those present. The membership at Burlington has become much reduced in numbers, and part of the time during the past winter the meeting has not been regularly held.

In Fishing Creek Half Year Meeting all of the meetings and many of the families have been visited, and several appointed meetings have been held. The sitting of the Half Year Meeting at Millville, in Sixth month, and the Youths' Meeting on the following day were attended, we believe to mutual satisfaction. The few Friends now living within the limits of Roaring Creek Monthly Meeting seem to need encouragement in keeping up their meetings in the regular places of worship, as there are a number of persons in the vicinity of the different meeting-houses, who, though not members of the Society, would be glad to attend Friends' meetings. The meeting at Millville includes a much larger number; their meetings are well attended, both by members and others. They have a large First-day School, and also a school under the care of the monthly meeting.

From the memoranda prepared for the committee by one of those who visited Roaring Creek, we present these extracts:

"Three of the Committee attended the meeting at Roaring Creek in the morning. The house was well filled, and the evident interest with which the spoken word was received showed that there were many in the neighborhood, not members with us, who manifested a willingness to sit in our meetings for worship. Several families were here visited. From Roaring Creek we rode to Catawissa and attended an appointed meeting. The old meeting-house was filled to overflowing; those unable to find seats or standing room gathered about the windows to hear. There seems in both these places, an open door for earnest labor in the Truth, many expressing their desire to attend, if meetings were held regularly. An appointed meeting was held at Bear's Gap, with small attendance, owing to the busy harvest time and short notice. Here also the desire was expressed

for a regular meeting in the meeting-house, but Friends are few in number, and in most cases too far away to walk, and are not provided with conveyances. The feeling was that they are doing the best they can to keep alive their small meeting. All of the families belonging to Bear Gap were visited, except one, situated at a distance. There are quite a number of children connected with this meeting, but it is the same here as at Millville and Roaring Creek,—a large part have no birthright, owing to one parent not being a member. Visiting Friends are welcomed most cordially, and those who feel the duty of carrying to them the message of love and encouragement will find themselves strengthened and refreshed by the service."

In Southern Quarter all of the monthly meetings, three of the four sittings of the quarterly meeting, with the youths' meeting following, and all of the particular meetings now maintained, with one exception, have been attended by members of the sub-committee set apart for the service; and two appointed meetings were also held. The Friends belonging to the one meeting not reached by the sub-committee were visited at their homes. A number of different families in the several meetings were also visited. In all cases the committee was received with true, Christian cordiality, and the encouragement extended was kindly acknowledged. The Friends in this Quarter are isolated by their location from the other branches of the Yearly Meeting, and the several meetings are in many cases remote from each other. In recent years they have been visited by but few Friends, and there is now no minister living amongst them. The spoken word seemed to be gladly received. Two or more meeting-houses belonging to Friends, which were formerly attended by large congregations, are now entirely unused. We feel that all the encouragement and support, both in the spreading of our Christian doctrine and practice, and in the orderly maintenance of our disciplinary system, that can be extended by the Yearly Meeting, is justly due our brethren and sisters of Southern Quarter. In our visits to them they were exhorted to continued faithfulness, in the hope that in the fulness of time a renewed life may appear amongst them, reviving our Society in that interesting field of some of the most fruitful labors of George Fox in America.

The visits made by the Committee in all cases seemed to be appreciated, and their purpose welcomed. Friends everywhere manifested a regard for the Society, and a desire to see its strength renewed. They were not all equally consistent and earnest in the maintenance of our testimonies, and the need of more standard bearers among them was in many instances acknowledged; yet the declaration of continued attachment to the truth as held by Friends, and the expression of a desire that it might again be awakened in fulness, were hopeful circumstances, which had they been absent, would have rendered the prospect more discouraging.

There are to be noted in many localities increasing companies of young people, members and attenders of our meetings, interested in the Society, who, we trust, will find their religious natures sustained and

uplifted in its gospel order, and will help to preserve it in years to come as a true instrument for good. The nurture of these, we believe, must form a duty of high responsibility to the Yearly Meeting, and to every truly concerned member of our Society.

Our expenses for the year have been \$33.83, for which an order has been drawn on the treasurer of the Yearly Meeting.

On behalf of the Committee,

ISAAC EYRE,
LYDIA H. HALL.

REPORT OF THE TEMPERANCE COMMITTEE.

To the Yearly Meeting:

The Joint Committee on the subjects of Temperance and Intoxicating Beverages, in presenting their sixth annual report, feel justified in saying they have borne in mind the great importance of the work assigned them and have earnestly endeavored faithfully to perform it, trusting that seeds have been sown that will bear fruit towards enlightening us upon the evils, physical, moral, and spiritual, that result from indulgence in all that intoxicates.

The stated meetings have been regularly held, with an attendance which manifests an increasing interest in the cause.

Impressed with the responsibility resting upon the members of the Medical Profession, when we consider their vast influence for good or evil in regard to the use of alcoholic preparations in the form of medicines, an address on the subject was prepared and circulated.

Believing that encouragement is given to the manufacture of home-made wine and brandied fruits, by the offer of premiums for the same at agricultural fairs; and feeling convinced it is a practice calculated to blind the people to the true character of these products, we issued a remonstrance, asking the managers to desist from the practice and also from allowing the exhibit or sale of any intoxicating beverages on the fair grounds.

Memorials were prepared and forwarded to the Pennsylvania Legislature, in favor of submitting to the voters an amendment prohibiting the manufacture and sale of alcoholic liquors to be used as a beverage; and for removing screens from before doors and windows of saloons. These memorials were signed and sent as from a committee of the Yearly Meeting on the subjects given to its care.

We also felt constrained to prepare an address to druggists upon the sale of liquors; urging them to use due care in the matter, and to sell the same only upon the prescription of a regular physician.

An appeal was also sent to some of our city passengers railroad companies to remove the advertisements of alcoholic preparations from their cars.

We have still continued to purchase temperance literature, approved by a sub-committee; and during the past year we have expended \$138.16 for the same. These tracts and pamphlets, to the extent of 36,262 pages, have been freely circulated. We trust that some of them will awaken thought and arouse a more lively interest in the cause of purer, healthier living.

Reports from the committees laboring within the limits of the several quarters give evidence of increased interest.

The plan of holding conferences has largely prevailed, and on these occasions nearly every phase of the subject has been presented and considered. A growing desire is felt to have this monster evil—the liquor traffic—prohibited. Many of our active workers feel that this must be brought about by the right use of the ballot, one of the most sacred of our rights; and that our religion should go with us in all that we do, and be brought to control our vote as much as any other act of our lives.

By the reports it appears that thirty-eight conferences have been held, besides three all-day meetings and forty-nine lectures given under the care of the committees. Some of these (all-day) meetings have been devoted to the work of interesting and encouraging the children and youth to healthy thought and active work, and the First-day schools have cheerfully participated in the exercises and rendered efficient aid.

The committee of one quarter reports they were united in favor of the establishment of organizations among the children, in which they would take an active part, and become interested in this important subject.

Parents and teachers cannot be too watchful over the tender youth committed to their care, and a desire has been felt that the channels of confidence between them may be kept freely open, so that nothing unclean may be hidden, and all that is pure and strengthening may flow unhindered, and thus a true bond of unity and fellowship cemented between both.

In the abounding of truth, leading us to greater love of God and humanity, may we continue to labor to dissuade our fellow man from the delusion and the snare of strong drink.

Orders have been drawn on the treasurer of the Yearly Meeting for \$171.99.

Signed in and on behalf of the committee.

JAMES H. ATKINSON,
ELIZABETH LLOYD,
Clerks.

Philadelphia, Fourth month 9th, 1887.

REPORT OF THE COMMITTEE ON EDUCATION AND SCHOOLS.

To the Yearly Meeting:

In presenting this our fourteenth annual report, it is with the feeling that the subject of a guarded religious education is of growing importance with Friends, and is justly claiming more and more of their attention and solicitude. Our committee has continued its organization of last year. The general committee has been divided into sub-committees for visiting the different schools. Most of these have attended to their appointments and reported thereon. The practice, we think, is productive of much good.

The advantages to pupils of having the many truths found in their studies in physics, chemistry, etc., properly illustrated with suitable apparatus are apparent. And for this purpose lectures on scientific and other subjects, to the number of eighty-one, have

been delivered at stated times during the year to schools desiring them.

Feeling the importance to schools of teachers suited to their wants, we have continued aid in this way, both in supplying permanent teachers and those for special work, or as substitutes in cases of illness or unavailable absence.

In three instances, at the request or approval of monthly or preparative meetings, our committee has assumed the entire responsibility of schools for the year, with the view of placing them upon a firm basis, and returning them again into the hands of the local committees: The results have been in a good degree satisfactory. The practice of former years of holding conferences of parents, teachers, and school committees at Fifteenth and Race streets, Philadelphia, has been continued, three having been held during the past winter. There has been no evidence of any abatement of interest. The subjects considered were:

1. "Teaching as a Profession and How to Prepare for it."
2. "What are the Best Methods of Cultivating in Children a Taste for the Study of Natural Objects?"
3. "Well equipped Schools, their Cost and Value."
4. "Methods of Teaching Geography in the Primary Classes."
5. "What constitutes a Suitable Preparation for a course of study in Science?"
6. "The Necessity and Means of Educating the Will."
7. "The first and last Fifteen Minutes of a School Day."

Two schools have been discontinued during the year, and two new ones opened,—one at Gwynedd, Pa., with eighteen pupils, and one at Millville, Pa., having now seventy-two pupils enrolled. The schools under the care of the meetings of the Yearly Meeting, including the several departments of the schools at Fifteenth and Race streets, Philadelphia, now number forty. There are about 2800 children attending these schools, of whom about 690 are members and 300 with one parent a member. An estimate from a recent census of the Yearly Meeting leads us to conclude that there are about 1450 children of school age who are members; deducting from this number the 690 named above, we have left 760 children, members, who are not reported as attending monthly or preparative meeting schools. There is also room for increased concern and labor for the education of those children having but one parent a member. They form a very considerable number, and should, we think, be drawn nearer to us, and claim a full share of our attention. In the management of schools, it should be the aim of Friends first to make them deserving of support, and then to give them their hearty encouragement, even should it involve some pecuniary sacrifice. In this connection, it is worthy of comment that when a good Friends' school is established the main support of that school comes from those who are not members, and on whom the Society has no claim, and who have not the advantages of reduced rates so often accorded to our own members.

Good schools are necessarily expensive, and in

many cases where there is no school fund, if the price of tuition is placed so as to cover the cost, Friends in moderate circumstances are debarred from their advantages. To such timely aid should be extended.

We have expended during the year in aid of schools the sum of \$2257.48, and whilst this amount is greater than that of last year, we feel that it has been for the legitimate purpose of advancing the interests of our own members.

On behalf of the Committee,

WM. WADE GRISCOM, Clerk.

REPORT OF THE COMMITTEE ON EDUCATION OF THE COLORED PEOPLE.

To the Yearly Meeting:

The committee to inquire into the condition of the education of the colored people of the South make the following report:

The committee held a meeting soon after its appointment and organized for the discharge of the service committed to it. Subsequently, not under its direction, but through an interest in the subject similar to that which led to its appointment, an association was formed called "An Association of Friends to Promote the Education of the Colored People of the South." As the Committee of the Yearly Meeting was not authorized by its minute of appointment, to do more than *make inquiries* as to the educational needs of the colored people, it was believed that this voluntary association, (composed largely of members of the committee), would be able, before the close of the year, to be of essential service to the committee in the investigation of this subject, and in collecting the needed material for a report upon it to the Yearly Meeting.

The first difficulty which met the Association was the vast extent of the field to be entered upon, and the magnitude of the labor to be done. While the war had brought about as one of its results the liberation of the slaves, it was obvious that the great educational problem, the proper training of these four and a half millions of people for the exercise of the important duties which their changed position imposed upon them, was still unsolved. But where should this great work be begun, and how, with the necessarily limited means at our command, could we hope to accomplish a result which would not seem, in comparison with what must be left undone, almost unappreciable? The sadly impoverished condition in which the South had been left by the ravages of the war stood in the way of a successful attempt at the education of their people from resources within themselves. This affected all classes; but in an especial manner the colored people, for whom, with the race prejudice engendered by slavery still so strong against them, separate schools must necessarily be maintained. The educational status of the South may be better understood by a brief comparison of the condition of the State of South Carolina with that of some other States of somewhat the same population. In 1880, with a population of about nine-tenths of that of South Carolina, California spent ten times as much money for purposes of public education. In the same year Maine, with but little more than one-half the popula-

tion, spent more than *three times* as much, and Minnesota, with about two-thirds the population, spent more than *four times* as much as South Carolina. Yet these figures, startling as they are, express less than the whole truth. Old time prejudices still embarrass the work of educating the colored people in many parts of the South, and it must continue to be an object of suspicion, and even of opposition, secret or open, until, in the process of time, an entirely just and Christian feeling shall prevail. The signs of the coming of this are apparent in the unselfish work of many Southern men for general education, regardless of race; but years must elapse before the slow processes of change among a conservative people can be worked out.

Thus taking a general survey of the field before us, the question is met at the outset,—“Where shall this work be begun, and whom shall we find, competent and devoted to the cause, to be entrusted with the immediate direction of it?” Happily this most important question is not difficult to solve. Two schools have been started under the care of members of our religious society, and have been doing good work under efficient management for a number of years. Both are in South Carolina. One of these, the Schofield Normal and Industrial School, at Aiken, has been engaged in preparing teachers, and has sent out a large number who have been doing excellent service for several years in many of the schools of the South. Of this school the principal teacher (A. A. Sprague), writes:

“We have six teachers for regular class work. They are faithful, earnest, and successful. The pupils are remarkably studious. I never taught more attentive, earnest scholars than those of this senior class. If people of means could see their eagerness to learn, and how they struggle for it, I am sure they would give of their abundance, and feel it to be a true charity. Many scholars can remain but a part of the year, then go out and work to return for another short period, having forgotten much that they had previously learned. This makes a tedious, discouraging course, and great credit is due them for their perseverance. A fund to aid such is much needed. The longer I work with this race the more worthy and capable I think them. The gratitude and appreciation of the older pupils make a pleasant feature indeed.”

This school, under the general direction of Martha Schofield, now numbers nearly 300 students, and the funds necessary to carry it on can only be obtained with great labor. This labor has fallen chiefly upon the principal for a number of years, and that she may perform the best service for the school, it is now absolutely necessary that this part of her arduous duties be much lightened, or, if possible, removed. Her letter of last year, addressed to the Yearly Meeting, and subsequently, (after being read in the women's meeting) made public, set forth these facts feelingly and impressively.

The other school referred to is located at Mount Pleasant, near the city of Charleston, and is one of those established by Friends immediately after the war, when interest in the education of the freed people was fresh and active. It was for a time under

the charge of a Freedmen's Education Association of Philadelphia, but for several years past has been sustained by the earnest efforts of one Friend, a member of this Yearly Meeting. Its teacher is Abby D. Munro, a woman of large experience, with remarkable adaptation for this work, and deeply interested in it. Most of the children are younger than those at Aiken. The attendance is about 100, and two assistant teachers are now employed. Some of the former pupils are now teachers in the public schools of the State. The industrial department has been temporarily suspended for want of room, the schoolhouse having been destroyed by the cyclone of 1885. Of this school the Principal writes:

“In age our pupils range from 6 to 18. It is an ungraded school. Our aim is to give a good, thorough grammar school education. In the primer and alphabet we have now but a small class, as many of the parents can now read themselves, and so are able to start their children. Of our last senior class of five, four are now teaching in this county, while the other has entered Howard University. But we take no more pride in these than in the scores who, for miles through the country are settled on little farms of their own, purchased by the labor of their own hands; good, honest citizens, faithful parents; many of them holding respectable positions in the community.”

It was the judgment of the “Association,” after full reports of these schools from various Friends who had been themselves witnesses of the truly missionary work therein performed, that the labor which was plainly opened before it was the proper support and encouragement of these two schools already established.

By the unwearied efforts of Martha Schofield a property has been collected for the Aiken School valued at twenty thousand dollars. This had been placed under the control of a Board of Trustees. This Board has been reorganized, and the majority of its present members are members of our religious society. Having these two schools already established, and under the care of competent heads, devoted to their work, and laboring under a truly religious concern, the chief duty resting upon the Association seemed to be the securing of the necessary funds for their proper support. An Executive Committee was set apart for active work in this direction. This committee sent out subscription books, and made appeals through the press, and held meetings monthly, reporting the amount of subscriptions received, and authorizing the Treasurer of the Association to forward the funds collected from time to time to the two schools named. It was deemed necessary that about \$3,000 should be supplied to the Aiken school, and about \$1,200 to the Mt. Pleasant school, and the funds which the Association has raised have been so applied as to secure them support in about that proportion. For the full amount required it was expected that the schools would also depend upon funds received from Friends in New York and elsewhere. The amount raised by the Association, at the time of its report to the Committee had been about \$1,500, of which sum \$1,025 had been sent to the school at

Aiken, and \$500 to the school at Mt. Pleasant. It was estimated at the end of last month that there would be needed about \$1,000 more to carry out the work as contemplated in the two schools, to the end of the present school year, and it may be expected that a corresponding amount to that which has been named, (*i. e.* \$2,500 in all) will be needed for the coming year, as the quota of Friends, or others, within the limits of this Yearly Meeting.

The committee held a second meeting in Fourth month, and then received from the Association the information which is embodied in this report.

In view of the various facts here presented, and of the duty which seems to rest upon us as Friends, to perform our part in the elevation and development of a long oppressed people, in whose circumstances the religious Society of Friends, since the days of Woolman and Benezet, has always manifested a deep interest, and believing as we do that schools conducted upon Friends' principles will be especially efficacious in this great work, we would recommend that the Yearly Meeting consider the propriety of appointing a committee to have the care of this subject, and labor as way may open during the coming year, with authority to draw upon the treasurer for funds, to a limited amount, to be applied to sustaining the work.

On behalf of the Committee,

AMOS HILLBOEN, } Clerks.
GEO. L. MARIS, }

SWARTHMORE NOTES.

—A large number of former students were present at the annual Reunion of the Delphic Literary Society, on Seventh-day evening, the 14th inst. The subject of endowed professorships for the College was presented, and a conditional subscription to endow one professorship, when the amount subscribed reached \$30,000, was suggested.

—The Sixteenth Field Meeting of the Athletic Association was held at 2 P. M., on Seventh-day, the 14th. The new track and grand stand were just completed, and in excellent condition. The weather was very favorable, and there were over 400 persons in attendance. Several past records were broken, and the occasion was pronounced an unusual success. The class of '89, having given the most money toward the construction of the track and stand, had the privilege of naming the new ground, and they chose the name of "Whittierfield."

The following letter from J. G. Whittier appeared upon the Programme:—

OAK KNOLL, DANVERS, MASS., 5th mo. 1st, 1887.

RALPH STONE, *Chairman Committee.*

DEAR FRIEND.—I am honored by the name given to your Field of Exercise and Recreation by the class of '89. As the graduate only of a district school, I know little of the needs of a college; but I have no doubt that the "Field" will be forever an important adjunct to Swarthmore. The old Greeks, whose example in many respects is worthy of imitation, were wise in combining physical with mental culture. Recreation is doubtless as necessary in a Friends' College as in any other; though in this, as in everything else, it is well to let our moderation be known

to all. Life is a very earnest thing, and the time allotted us too precious to be wasted in idle sports and that unnecessary "bodily exercise which profiteth nothing."

I am truly thy friend,

JOHN G. WHITTIER.

LINES

BY WILLIAM CULLEN BRYANT.

THE breath of Spring-time, at this twilight hour,
Comes through the gathering glooms,
And bears the stolen sweets of many a flower
Into my silent rooms.

Where hast thou wandered, gentle gale, to find
The perfumes thou dost bring?
By brooks that through the wakening meadows wind,
Or brink of rushing spring?

Or woodside, where, in little companies
The early wild-flowers rise?
Or sheltered lawn, where, 'mid encircling trees,
Spring's warmest sunshine lies?

Now sleeps the humming-bird, that in the sun
Wandered from bloom to bloom;
Now too the weary bee, his day's work done,
Rests in his waxen room.

Now every hovering insect to his place
Beneath the leaves hath flown;
And, through the long night-hours, the flowery race
Are left to thee alone.

O'er the pale blossoms of the sassafras,
And o'er the spice-bush spray,
Among the opening buds thy breathings pass
And come embalmed away.

Yet there is sadness in thy soft caress,
Wind of the blooming year!
The gentle presence that was wont to bless
Thy coming is not here.

Go, then; and yet I bid thee not repair
Thy gathered sweets to shed,
Where pine and willow, in the evening air
Sigh o'er the buried dead.

Pass on to homes where cheerful voices sound
And cheerful looks are cast,
And where thou wakest, in thine airy round,
No sorrow of the past.

And whisper, everywhere, that earth renews
Her beautiful array,
Amid the darkness and the gathering dews,
For the return of day.

—Selected.

OVERCOMING.

BY M. J. C.

I close my eyes to veil from sight
The lowering clouds that gather round,
And find, alas! the deeper night
In which my soul is darkly bound.

No sun without, no light within,—
How dense the gloom around my way!
Not e'en a star-gleam may I win,
To dimly simulate the day.

The joys and hopes of youthful years,
The aspirations true and brave,
The loves, the losses, anguished tears,
The silence, darkness, and the grave.

I sit and muse, and sadly moan ;
A trembling seizes all my frame,
A terror thus to feel alone,
An awe, then something almost shame.

And hence comes creeping o'er the dark
A soft and faintly glimmering light,
Then clearer, purer rays, which mark
The fleeting shadows of the night.

I see Aurora faintly gleam,
A new awakened day arise ;
And on my soul new glories beam
From out the newly opened skies.

Too blind and weak the murmuring soul,
Which shuts its eyes to all the light ;
The grandly beaming heavens unroll,
And earth with all her beauties bright.

Too blind and weak, when given o'er
To fears, to doubtings, and despair,
While untold blessings evermore
Crown every day with love and care.

Then rise, my soul, a nobler place
In this grand universe make thine ;
March on, with brave, uplifted face,
With all true, trusting hearts in line,—

Through struggling darkness into light,
Through sorrows deep to purer worth,
Through suffering on to greater height,
Through earthly scenes to higher birth !

—*Christian Register.*

THE EMPTY HANDS.

BY ALICE WILLIAMS BROTHERTON.

O overworked, weary mothers,
Worn out with the day-long toil,
With nerves that tingle and quiver
At the children's wild turmoil,
See, where one mother, weeping,
By an empty cradle stands.
No burden you bear is harder
Than her burden of empty hands.

For her is no hurry and bustle,
Fevered days after wakeful nights ;
No brushing and mending and stitching,
And " setting the room to rights."
Nay, but for her no kisses,
No clasping of baby arms,
No smoothing of golden tresses,
No fondling of dimpled charms.

Think of the dreary silence,
When the children's tones are stilled,
And the lagging hours of the long, long days
By loving tasks unfilled ;
Then take up the duties gladly
That the busiest day demands,
O happy mothers, who know not
The burden of empty hands !

—*Christian Register.*

Not in resisting, but also in resolutely struggling forward, does our life consist.—CARLYLE.

THE CHRISTIAN RELIGION.

A GREAT deal of interest is manifested in the views of the young Hindoo philosopher Mobini, some of which we recently gave to our readers ; as his ideas regarding the New Testament are excellent and much in accord with those of Friends, we quote again from the *Christian Union* :

1. The study of the New Testament is of immense value. Its extraordinary spiritual power and beauty impress me more and more. I cannot express the glad surprise and exaltation of mind with which I read the Christian Scriptures. Their value for spiritual culture is beyond estimate.

2. The power and divinity of the New Testament are shown abundantly by its fruits in the history of civilization. Compare the condition of your ancestors fifteen hundred years ago with the state of society now. Read Lecky's " History of European Morals " and observe the wonderful growth. And all this in spite of the materialism of man, in spite of the misunderstanding and perversion of the truth of Christ, in spite of the skeptical and false philosophies of the intellect. The one grand fact remains—a race redeemed from barbarism.

3. Whence comes the ability to criticise the perversion of the truth if not from the influence of the truth ? A man ought to be blind and deaf to the perversion of the churches of Christendom. He ought to affirm Christianity is the only method for me. What avails a never-ending search and study ? The natural man is not competent to judge for himself. Let him by obedience become competent to judge and to know of the doctrine of God. If a man be married to a wife, he is not at liberty to be seeking another. If a man be a disciple of the Christ, he is not at liberty to be seeking to follow the methods of other religions. In all religions the ultimate goal is the same—eternal life.

4. The scoffers and the warring sects have cut great gashes in the body of Christianity. The method of the New Testament has not been implicitly followed. The words of the Christ have not been believed. It has been doubted and denied that a man could be perfect. The Sermon on the Mount has been explained away. All this is wrong. It is presumptuous and unwarrantable. It is possible to obey the precise words of the Christ. It is possible to become perfect in the entire consecration of yourself to the service of God. Men think they must thoroughly understand the New Testament Scriptures. This amazes and confounds me. It is not within the understanding of the natural man to grasp the divine truth of the Christian religion. If it were, the whole would be false. It would not then be a divine and transcendent system. To secure the eternal life, my personal continuity has to be broken up. No man can become an artist by standing without and seeking to know the theory of art. Nay, he must follow the path. The western world lacks reverence for authority, even a divine authority, which is indeed the wisdom of God, beyond the external man. Before a man has, by acceptance of, and obedience to, a religious system, attained a divine consciousness, he is not in a

condition to judge of any and all religions. Let a man first, by becoming a disciple of the Christ, know the eternal truth, and by that truth be set free.

5. There is prevalent here a wrong form of toleration, a too large toleration. In order to gain salvation a man must follow a certain line of conduct, such as is laid down for him in his sacred Scriptures, which are of God. It is this *implicit obedience* which liberates men, and not doubt and questioning. The nature of man is opposed to the truth of God.

6. I read your New Testament Scriptures with increasing wonder and the highest reverence. *In the true and large sense, no man can be saved except he become a Christian, whether here or in India or anywhere. For Christianity is the Truth. Behold in this I speak that which is true. I speak independently of my personal self, and therefore with power.* In studying the great truths of all religions, one must stand alone with his God; one must become as a little child—have no likes or dislikes. In order to arrive at this condition, first study your own New Testament Scriptures and follow them. Ours are very hard to be understood. We in India do not thoroughly understand them.

7. Take for example, the one idea, the love of God. Now, how many ideas of love there are among men! The understanding of the love of God is only for those who have attained. You cannot understand that of which you have no knowledge. In order to understand fully the high things of God, even the light within you must be put out. The conscience is not sufficient. It only looks to a larger order of things. Love survives after conscience has been outgrown, and includes the conscience. A man ought not to arrogate to himself that he is a son of God, and claim to interpret all truth by the light within him, until he has crucified the flesh and become divine. There is a great want of subordination in the unregenerate minds of men. They appear to be above their Master, the Lord Christ. *He* was perfectly obedient through his whole life, and, keeping his Father's commandments, he so continued in his love.

8. In order to the attainment of the life eternal:

(a) A man must be as though he were not. He must be dominated by a different power.

(b) He must have a profound humility. The skeptics and the scoffers herein err greatly. They are bold and self-sufficient. They first get rid of the Epistles of St. Paul, with his law of the spirit of life which frees from the law of sin and death. Then they speculate as they will. But St. Paul's interpretation of Christianity is in harmony with the teachings of the Christ. The perfection taught by St. Paul, so much criticised, is all right. It has not reference to the world of experience, but rather to that interior spiritual world of verities. You live an interior and divine life by faith in the Son of God, and you are dead to the ordinary world. Hence one great evidence of the good man is his *peace*. He is all right, and, in a certain profound sense, the world is, also. Such a man sees beyond all the things of time and sense. One of the best tests of your religion is the question whether or not, to you, the world is becoming more and more dead. For this life must ultimately be all given up. Religion is from above, and

has nothing in common with the world of appearance and illusion.

The only free-will, in fact, is *the willingness to lose all one's personal will*.

(c) A man must have the feeling of universal brotherhood. He must love men everywhere as the children of a common Father.

(d) There ought to be an especial love between those who worship the same divine Father. There ought, in other words, to be a communion of the saints. Let all the others have what they want as God does. That is, avoid severe condemnation and judgment. God judges. God maketh his sun to rise on the evil and the good. Christians, followers after the true life, ought to admonish one another and help one another in the truth, in spirit.

(e) The Christian ought to attend well to his duties in this life, though he knows this life is vanity, is even vileness. The good man ought to have an infinite patience. He ought never to be cast down, though he constantly carries about with him this body of death; though this world of vanity is ever with him. In this way I interpret some of the principal requirements of the New Testament Scriptures, and in this way would answer the question you have asked on that point.

9. To be a Christian a man ought not to be too morbid in condemnation of evil in himself or others. There is this one consideration to be urged. There is a profound and true sense in which the law of the flesh, which is evil, may be regarded as one aspect of the creation of God. Nevertheless, the evil must ever be shunned, avoided, if a man would enter into eternal life. What I mean is that a man may become so morbid in his condemnation of sin as to become Calvinistic and ultimately insane. One ought to be so concerned about the good as to lose sight largely of the evil. In seeking the good the evil disappears. Out of evil, in the large outflow of the Divine Will, good may come. And one may, indeed, have this feeling: let wrong acts exhibit the righteousness of God. Do not think too much of your own moral and spiritual condition. God is not ever condemning you for this evil and that evil. He wants you for himself. He wants you for holiness. Do not be thinking, then, I am good, I am bad. God forgives seventy times seven. Serve God, and love God. Let a man attain to a divine consciousness, and he does not condemn evil as we are apt to condemn it. You ought to throw your life away, but you ought not to become morbid in your condemnation of the sinner. You have chosen the eternal life. You are a humble disciple of the Christ. Very well; it is not, then, you—your real, your divine, your regenerated self—that sins.

10. There must be some great cause why the stream of Christian continuity has been broken up. There ought, it seems to me, to be an unbroken line of those who have attained the life. There ought to be an unbroken line of sainthood and of tradition, as among the Brahmins. The cause I cannot fathom. The Catholic Church has this, but only in principle in idea.

Boston, Mass.

God's work must be done in God's way.—FULLER.

NEWS AND OTHER GLEANINGS.

—The planting of Egyptian corn is becoming quite an industry in some parts of California, and is being made very profitably by those who have undertaken it and secured good land for that purpose.

—The flood of two weeks ago inundated the Slade flats, about two miles north of Oneonta, N. Y., and when the water subsided Mr. Slade was surprised to find the ground covered with fragments of ancient pottery and Indian arrow-heads. From a place a few yards square about 2,000 pieces of pottery, 100 arrow and spear points, granite axes, and other rare and interesting Indian relics were collected. It is believed that a part of an old Indian village or Indian mound has been laid bare by the water.—*N. Y. Post.*

—For a prison record, the following figures are excellent. The librarian of the Elmira Reformatory, reports that in one week he made 550 regular book exchanges, and issued 136 magazines and periodicals. During the first half of the month, 152 reference library books were issued. This shows the appetite for knowledge is growing, only 42 being supplied in that period last year.

—There are in Japan at present 227 miles of Government and 120 miles of private railways, or a total of 347 miles in operation. 68 miles of Government and 42 miles of private lines, in all 110 miles, are in course of construction, and 246 miles have been surveyed, of which 91 are being carried out by the Government and 155 due to private enterprise. In addition, some 436 miles of railways are projected, of which, 336 are private lines. Japan has in all 1,139 miles of railways partly finished, partly in course of construction, and partly projected.

—An interesting relic has been unearthed in the course of excavations preparatory to the erection of a new bank at Canterbury, England. It consists of a Roman terracotta image about six inches in height, and in a good state of preservation, although declared to be at least 1,500 years old. The figure is that of a female, holding a child on either arm, and represents, it is said, the Goddess of Matrimony. It has been secured by the Sheriff of Canterbury for presentation to the local museum.

—Henry M. Stanley, with his expedition for the relief of Emin Bey, arrived at Bauza Mundeke, Congo, Third month 29. He took a route by way of Stanley Falls for Emin's camp at Wadelai. His purpose was to restore the authority of the International Association at Stanley Falls, install Tippoo Tib, and afterward ascend the Mbouira, which is now known to be for a great part navigable. At the point where navigation ceases the caravan will start across the country, striking the Albert Nyanza at Mursur, where Stanley intends to form a fortified camp, and then send in advance boats to warn Emin of the arrival of the expedition, and solicit transportation to Wadelai by Emin's two steamers.

NOTICES.

. Superintendents of First-day Schools are requested to return to the General Conference-room, 1500 Racestreet, Philadelphia, any "Topic" and "Primary Quarterlies, No. 2" that can be spared from their schools, as the supply at the office is exhausted.

ROBERT M. JANNEY, Clerk.

. At a meeting of the Executive Committee of the First-day School General Conference, held in Philadelphia, Fifth month 11, 1887, William J. Hall, Swarthmore, Pa., was appointed Treasurer, in place of E. Blackburn, resigned. All financial correspondence should be hereafter directed to the new Treasurer.

ROBERT M. JANNEY, Clerk.

. A conference under the care of the Quarterly Meeting's Committee on Temperance will be held at Friends' Meeting-house, Germantown, on First-day, Fifth month 29, 1887, at 3 P. M., on "The Present Outlook of Temperance." All are invited.

. Friends desiring accommodations during the approaching New York Yearly Meeting, will please communicate as early as possible with Joseph A. Bogardus, 177 West street, New York city, in order that proper arrangements can be made.

. Quarterly meetings in the Fifth month will occur as follows:

23. New York Yearly Meeting.
23. Warrington, Pipe Creek, Md.
25. Stillwater, Somerset, O.
25. Southern, Easton, Md.
26. Bucks, Buckingham, Pa.
27. Nottingham, Deer Creek, Md.
28. Blue River, Blue River, Ind.
31. Burlington, Crosswicks, N. J.

PUBLISHERS' NOTICES.

. We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

. THE INDEX and Title-Page for last year is ready for those who wish to bind, and will be forwarded to subscribers whenever asked for. Send postal card with name and address.

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WANTED.—Part-worn Clothing of all kinds for

Men, Boys, Women and Children. Many mothers go to cook and nurse until 9 p. m., have no time to sew, and want ready-made clothing. We mend in the sewing school, and sell very cheap. They get much for the money, and the proceeds help the school. Last year, besides \$80.00 paid for freight, we had \$140.00 to build a woodshed, whitewash, and put a wire fence around the grounds. Now we need stiles and gates. It teaches them how to save and spend small sums. Babies' worn shoes, that would be wasted in the North, sell for five cents, and hundreds of bundles of scraps bring us a dime apiece. They are wanted for quilts and patching. If schools would gather such barrels, they would help us greatly. They will come if shipped to Charleston by steamer, addressed to

SCHOFIELD NORMAL AND INDUSTRIAL SCHOOL,
AIKEN, SOUTH CAROLINA.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIFTH MONTH 28, 1887.

JOURNAL }
Vol. XV. No. 715 }

"TRUE BEAUTY DWELLS IN DEEP RE- TREATS."

THE stars that nightly in the heavens shine,
Eternal source of mystery to men,
Are only foot-lights, placed by hand divine,
To other greater worlds beyond our ken.

The lustrous spar that juts from mountain pile,
And adds its little brightness to the earth,
But helps to cover from our eyes the while
Some precious crystal of far greater worth.

So may we know by every kindly word
Or act which helps another's burdens share,
That somewhere near a shining soul's obscured,
More bright than gleam of star or glint of spar.

MATTHEW D. KIMBALL.

EXERCISES IN PHILADELPHIA YEARLY MEETING.

[The following is the minute of exercises, adopted in the Men's Meeting, 5th month 13.]

EARLY in the gathering of this meeting we were feelingly reminded of the many changes that have taken place among us, and while we note the absence of those who have stood as counselors and standard-bearers, our hearts were filled with gratitude to our Heavenly Father that there were those yet to be found who, under the guidance of his Spirit, were qualified to carry on the work allotted to us; that "instead of the fathers were found the sons;" and evidences were not wanting that so long as we are mindful of the teachings of the divine light in the soul, peace, harmony, and strength would be our reward.

Being made sensible of the gathering influence of the Divine Spirit, which was felt to be resting over our meeting, our spirits went out in tender sympathy towards those of our members whose lots were cast in isolated places, and an earnest desire was felt that there might be those found among us who were qualified to encourage and strengthen these, and assist in bringing them into more direct intercourse with our religious organization.

As the state of our Society was brought to notice by the reading of answers to queries, we were made sensibly to feel our shortcomings, and were cited to a more earnest dedication of heart and a more faithful attendance at our meetings: coming to these with a firm reliance upon that Being of whom it was declared that "He is the teacher of his people himself."

We were feelingly reminded that in our assembling for religious purposes we should not look for outward entertainment, for that can only satisfy the natural man, and falls far short of the blessing which true worship is designed to confer, and is of no real value in the building up of our Zion, for we learn to look for this entertainment, and if it be not continually provided, soon lose interest in our meetings and neglect their attendance.

It was also shown that this entertainment is not true worship, but that worship which is acceptable to the Father is performed by seeking to have the soul clothed upon by his Holy Spirit, which alone can admit it to his presence, where it can worship him in fullness of joy; as it is written, "In thy presence is fullness of joy, at Thy right hand there are pleasures forevermore." And this joy which the true worshippers feel has ever been the cementing influence which binds together Christ's living church. "For the kingdom of God is not meat and drink: but righteousness and peace, and joy in the Holy Spirit."

The training of the young in the simplicity becoming our profession was felt to be of the utmost importance, and parents and guardians were encouraged to have a tender care over the influences to which they are exposed.

We were cited to individual faithfulness in all the duties devolving upon us as members of a religious society, and encouraged to form and practice habits of prudence and economy.

A tender sympathy was felt for those who are in straitened circumstances, and we were encouraged to exercise charity towards them, believing that timely labor and assistance might often avert the suffering and wrong consequent upon embarrassment and bankruptcy. This labor and assistance is not to be expected alone of those who may hold appointment, but each should seek to know the revealings of God's Spirit, and under its leavening influence be willing to lend a helping hand towards the restoration of a struggling brother.

NEW YORK YEARLY MEETING, 1887.

THE meeting of Ministers and Elders held on the 21st instant was smaller than usual, but was of much interest. Among those from other yearly meetings who were present with minutes, were Martha Townsend, of Baltimore; David Newport, of Abington, Pa.; and Lydia H. Price, of Germantown, Pa. The word was preached with power, and it was felt to be

a meeting in which the owning presence of the great Head of the Church was manifest. Nothing of business was transacted but the usual routine. The answering of the queries brought forth much expression.

At the meeting for worship, on the 22nd, there was a full exposition of many of the leading testimonies and principles of Friends by the ministers in attendance. David Newport spoke at some length. God is, and is a rewarder of those who diligently seek him. This is ever the ground principle of our religious confession. It is the fool who says in his heart "There is no God." God's garden is the heart of man, and in this garden he is the sower. When this seed falls in good soil and has proper care it germinates, and there is a growth and an increase known of the fruits of righteousness. It is the Kingdom of Heaven.

Lydia H. Price spoke with much power in relation to some of our leading principles and testimonies.

The funeral of the venerable deceased Friend, William H. Macy, took place at two p. m., in the meeting-house at 15th street, during the interval between the morning and afternoon meetings for worship. A great number of Friends and others were present, and a solemn and deeply interesting meeting was held on this occasion. His consistent walk as a Friend, his honorable and careful business life, and his tranquil and peaceful death were remembered in the testimonies offered. Many not connected with our religious body were present on this occasion, and accompanied the family to the place of interment at Woodlawn, and it was felt that a beautiful and benignant presence has gone forever from the sanctuary and from the home. He had reached his 83d year—and his days on earth had exceeded the time usually allotted to man. But his fine, manly, and most dignified presence was so much a part of New York Yearly Meeting, that during the days of the week now opening the places which knew him and now will know him no more forever will have a certain desolateness. Upon younger Friends must now come the responsibility which the elder has borne so long, and each generation as it comes must feel that the religious confession of their fathers must either be upheld by them or trampled under their feet. It cannot be that our sacred testimonies will lack upholders in these times, and we must earnestly hope there is to be known an increase in all the activities which indicate the vitality of the Society of Friends.

Another large meeting for worship was held at 4 p. m., of the same day, at the 15th street meeting-house.

OUR TEMPERANCE RECORD.

EDITED BY INTELLIGENCER AND JOURNAL:

THERE exists within the pale of our beloved society a state of affairs which should create a feeling of anxiety in all who have a concern for its standing and usefulness.

That Society, which has always been in the front of all true reforms, which entered the prison and lifted the captive into sunshine and comfort, and

which gave the first impetus to that great movement which has resulted in the crushing out of human slavery, is now falling behind in the present great movement which is acknowledged to be the most pressing need of the day, in the direction of philanthropic labor,—the crushing out of the liquor traffic.

It would seem that every earnest person amongst us who studies the question of intemperance must see that it is the cause of vast and varied evil, and that it is therefore necessary for every religious body to throw the weight of its influence and example on the side of those forces which are striving to destroy this ruinous system. Nothing will so help the churches to do their proper work, nothing will so help the cause of righteousness, nothing so help humanity as the removal of intemperance. Why do we pray, "Lead us not into temptation," and yet allow in our midst the traffic in that which is the greatest temptation to evil?

In view of these facts it is not disheartening to reflect that members of our Society are allowed to sell wines and other liquors as a beverage, and that other members can be found who either uphold them in so doing, or lend their encouragement by not raising their voices against it? Our members should not, at this day, be found urging the plea, as some do, in defense of selling the milder alcoholic beverages, that their use lessens drunkenness, when the best scientific authority pronounces the effect of alcohol on the human system to be always the same, from whatever source it is obtained, and in whatever compounds it exists, only differing in the degree of injury done in proportion to the quantity the beverage contains. Why should they longer adhere to the trivial plea, that they but continue the business of their fathers who were much esteemed Friends, thereby precluding, by such argument, the idea of possible advancement?

This standard of morality should not be held as sufficient for all who follow them. New thought has ever supplanted the old in our moral code, by patiently awaiting recognition and adoption until a large majority perceived its truth. Our discipline has long occupied this position on the subject of the liquor traffic, then why should a few members so continue to offend the moral consciousness of the body of Society? If, after this period of waiting, their own sense of moral obligation has not reached the Society's standard of right, or if the personal sacrifice required in quitting the business, in what they claim would prove a financial loss, overbalancing their value of a consistent membership, then why not in justice to all relieve the concern of Friends in this particular by resigning their right and claim of fellowship therewith. If a sense of justice, or respect for the feelings of so vast a majority is so far wanting in these individuals as to cause them still to assert an unmerited claim upon their right of membership, is it not the duty of their meeting, after due labor has been bestowed, to pronounce its disunity with their unjustifiable conduct.

Our Society has always stood as a representative of the most advanced thought and highest moral sentiment. Not being possessed of many of the out-

ward attractions of other religious organizations, there is no other place for us still to occupy in the religious world. If we surrender our right to this position through our unfaithfulness, we lose our life, our power to possess or impart vitality, and the respect of intelligent people both within and without our borders. The tendency of the liquor traffic in all its forms and bearings is inevitably downward, to the seller, the buyer, and the sympathizing abettor. Our organization can only flourish upon a philanthropic idea,—that of elevating all classes of humanity. How inconsistent with the thought of perpetuating it under its time honored principles and fearlessly avowed purposes, are these practices yet somewhat in vogue amongst us which, experience has proven, always record their influence on the downward grade.

Baltimore, Fifth month 19, 1887. * * *

For Friends' Intelligencer and Journal.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

IN the silence of a Friends' meeting, the thought occurred to me, "How many are pleading in the secret of the soul for a blessing from the Father; how many seeking 'a path which the vulture's eye hath not seen—nor the fierce lion passed by?' " The Father seeth in secret; "he hears the young ravens when they cry." "The earth is his and the fulness thereof—the cattle upon a thousand hills," and if he thought best for his creatures, he could give abundantly of earthly treasures to each one, but what type of man would it make, and how would he learn of values? The great Husbandman would teach his children that though all things were made for their use, they must learn to use them wisely. His child must learn that nobility is to come from within. It is not enough to apply his blessings to a fairly good use; he will teach us to put them to the best use, to learn how far a little thing may reach.

But there is a diviner economy of divine gifts. Our Father has all riches of grace and truth and power, and if it seemed good in his sight he could pour out these blessings upon us at the first cry of the soul for something more than the world can give; but then how should we know of the exceeding value of the thing we ask—that his spirit should come into our hearts and abide with us forever. He will not commit his choicest gifts to childish hands till their grasp has grown steadier to guard them well. It is not enough to use these gifts to good advantage; we are to see to it constantly that we use them to the best advantage, and use what is already bestowed.

We are none of us paupers in this respect, none of us without some of the coin of his realm; we are all made stewards over something—time, opportunity,—some small gift which we set aside neglected till it is rusting, moulding in some unused chamber of the soul, while we ask for more. And still it is well to ask; we are promised that to him that asketh it shall be given. It may be new treasure or a new value to old treasure, (like grandfather's clock, or grandmother's china, long lightly prized), but our prayer is answered, and our eyes opened to see the thing we desired.

O thanks be to our God, that he has brought us thus far on our way to our Father's house; that we are becoming dimly conscious of a need that includes all needs, and which shall be satisfied. M.

THE ATTENDANCE OF FIRST-DAY SCHOOLS.¹

TO some of us, especially among the young, the attendance of the First-day school may seem as but a pleasant means of passing an hour's time, without giving thought to its having any influence on the life still before us. The appointed lessons and exercises are gone through with and perhaps mostly forgotten; but there may be a little thought, or a text treasured up in the memory now and then by some, which may come brightly before the mind long afterwards, and prove of value either as a warning in a moment of temptation, or as a means of encouragement in some hour of gloom and trouble, when they feel there is no one to whom to tell their trials; or it may be to give comfort and hope to some one else whose life's cloud seems to have no silver lining. We are told "every heart knoweth its own bitterness," and little we know how often the composed outward appearance hides an aching heart, to whom, indeed, a "few words fitly spoken, are as apples of gold in pictures of silver." It is in this way that the time spent at First-day School, while those present are becoming acquainted with the beautiful lessons, the precepts, the wonderful narratives of the Scriptures, may prove as the casting of bread upon the waters, which may return after many days," to some here gathered, blessing themselves or others.

Let us all hope it is not as time lost, but as a season profitably spent. Let us hope the gathering thus together may be the means of our learning to turn the thoughts away from the pleasures and duties of life for a season and resting them upon Him who was sent as an example of a perfect life; upon his precepts, his goodness to suffering humanity; of how he resisted temptations; of the wonderful power he manifested in performing the miracles of which we find a record.

And here it is we may find our faith growing stronger in Him, when we consider that if he could do such things then and for others, that he is able now to do as great things for us; not that we ought so much to look to his helping our bodily infirmities as he did theirs, but rather that we may believe that we can feel his presence and power in our hearts, that will help us to turn away from temptations and bad habits that may make ourselves and others unhappy, and enable us to live good lives and help to make the lives of others happier and more useful.

Let us hope then that the time we are spending here may not prove a time idled away, but may be to some or all of us as bread that may return to nourish and help us, though it may not be for many days.

¹ An essay read by Edward Wehman, before the Langhorne First-day school, at a conference given to his death.

We believe that God's power is without limit. Why should we not believe the same of his mercy?—Boice.

SCRIPTURE LESSON, No. 23.

SIXTH MONTH 5, 1887.

THE MANNA.

TOPIC: SUSTENANCE.

GOLDEN TEXT: "My meat is to do the will of Him that sent me."—John 1: 34.

READ Exodus 16: 4-12, Revised Version.

PLACE, the northern part of the desert of Sin, which was a long plain bordering the gulf of Suez.

The song of Moses, Exodus 15: celebrating the deliverance of the Israelites and the overthrow of their pursuers, was sung when they gathered on the opposite shore of the Red Sea, amid rejoicings, in which Miriam, the sister of Moses and Aaron, and all the women joined "with timbrels and with dances," after the custom of those ancient times.

They pursued their journey southward, and at Marah burst into violent murmurings because the water was bitter, and unfit to drink. Whether this is to be identified with the site now known as the "wells of Moses," nearly opposite Suez, or a place some distance below, depends on the view taken of the crossing place, which is still a matter of uncertainty.

Moses, through divine direction, makes the water palatable, and they move on southward towards Elim, the valley of palm trees, commonly identified with Wady Gharandel, a valley of exceptional fertility at the present time. From this place they enter the wilderness of Sin. Here they fairly realize, the privations of desert life, in contrast with the plenty of Lower Egypt, and they murmured against their leaders, Ex. 16: 3. It is at this point that the lesson opens.

I will rain bread from heaven. This refers to the manna gathered for the first time on the following morning. What this was we have no means of ascertaining with any degree of certainty. It is not to be confounded with the gum that exudes from the tender twigs of the tamarisk tree, which is gathered on the peninsula of Sinai and sold under the name of manna at this day. A more probable source of supply has been noted in "manna rains" known in various countries. This manna is an edible lichen which sometimes falls in showers several inches deep, having been carried by the wind from the spots where it grew. Many instances are recorded of these showers in the present century, in some of which the providential supply of food ranks in lesser degree with the case under study.

Geikie relates that in 1829, during the war between Persia and Russia, there was a great famine at Oromiah, southwest of the Caspian Sea. One day during a violent wind the surface of the country was covered with what the people called "bread from Heaven," which fell in thick showers. They had never seen it before, but observing that the sheep devoured it greedily they were induced to gather it, and having reduced it to flour, made bread of it which they found palatable and nourishing. In some places it lay on the ground five or six inches deep. Again in 1841 a similar shower fell in the same region. In 1846 a great manna rain fell at Jenischehr during a famine, attracting great attention. It lasted several days, and pieces as large as hazel-nuts fell in quantities.

"Man's extremity is God's opportunity," is a truth in human history that cannot be contravened. In his own way, and that way is usually through human or natural means, he supplies the want of all his creatures.

"Give you flesh in the evening." Here again a natural law fulfils the promise. The quails, in their annual migrations across the Red Sea from Africa, hovered over the camp of the Israelites, flying very near the ground, so that they were easily caught, and the people were abundantly supplied with food. Moses failed not to remind them that this, as well as the manna, came from the beneficent hand of the Lord their God, and called for their most reverent gratitude.

WE MAY LEARN FROM THIS LESSON :

1. How easy it is for us to give way to a spirit of murmuring and discontent when things are not as we would have them.

2. That in the hour of our extremity, we may find lying all about us in lowly and unexpected places the means by which sustenance is obtained.

3. That it wants but the accepting of that which is given in a spirit of thankfulness, to enable us to realize that God does indeed care for us, and will make all things work together for our good.

DR. ELLIOTT RICHARDSON.

THE subjoined obituary notice of Dr. Richardson is taken from *The Philadelphia Medical Times*, and is from the pen of one of his professional brethren. Singularly gifted, Dr. Richardson was also singularly modest; and only they who knew him well knew the full measure of his greatness and his worth.

Philadelphia, 5th month 18.

J. J. L.

Elliott Richardson, M. D., Lecturer on Operative Obstetrics in the University of Pennsylvania, Obstetrician to the Philadelphia Hospital, and Gynaecologist to the Pennsylvania Hospital, died on the 9th inst.

Dr. Richardson came of an old Quaker family, and was educated at the Friends' School in this city, afterwards graduating from the Medical Department of the University of Pennsylvania, in 1867. As a student he was faithful and conscientious, and as resident physician in Wills, the Philadelphia, and the Pennsylvania Hospitals gained the regard and the respect of his contemporaries and of the older men under whom he served, many of whom were his friends in after life.

Commencing practice in 1870, he soon began to devote himself especially to the study of obstetrics and gynaecology, and spent years of laborious practice among the poor and in dispensaries until he obtained a thorough knowledge of these subjects. He located at first in Spruce street, near Seventh, but within the last ten years moved westward to the more fashionable part of the city, where he was rapidly building up a large practice among the best class of his fellow-townsmen, when death overtook him and cut short his career just as he was beginning to reap the fruits of nearly twenty years' study and unrequited labor.

Dr. Richardson was naturally of a retiring disposition, and was intimately known to but few, although

his occupation brought him outwardly before many. He was above all things a practitioner. He showed at his best at the bedside of the sick and in the lying-in chamber. His readiness for every call of charity or suffering, his tender sympathy for pain and distress, no less than his mastery of every diagnostic and therapeutic means, marked the ideal minister to the sick, while his punctilious sense of honor and of professional courtesy was such as commanded the respect even of those whose own course was actuated by a less lofty ideal.

As a teacher of obstetrics and gynecology Dr. Richardson was lucid and satisfactory in explanation and skilful in demonstration, while as a general lecturer on didactic subjects he was no less impressive. His chief success, in his own estimation, was in the case of the well-known Porro-Müller operation which he performed a few years ago, and which was and we believe remains the only successful operation of the kind as yet performed in this country.

Personally, Dr. Richardson was to his intimate friends a charming companion. An unbroken friendship of twenty-one years enables the writer to speak on this point with knowledge. His acquaintance with the best classical English literature was extensive, and was used to enliven his conversation in a way that only his chosen friends had the opportunity to enjoy.

A man of high moral character and deep religious feeling, he rarely expressed himself freely, but in every action of his life the moving springs of his conduct could be seen. Few men of his age could less easily be spared from the ranks of the medical profession in this city, for few so well upheld the ethical and professional standard which in this mercenary age is with so much difficulty maintained.

A. V. H.

RELIGIOUS FESTIVALS IN RUSSIA.

By B. F. Gorow.

GRAFTED on Paganism, Christianity in Russia has retained even to this day, many beliefs and customs held sacred when yet *Peroun*, the Slavonian Jupiter, was worshipped on all the high places of the land.

As the ancient Slavs, the ancestors of the modern Russians performed all their religious ceremonies in the open air, beneath the shade of primeval forests, or on the banks of their mighty streams, so the peasants of to-day prefer to celebrate their Christianized feasts in close contact with primitive nature. This is a striking illustration of the tenacity with which men cling to obsolete forms, bereft of all their former spiritual meaning and which remain in force only by mere inertia. It seems strange to find, at the close of the nineteenth century, such remnants of an almost prehistoric age as the predilection of the Russians for feasting on hills or mountain-tops where, since time immemorial, were held the superstitious rites of our long-forgotten forefathers. We find in the book of I. Kings, 14; 23, "For they also built them high places, and images, and groves, on every high hill, and under every green tree." And to-day the peasants celebrate on "high places" the beginning of spring. This season was formerly dedicated

to the God of Love, *Iarilo*, who with his burning kisses released the mother earth from her frigid bondage. Young and old went into the field and woods. There, at night, huge bonfires were lighted in honor of the deity; and round these fiery altars the worshipers danced in a revolving circle, leaping over and through the flames to be sanctified by their divine warmth. This simple though somewhat dangerous ceremony was accompanied by special incantations and prayers, of which only a few fragments have reached us.

On a smaller scale, these rites are repeated on St. John's day, but are participated in only by the young people, and that on the sly; for it is an orthodox holiday now, and the people go to their church to hear the mass. In some villages, the clergyman performs a brief service in the fields, besprinkling them with holy water and invoking blessing on the young crops, or they walk around the commune land, accompanied by choristers who carry lighted tapers and sacred images to ward off all future evil,—a ceremony which was formerly under the guidance of pagan sorcerers and prophets. On St. John's night, also, superstitious people search for hidden treasure. It is said that at midnight the fern which blossoms only once a year, throws out for a few minutes a beautiful scarlet flower; and he who has the courage to pluck it, though surrounded by witches and evil spirits, will find untold masses of gold and precious stones. As yet, nobody has seen the scarlet flower nor gathered a single coin. Still, every new St. John's night not a few try their luck.

In spring, also, the Radounitsa, or Easter memorial of the dead, is celebrated by the lower classes. This is a remnant of the ancient *trisa*, a pagan funeral feast, of which traces can be found among almost all nations of the world. In Russia, it has preserved many traits which characterized it a thousand years ago. Then, when a warrior died among the Slavs, as among the Indians of North America, his weapons, armor, his dogs, and sometimes his horse, as well as food and raiment, were buried with him. A huge mound, erected over the grave, served as a monument; and on it the whole tribe feasted, or there was *meath* to drink or bread to eat. The funeral service began with weeping and lamentations, women tore their hair and scratched their faces, popular bards glorified the deeds of the dead; but, gradually, this sad and solemn scene changed into boisterous merriment. The young sang and danced, the warriors competed for prizes in various athletic games; and everybody drank, and drank deeply, till the feast degenerated into an orgy which would beggar description.

Of course, it is much tamer now. After the morning service in church, the people assemble on the graves of their relatives. Every family comes well supplied with food and wine; and a napkin or tablecloth is spread on the green sward of the grave which serves as a table. At first, everybody stands silently around the burial mound. Some murmur prayers, making the sign of the cross; others drop down on their knees, bowing low to the ground, asking the forgiveness of the departed or recommend him to God's mercy. The virtues and good qualities of the

deceased are lovingly remembered. Then the head of the family pours some wine on the grave, and empties the glass. After this all begin to eat and drink. Sometimes the food is given away to beggars who on such occasions flock to the cemeteries in large masses, and reap generally a very bountiful harvest in divers provinces; and all the utensils brought to the funeral feast are broken, so they will not be desecrated by common use.

The White Russians invite their dead parents to partake of the food, saying: "Holy parents, come and eat with us bread and salt. Do not scorn us. What the house contains we have brought."

The Radounitsa is chiefly dedicated to dead parents, but in most cases all deceased friends and relatives are remembered. During the Easter holidays in Great Russia, many visit the graves of dead father or mother to offer their congratulations; for in Russia, on Easter, people meeting each other say, "Christ has arisen," or answer, "Verily, he has arisen," and kiss and embrace three times. It is thought by the people that the dead rejoice in the glad tidings.

Another touching custom is that of brides who go to the graves of their parents to ask their advice and blessing for their marriage. Special services are held by the clergy on the graves of their parishioners.

In some parts of little Russia, in the province of Kieff, for instance, Memorial Day is called Women's Holiday, probably because there only women take part in its celebration.

It should be said that in various parts of Russia the details differ greatly; and in some places Memorial Day is not observed at all.

The Harvest Feast is another Christianized pagan festival. It occurs in the latter part of August. Honey, wax, the fruits of the field, the garden, the orchard, and vineyard, are brought into the church, or, if it should be too small, are deposited in the yard by which almost every church in Russia is surrounded. The parish priest blesses and sprinkles with holy water all the offerings, of which a large portion is given to the Church and her servants. Generally, on all great holidays, like Christmas or Easter, food is brought to the church to be sanctified by the clergy. This ceremony extends even to the houses; for every orthodox Russian invites the clergy to bless his dwelling at least once a year, and every private or public building is, after its completion, blessed by a priest, who performs a short service. He sprinkles the walls with holy water, and makes crosses with the smoke of the lighted tapers on the ceiling and cross-beams. In building, the workmen surmount the scaffolding with a cross. An orthodox Russian does nothing without prayer or the sign of the cross. I speak here chiefly of the peasantry. He passes no church or sacred image, *ikona*, without baring his head and crossing himself. On entering a dwelling he does the same, even before greeting the host.

So the whole life of the Russian peasant from the cradle to the grave is closely interwoven with religious thoughts and observances. Whether he is the better for it it would be difficult to tell. But, though illiterate and ignorant, he is endowed with many qualities which might well be envied by the cultured.

GAMBLING.

GAMES of cards and billiards have been generally excluded from Friends' families on account of their tendency to encourage a taste for gambling; though there is no necessity for playing them for money. But if there be any moral and religious objections to winning money by games of skill mixed with chance, there is surely the same, or a greater objection to the kind of gambling to which temptations are daily offered by the dealers in what are called "options" and other "operations" in stocks and shares which are merely bets and gaming transactions. The extent of these immoral and dangerous practices may be judged by the innumerable circulars and advertisements put forth to tempt the weak, and excite the covetousness of frail humanity. It is to be feared that some fall into these snares who ought to know better. It is a plausible plea that railway, mining, and other shares may be bought and sold as legitimately as corn, cotton, tea, or any other commodity. But the plea is a mere excuse for indulging the love of money.

The dealer in articles of consumption is a useful distributor thereof; the speculator in shares renders no such service. What he gains another must lose, and he gains without giving any equivalent. He merely bets that the price will rise or fall by such a day, and he pays or pockets the difference. It is strange to see in the newspapers, police raids on betting-houses in one column, and in the next, lists of bets on horses, and advertisements of "syndicates" and "options" and other forms of gambling, as if one were a sin, and the other innocent and legal.

Friends were largely concerned in the railway mania fifty years ago, and many fortunes were made; but though there was then, doubtless, too much of the speculative and covetous spirit, there was also a great national use fulfilled. There can be little or no objection to real investments in useful undertakings with a view to increasing benefits. That is quite different from the practices here alluded to, the buying and selling for mere speculation, without any view to permanent holding or to the public good, and generally without any real purchase at all; buying what the buyer has not the means of paying for, and selling what he does not possess.

It is to be feared that the spirit of speculation and the lust for money are interfering with the honest pursuit of competence by useful service, and that Friends are not clear of the demoralizing influence. Money won without being honestly earned can never be blessed. It is generally soon lost; for the net result of all these gambling transactions must be, at best, a loss of the commission and expenses paid, including the vast sums spent in advertising, which may explain the reason why the newspapers refrain from warning the public against the growing evil, though it is one cause of the stagnation of legitimate trade. Lotteries were found to be so demoralizing and injurious that in 1823 they were abolished by Act of Parliament; they are, however, carried on now to a greater extent than ever, as is evident from the enormous amount of nominal sales, the bulk of

which are speculative dealings of the "Bulls and Bears," and "Stags," and poor fleeced sheep, who follow the wolves in sheep's clothing, and lose their innocent lives as well as their wool. Wherefore, let young men take heed, and remember the warning of an old Friend, that "many a young man has been ruined by a successful speculation."—*The Friend*, (London).

WORKING GIRLS' SOCIETIES.

NO better work can be done than fitting working girls to do better work while inciting and aiding their self-improvement. This is what the various societies of working girls do. New York City has about twenty of these societies, of various names, but similarity of aim. Several years ago efforts were made to affiliate these scattered clubs in such a manner that they might enjoy the advantages of association, while each retained its own individuality. The result is "The Association of Working Girls' Societies," which lately celebrated its third birthday. The Association is governed by a General Council composed of representatives appointed from the various organizations. It must meet at least three times a year. It elects the officers of the Association, listens to reports from the various societies, and discusses questions affecting their interests. The officers elected are five directresses, of whom the first performs the duties of president, a recording and a general secretary. The first directress is Miss Grace Dodge, so well known in all philanthropic and educational circles, a worthy descendant of William E. Dodge. The general secretary is Miss Virginia Potter, 16 Gramercy Park. We doubt not she would kindly answer any inquiries concerning the work made by those who wish to duplicate it in other cities. It is something that ought to be done in every city; it is also closely connected with our preventive work.

These societies where girls are trained to be helpful and self-respecting, and at the same time have opened to them avenues of rational enjoyment and association with refined christian women, throw around our working girls the strongest safeguards. Temptations come to them, not during their hours of work, but in hours of idleness; those hardest to be resisted assail them through their higher instincts, desire for companionship, and to be loved. Provide for their evenings pleasant companionship, innocent recreation, opportunities for self-improvement, and you have done much to assist the development of a noble womanhood in them. This is what these societies for working girls do. We wish they abounded in every city.

From the report of the Association before us we glean these facts, showing the work of these societies.

All clubs aim to be self-supporting, each member paying a stipulated sum weekly or monthly to meet expenses. It is no part of their object to destroy the self-respect of the girls by paying their bills for them. Aid in procuring headquarters is necessary, but so far as possible, each association is urged to depend upon itself for running expenses. Its club rooms should be comfortable and attractive, but efforts toward luxury or show are deprecated. While sectarian differ-

ences are ignored, a deep and earnest christian spirit pervades the entire management. Classes for improvement and education are encouraged; keeping early hours is inculcated by the half-past nine closing rule, as these girls must be at work early next morning. Doing good to others is encouraged by "Lend-a-Hand" departments in most of the societies, whose motto is, "In His Name."

Among the classes for improvement mentioned in the report are those in plain sewing, button-holes, embroidery, cooking, singing, millinery, dress-making, type-writing, decorative painting, penmanship, drawing, book-keeping, wax-flower making, knitting, crocheting, and other fancy work, reading and writing English for foreign girls. Another class found in many societies is called "First Aid to the Injured," in which the girls are taught what to do in case of accidents.

Regular lectures are provided upon health topics, upon "What to Read," "Use of Money," "Tools," "Parliamentary Usages," "History," and others of interest. The Lend-a-Hands do flower mission work, supply fresh eggs to invalids, and well filled Christmas stockings to poor tenement house children whom Santa Claus forgets, send children into the country, prepare scrap-books for children in hospitals, and in various ways do good to the poor, the sick, and the sorrowing.

Another helpful feature is the Vacation Society. During the year girls are encouraged to save a small sum weekly from their wages, and deposit it in a savings bank to be used in going into the country for a summer vacation. What such an outing means in renewed health, strength, and courage, only those confined to close city streets and closer city workshops know. We noted that in one small club, fourteen girls were enabled to avail themselves of the benefits of this Vacation Society and spend two weeks of a sweltering summer in the country.

These are a few of the many good things accomplished by the Working Girls' Societies. Certainly they are sufficient to impress us with the value of these associations as aids in developing a self-respect ing, christian womanhood.—*The Union Signal*.

In all ages, souls out of time, extraordinary, prophetic, are born, who are rather related to the system of the world, than to their particular age and locality. These announce absolute truths which, with whatever reverence received, are speedily dragged down into a savage interpretation.—EMERSON.

THAT which they (the early Friends) pressed was not notion but experience, not formality but godliness; as being sensible in themselves, through the work of God's righteous judgments, that without holiness no man should ever see the Lord with comfort.—WILLIAM PENN.

EDUCATE the young to a knowledge of the beautiful. Their minds are ever ready to receive it, for the love of adornment is born in every human being, and only needs to be developed. Its maturity will be sooner reached if the seed is well nourished.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, FIFTH MONTH 28, 1887.

CHURCH FELLOWSHIP.

THE estimate placed upon church fellowship mainly depends upon the hold that membership in the church has upon our deepest and strongest convictions of duty, and the regard entertained for those who are associated with us in this spiritual relationship.

If we are in accord with the principles and testimonies of our profession,—if our lives conform in any degree to their requireing, and our hopes and aspirations for the better life are rooted and grounded in them, our associations with others of like convictions must be fraternal and enduring. It is only as we come into this feeling of unity and fellowship that we realize the meaning of disciple as used in the New Testament, and are brought into the oneness for which the Master labored and prayed so earnestly. It is this "fellowship of kindred minds" that constitutes a true Christian society, where the endeavor of each is to add to the common stock of goodness, none feeling a desire to withhold or keep back for selfish ends whatever will contribute to the well-being of the body, each giving of the much or the little that has been committed to individual stewardship, and giving willingly as with a cheerful heart into the treasury, that there may be no lack. And this giving must be of whatever we possess; our talents of every sort. There is a diversity of gifts, wrote the apostle, but if these are held as things to be used, not simply to add to our own possessions, but as means by which, under proper efforts to increase their value, we may be able to double our Lord's money, there will be no lack of any good thing. Whether it be temporal or spiritual, seek first the Kingdom of Heaven—the kingdom into which those have entered who are born from above, and all things needful will be added thereto. This is a kingdom of oneness with the Father through the Christ, in which all we have and all we are must be laid upon the altar of consecration.

They who are thus given to the things that concern the immortal life, will realize that there can be no fellowship with the unfruitful works of darkness. It is here that the dividing line must be drawn between what is of the world and what is of God, and the liberty with which Christ sets free enables each to decide for himself what are the enduring things

that will build up and strengthen this immortal life. In the struggle to overcome, we need the word of encouragement and are helped by the experiences of others, who, having passed through trials similar to our own, can feel for and sympathize with us.

Whatever advantages there are in a birth-right to membership in the church, our profession is in form only, until we come to realize the obligations that the right involves. These are so plainly set forth in the teachings of Jesus and his immediate apostles, to which the spirit witnesseth within ourselves, that none need be at a loss to know what they are.

Love is the common bond—the badge of discipleship. "See how they love one another" is the testimony. Loving the truths that we hold in common brings us into this near unity, and the tie is often stronger than the ties of the family and kindred.

A religious body thus united holds within its grasp a power that must win in the great struggle with the forces of evil. Let us remember the words of the Master, "Be of good cheer, I have overcome the world," and in our efforts to follow him in the path of duty and of service go hand in hand, agreeing to differ where difference represents only another phase of some great truth, but standing together on the all-conquering principle of love—love to God and love to each other. By this shall all men know ye are my disciples, said the blessed Jesus, "if ye have love one for another."

THE report of the Committee on Indian Affairs of Philadelphia Yearly Meeting, which we print elsewhere in full, is very brief, as has been the case for some years past, since the abrogation of the policy of appointing agents upon the recommendation of religious bodies. It is true, however, that the change in this respect has by no means removed opportunities for those interested in the Indians to work to advantage. The duty of protecting them in the change from wild to civilized life, from the tribal organization to citizenship, is very pressing. Without going into the question whether this change will take place now, under the Dawes Bill, or not, it is evident that it cannot long be delayed, and help to the Indians in connection with it is of vital importance.

MARRIAGES.

MOORE—BUNTING.—Fourth month 27th, 1887, in New York city, at the residence of the bride's mother, by Friends' ceremony, Jeannie Russell, daughter of Phebe M., and the late Charles T. Bunting, to Joseph Foulke Moore; all of New York city.

DEATHS.

HARTSHORNE.—At her residence, in Germantown, Philadelphia, Fourth month 21st, 1887, Mary Elizabeth, daughter of the late Jeremiah and Elizabeth Stewardson Brown, and wife of Dr. Henry Hartshorne, in the 64th year of her age.

JAMES.—At the residence of her nephew, George P. Hughes, in Willistown, Third month 28th, Susan Y. James, in her 89th year; a member of Goshen Monthly Meeting.

LEEDOM.—At Germantown, Fifth month 20th, Priscilla B., widow of Benjamin Jones Leedom, and daughter of the late Jacob Ballenger; a member of Germantown Preparative and the Monthly Meeting of Friends held at Green Street, Philadelphia.

MACY.—At his residence, in New York, Fifth month 19th, 1887, William H. Macy, in the 82d year of his age; an Elder of New York Monthly Meeting.

LYDIA BARNARD.

It has been said "Birth and Death are the great Sacraments of Life." At both, the head is bowed in devout humility—the kinship with the Infinite is recognized—the heart is filled with hope and trust. At the close of a long and beautiful life this sacrament is truly Divine.

The subject of this notice, who died in West Chester, Pa., Fourth month 29, 1887, was emphatically one of the superior women of her time. A strong active intellect, a warm, sympathetic, loving heart, gave to her a high and clear conception of life and its duties. All efforts for the good of her fellow-beings in any way received her earnest interest and support. Her name was rarely conspicuous in any public movement, her life being faithfully devoted to the duties which were nearest her, a record of which is written in indelible characters upon the tablet of many grateful hearts. The memory of her gives strength and guidance to all those who were favored with the blessing of her pure example, of her gentle influence. The first time the writer of this ever saw her bright face, was when she was seated at the clerk's table in Kennett Monthly Meeting.

She was the last remaining one of a highly intelligent family of seven brothers and sisters (of whom the late Simon Barnard was one), children of Joseph and Mary Meredith Barnard.

R. A. L.

NEWS OF FRIENDS.

SHORT CREEK QUARTERLY MEETING, OHIO.

THIS meeting was held at the frame meeting-house, near Mt. Pleasant, on the 21st of Fifth month, and was well attended. The meeting gathered in a deep silence; no sound disturbed the quiet, as the place is quite retired from the noise of the world. There truly seemed to be a divine covering over the assembly. Levi Benson broke the silence with the language: "Circumcision availeth nothing. Ritualism availeth nothing. Then what does avail? That which does avail is to know that Jesus is the life, and the new life." His exercise was that we might all come under the power of the living God.

After a season of quiet, Margaretta Walton arose saying that the secret prayer of her heart was that she might be a partaker of the same cup that we were partakers of, and that we must have a sacrifice before we place our offerings on the altar of God. Her exercise brought a feeling of great tenderness over the meeting and we can say truly this is the inspired word of God, for it reached the witness in his children. She closed with the words: "Oh are we willing to trust him?" Then the shutters were closed and the regular routine of business entered upon. The reports from the monthly meetings showed a lack or lukewarmness among some of our members in attending our meetings for worship; yet we feel that there is reason for encouragement, feeling that

these weaknesses are mostly among those who feel but little or no interest in our Society. So let us press on and not look on the dark side, but be up and doing, for the fields are white unto harvest and the laborers are few; and may we be ever mindful of the divine promptings.

J. E. C.

Emerson, Ohio.

—The new Visiting Committee of Philadelphia Yearly Meeting met on the 13th instant, and appointed Wm. Wade Griscom, clerk. The immediate prospect of labor opened to the committee included Southern Quarter, Fishing Creek Half-Year Meeting, Haddonfield, and Salem Quarters. Sub-committees were formed, mainly by volunteers for the service, for all these, and Spencer Roberts, Louisa J. Roberts, and others, expected to attend the quarterly meeting at Easton, Md., on Fifth-day of the present week. Notice is given elsewhere of the proposed movements of the sub-committees in Fishing Creek Half-Year Meeting and Haddonfield Quarter.

—On the 11th instant, (Fourth-day of the Yearly Meeting week), in the evening, the Association of Friends for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting held a meeting at Race street meeting-house. The assistant clerk being absent, Amy Hickman, of West Chester, was called to fill the vacancy. The attendance was good. Interesting epistles from New York, Genesee, and Indiana First-day School Associations were read, which were very encouraging, showing active work in those directions. In the absence of an epistle from Baltimore, Eli M. Lamb explained that the First-day School Association of Baltimore has been absorbed by the Yearly Meeting. The reading of the epistles called forth interesting remarks. A friend expressed a concern lest the Lesson Leaves, so excellent in themselves as assistants to the teachers, should take the place of instruction in the history and principles of the Society of Friends.

The following question was presented for discussion. "The present relation of the meeting to the First-day school," opened by the reading of a paper prepared by Lydia H. Hall. The sentiment of the meeting was that the time has not yet come for the full result of the recognition of the schools by the meeting, but that we abide in patience until the ripening fruit is fully ready and all will be well.

The next exercise was a practical illustration of Bible-class work by George L. Maris, of West Chester, in which many Friends participated.

—The minutes of the Representative Committee of Philadelphia Yearly Meeting show a large number of copies of Friends' works to be on hand in the "fire-proof" at Fifteenth and Racestreets. The total is over 5,000 volumes of about thirty different works, including Barclay's Apology, S. M. Janney's various books, Penn's "No Cross no Crown," and others. These are for distribution among those who desire to become acquainted with our religious principles and testimonies. Members of the Representative Committee have access to the fire-proof, by application to Isaac N. Wells, on the premises. It is expected that Friends who have a concern to distribute books and pamphlets contained therein will apply to any member of the

Representative Committee appointed from his or her quarterly meeting.

—In Philadelphia Yearly Meeting, during the consideration of the Fourth Query and the report of the Temperance Committee, Isaac Wilson said: "Friends will pardon me in my expression of interest in this branch of your business. I feel that you can congratulate yourselves as a body on the beautiful, clear, and able report that has been presented by your Temperance Committee. It will serve to stimulate us in this good work. I feel thankful for the many important fields of labor in which this committee has been engaged. The secret prayer of my heart, when this query was answered, with the evidence of this apparent cleanliness of our beloved Society, was that each one might take home to himself the individual inquiry as to the perfect cleanliness of his own hands in every particular. There is no body of professing Christendom that can more consistently labor in the great and extensive field of temperance than the Society of Friends, from the fact that their hands are so nearly clear; but these few exceptions are a proper occasion of inquiry, so that they may all be remedied, and the secret prayer of your brother was that these might all be removed. Then truthful would be the expression I heard from a member of an evangelical church that 'Friends are practical Christians.' I say let us endeavor to clean our hands for every part of this great work. I hope the time will come when we shall vote as we pray—for the Kingdom of God to come, and his will to be done on earth as it is in Heaven. If this is our condition, we shall stand before the world in such a position that it can look on and say that we are practical Christians. Then let us enter into this labor with a will and power, and the blessing of our Heavenly Father will rest upon us. It was my experience to be in company with a carload of men engaged in the liquor traffic who were going to our Canadian Parliament with a petition. In the course of our conversation they found that I was a member of the Society of Friends, and that we do not believe in the use of intoxicating liquors, even in a religious ceremony. They said they would listen to our appeal with respect, because we were consistent. When we can clean our hands entirely, then we can go forth in this extensive field of labor with a feeling of entire justification, and our work will be much more effectual."

—At the Monthly Meeting, held at Race street on the 18th instant, the Collection Committee reported that \$4,582.50 was collected for the use of the meeting. The Committee to find homes for Friends in attendance at the late Yearly Meeting, and to provide refreshments, reported that 3,768 meals were furnished, the expense of which is defrayed by the three monthly meetings.

—The Monthly Meeting held at Green street, having recommended Frances J. Newlin to the Quarterly Meeting of Ministers and Elders, that meeting has endorsed their action, and she is now an approved minister. The same meeting recently acknowledged Louisa J. Roberts as a minister.

—The Educational Committee of Philadelphia Yearly Meeting announce that they have engaged

Henry R. Russell, of Woodbury, N. J., as a Visiting Teacher to aid them in their labors for the encouragement and improvement of Friends' Schools. He will advise school committees in organizing and maintaining schools, will aid in the selection and employment of teachers, will act as agent or helper in securing books and other school supplies, and will deliver a limited number of illustrated lectures on scientific or other subjects.

COMMUNICATIONS.

THE BETTIS ACADEMY IN SOUTH CAROLINA.

Editors INTELLIGENCER AND JOURNAL:

HAVING noticed in your valuable paper (to which I am an old subscriber), that the Yearly Meeting of Philadelphia is taking an interest in the education of the colored people of the South, I wish to direct their attention to a school five miles from Vauluse (the nearest post-office), in Aiken county, South Carolina.

Four or five years ago a colored minister, Alexander Bettis, conceived the idea of starting a school, assisted by two young colored men, partly educated at Martha Schofield's school, who finished at Atlanta University. They first applied to Martha Schofield to let them have the use of the unused tract of land purchased some years since, for an agricultural school, but subsequently purchased thirty acres of land in the woods, not far distant, and built a school-house and lodging-house for boarders. All the money for this was contributed by the poor colored churches within a radius of twenty miles. They are in deep sympathy with Alexander Bettis and his efforts for the advancement of their people. They bring their offerings twice a year for the school—on the 1st of First month and 4th of Seventh month—and the school is prospering, considering how little money they have, as all who give are very poor. I hope the Yearly Meeting will take an interest in it. The address of Alexander Bettis is Bettis Academy, Vauluse, S. C.

I am very respectfully,

MARY R. PELL.

Flushing, L. I.

REPORT OF THE COMMITTEE ON INDIAN AFFAIRS.

To the Yearly Meeting:

THE Joint Committee on Indian Affairs reports: That except in coöperating with committees of the seven Yearly Meetings, through the convention of delegates; in visiting the combined Santee, Flandreau, and Ponca Agency, and in procuring for some of the Santee Indians patents which had been withheld from them for lands in severalty, opportunity has not been presented for labor in this concern.

The other yearly meetings have appointed committees to continue the work, and we suggest the appointment of a small committee to give such further attention to this subject as may be deemed advisable.

An order has been drawn on the Treasurer of this Yearly Meeting for one hundred and five dollars (\$105.00), our proportion of the expenses incurred as above.

On behalf of the Committee.

ALFRED MOORE, Clerk.

Philadelphia, Fifth mo. 13, 1887.

SWARTHMORE NOTES.

—Samuel Swain, of Bristol, spoke acceptably in the meeting on First-day morning, the 22d inst.

—The daily religious meetings are changed for the rest of the year, from 8 a. m., to 8 p. m.; and the evening collection for study is changed to a morning collection, from 6 to 7 a. m.

—Profs. Appleton and Beardsley attended the inauguration of President Sharpless, of Haverford College, on Fifth-day, the 9th inst.

—The final examinations of the Senior class will begin on Second-day, the 30th inst., and continued through the week.

—Commencement will occur this year on the 21st of Sixth month.

"AT YEARLY MEETING."

AMONG the best of the profitable reading in the *Ledger* this week has been that in the reports of the daily proceedings of the Yearly Meeting of Friends, assembled at the Race street meeting-house. It must certainly have been observed by the large number who have perused these reports from day to day how closely the matters considered, and the "queries" asked and answered, come into the daily affairs and conduct of every self-respecting man and woman; how they bring up for review, not only what they believe as to faith and doctrine, but how these are lived up to in their daily walk and conversation and behavior in actual life. When it is asked: "Are love and unity maintained among you? Are tale bearing and detraction discouraged? When any differences arise, are endeavors used speedily to end them?"—when such questions as these have to be considered and answered in open meeting—how much of the mischief-making, trouble-breeding, strife-engendering influences of the world they bring up for inspection, for regret, for condemnation; and correction! They "come home to men's business and bosoms," as the great Francis Bacon said of some other matters. And so to do these other "queries" and answers, which were among those of the week: "Are poor Friends' necessities duly inspected, and are they relieved and assisted in such business as they are capable of?" "Are Friends careful to live within the bounds of their circumstances, and to keep to moderation in their trade or business?" "Are they punctual to their promises and just in the payment of their debts?" "Are Friends careful to bring up those under their direction" so as "to restrain them from reading pernicious books?" "Do you take good care regularly to deal with all offenders in the spirit of meekness, without impartiality or unnecessary delay in order for their help?" How suggestive are all these: how salutary for discipline; how wholesome as effective reminders of practical duty, and as inculcating the spirit of considerateness which should be held for one another, and the forbearance which should prevail among all!—*Philadelphia Ledger*, 5th month 14.

DARE to be true, nothing can need a lie;

A fault which needs it most grows two thereby.

—HERBERT.

COMFORT ONE ANOTHER.

[A message to two: "King's Daughters."]

COMFORT one another:

For the way is growing dreary,
The feet are often weary,

And the heart is very sad.

There is heavy burden-bearing,
When it seems that none are caring,

And we half forget that ever we were glad.

Comfort one another:

With the hand-clasp close and tender,
With the sweetness love can render,

And looks of friendly eyes.

Do not wait with grace unspoken,
While life's daily bread is broken,

Gentle speech is oft like manna from the skies.

Comfort one another:

There are words of music ringing
Down the ages, sweet as singing

Of the happy choirs above.

Ransomed sin and mighty angel,

Lift the grand deep-voiced evangel,

Where forever they are praising the eternal love.

Comfort one another:

Let the grave gloom lie beyond you,
While the Spirit's words remind you

Of the home beyond the tomb.

Where no more is pain or parting,

Fever's dush to tear-drop starting,

But the presence of the Lord, and for all His people,
room.

—Independent.

THE REASON WHY.

O HAPPY birds among the boughs,
And silver, tinkling brook below!

Why are you glad.

Though skies look sad?

"Ah! would you, would you know?"

A pleasant song to me replied;

"For some one else we sing,

And that is why the woodlands wide

With rapture 'round us ring!"

O daisies crowding all the fields,
And twinkling grass, and buds that grow!

Each glance you greet

With smiles, so sweet!

"And why—ah! would you know?"

Their beauty to my heart replied;

"For some one else we live;

And nothing in the world so wide
Is sweeter than to give!"

—GEORGE COOPER in *St. Nicholas*.

From the Atlantic Monthly.

A CAGED BIRD.

HIGH at the window in her cage

The old canary flits and sings,

Nor sees across the curtain pass

The shadow of a swallow's wings.

A poor deceit and copy, this,

Of larger lives that mark their span,

Unreckoning of wider worlds

Or gifts that Heaven keeps for man.

She gathers piteous bits and shreds,

This solitary, mateless thing,
To patient build again the nest
So rudely scattered spring by spring;

And sings her brief, unlistened songs,
Her dreams of bird life wild and free,
Yet never beats her prison bars
At sound of song from bush or tree.

But in my busiest hours I pause,
Held by a sense of urgent speech,
Bewildered by that spark-like soul,
Able my very soul to reach.

She will be heard; she chirps me loud,
When I forget those gravest cares,
Her small provision to supply,
Clear water or her seedsman's wares.

She begs me now for that chief joy
The round great world is made to grow,—
Her wisp of greenness. Hear her chide
Because my answering thought is slow!

What can my life seem like to her?
A dull, unpunctual service mine;
Stupid before her eager call,
Her fitting steps, her insight fine.

To open wide thy prison door,
Poor friend, would give thee to thy foes;
And yet a plaintive note I hear,
As if to tell how slowly goes

The time of thy long prisoning.
Bird! does some promise keep thee sane?
Will there be better days for thee?
Will thy soul too know life again?

Ah, none of us have more than this:
If one true friend green leaves can reach
From out some fairer, wider place,
And understand our wistful speech!

SARAH ORSE JEWETT.

ALCOHOL AS POISON.

SIR ANDREW CLARK, physician in ordinary to her Majesty and Mr. Gladstone's medical adviser, writes: I call perfect health the loveliest thing in this world. Now alcohol, even in small doses, will take the bloom off, will injure the perfection of loveliness of health, both mental and moral.

I do not desire to make out a strong case: I desire to make out a true case. I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say to you that going the round of my hospital wards to-day, seven out of every ten there owed their ill-health to alcohol. Now what does that mean? That out of every hundred patients which I have charge of at the London Hospital, seventy of them owe their ill-health to alcohol—to the abuse! I do not say these seventy per cent. were drunkards, but to the excessive use.

I am not saying, because I have no means of saying, in human life in society at large, what is the percentage of victims which alcohol seizes upon as its rightful prey. I do not know. I have no method of coming accurately to the conclusion, but I know this, that not only has a large percentage of such diseases

as I have mentioned, but a great mass—certainly more than three-fourths of the disorders in what we call "fashionable life"—arise from the use of this very drug of which I am now speaking. Now, if you think of that, and think for one moment of the fact I have told you, that in this London hospital seven out of ten of those whom I have seen to-day, and seen for one reason, to present the statement to you to-night, lie there maimed for life by this agent; that a great mass, perhaps the greater mass of the disorders, as distinct from the diseases with which mankind is afflicted, arise from the abuse of this drug—surely, surely you will agree with me that a terrible responsibility lies upon those who, forgetful of these plain and certain teachings, which the commonest experience can yield, will stimulate people to keep themselves up with glasses of wine and glasses of beer.

And I ask, what are you to think of those who are born of drunkards, who came into this world, so to speak, with a curse not only upon them, but in them, the terrible desire for that which is to blast them and to blast them speedily—a desire which no human power can save them from, and which God alone, in his wisdom and mercy, can protect them from? What an awful thought is this. Can there be any man here present who, if he is taking more than he ought to take, is indifferent to all this? How can he think without dread of this terrible fact—for fact it is, as surely as that two and two make four—that this desire is becoming part of his nature, and that he is handing it down, not for good, but for the most terrible evil that man can suffer, unto generations yet unborn? Can I say to you any words stronger than these of the terrible effects of the abuse of alcohol?—*English Newspaper.*

AN ANIMAL ARMY.

MARVELOUS invaders are the lemmings. They are near relatives of the short-tailed field-mouse, and are about five inches long, with round heads, brown fur, and bead-like eyes. Their home is in the highlands, or fells, of the great central mountain chain of Sweden and Norway, where they build nests of grass for their young. The lemmings are spiteful little creatures when aroused, sitting up on their hind legs and fighting with a will. Not only are they pugnacious, but extremely restless and migratory as well; and every five, ten, or twenty years they seem possessed by a desire to see foreign lands.

Thereupon, they one and all leave their settlements and start out in tens of thousands, overrun the cultivated tracts of land in both Norway and Sweden, and ruin the plants and vegetation. They march only at night, pressing on slowly in one straight course, and allow nothing to disturb them. Birds and various animals follow and prey upon them; but, notwithstanding this, they actually increase in numbers, gaining recruits as they advance. Rivers are swum and hills crossed, until, finally, the Atlantic or Gulf of Bothnia is reached.

But, still impelled by the same blind instinct that has led it onward, the entire vast concourse plunges into the sea, swimming onward, the little animals

piling one upon another as they are beaten back, until at times their bodies have formed veritable sea-walls. Boatmen returning to the beach have found their way obstructed by a struggling horde that has just reached the sea. The number of lemmings in these bands is beyond all computation. Sometimes the march is kept up for three years before the water is reached.—*Charles Frederick Holder.*

DRESS THE CHILDREN SIMPLY.

A WRITER in the *Christian Union* pleads very forcibly on behalf of simple dressing for the children, in order that more time can be given to the enjoyment of their companionship. She says:

Our children have need of clothes, and if we cannot afford to hire them made we have to make them; but the necessary sewing is a comparatively small part of the burden that we lay upon ourselves in this direction. If you were to resolve that for a month you would do only what sewing was really necessary, you would be astonished to see how much leisure you would have; and it is a question for every mother to answer, whether she has any right to spend her time in tucking and ruffling her children's clothes when there are so many more important things to be done.

And I do not believe that it would be necessary to make the little garments noticeably ugly. For instance, suppose you are making aprons. Now, if you have nice material and finish the bottom with a deep hem instead of the tucks you think necessary, generally, will it really be any the less pretty?

If you have money enough to buy everything you want, you only have to settle the question in your own mind as to how much danger there is of fostering vanity in your children; but if you, like most of the world, have to count the dollars, or perhaps even the pennies, then you have no right to sacrifice things of higher importance to clothes. If any one were to say to you, "Which do you consider of the most importance, your child's mind or body?" you would not hesitate long in replying; and yet, although you may believe this, do you not act as if you thought that your children's being dressed well was a matter of vital importance? There is a limit to both time and strength, and you are a remarkable mother if you ever get through more than half the things you plan for each day. But do you not often crowd the more vital things for the sake of those that are purely material? We are so apt to look forward to a leisure time that never comes, and think that we shall do all the nice things with our children and for them; but, believe me, the only time with children is the present. Every day leaves its impress on their tender minds, and every day that you neglect what you have it in your heart to do for them, you are doing them a wrong for which you cannot make reparation.

The hiring of work is one of the things in which women are most apt to exercise a false economy. It may seem a great deal to pay five dollars for sewing which you might do yourself, but, as a husband aptly asked his wife, "Which is of the most importance, five dollars or your peace of mind?" If you cannot conscientiously spend five dollars, why then you

must do it yourself; but if you save the money by sewing until you are nervous and cross, to spend it on extra embroidery and more material to ruffle, then you are committing a wrong both to yourself and your family.

The years pass by so quickly—these happy years when your little ones are with you—and do not neglect an opportunity of doing everything possible for their highest welfare. Their souls and their minds and their physical strength—these are the important things to be watched over and tenderly nurtured, and when they are grown to be men and women, the time you have spent in cultivating these will bring in a rich reward, while neither you nor they will remember or care whether they wore gingham aprons or nainsook dresses. And the happy home life may have a ruder interruption than that caused by the gradual changes of the years. If your little ones are taken from you, it will be a comfort if you can feel that you have not wasted a moment's enjoyment of them. A mother once told me of her experience, which taught me a lesson about enjoying every day of my children's lives. She had had one of those seasons that come to all of us, when everything seemed to be heaped upon her, and she struggled through the days, overworking in the vain effort to accomplish more than could possibly be done. The nurse could keep the children out of doors, but could not do much in the house; and so the children were sent out with her, and were happy and contented playing in the garden. Suddenly, one day, as the mother sat at her machine, the thought flashed into her mind that since her baby came she had not really had time to enjoy him; for even when she held him there was always the feeling that she ought to be doing something else. He was six months old, and she realized how fast the baby days were slipping by, and she said to herself, "I will finish these short dresses, and then I will take a vacation, and do nothing but enjoy him." She carried out her plan, and the next week she resolutely put away her work, and spent the time out under the trees with the children. The week following her baby was taken away, and she told me with thankful tears in her eyes of the gratitude she had felt because the thought had been given her to do just as she had done, and how the memory of that blessed week had helped her through her sorrow.

The practical affairs of life must be attended to; our house should be well kept, and our children properly clothed; but let us not forget that it is in our power, to a certain extent at least, to make choice of the disposition of our time, and that our end and aim should be something higher than fine clothes and elaborate housekeeping. The life is more than meat, and the body than raiment.

WHEN I came to eleven years of age, I knew pureness and righteousness; for while I was a child I was taught how to walk so as to keep pure.—*GEORGE FOX.*

THEY (the early Friends) were changed men themselves before they went about to change others.—*WILLIAM PENN.*

THE IMMENSITY OF LONDON.

IF any one were to walk one way through all the streets of London, he would be obliged to go a distance of two thousand six hundred miles, or as far as it is across the American continent from New York to San Francisco. This will give an idea of what would have to be done in order to see even the greater part of London.

In our approach to this city, as well as in our rambles through its streets, we shall not be struck so much by its splendid and imposing appearance as by its immensity. Go where we may, there seems to be no end to the town. It is fourteen miles one way and eight miles the other, and contains a population of nearly four million people, which is greater, indeed, than that of Switzerland, or the kingdoms of Denmark and Greece combined. We are told on good authority that there are more Scotchmen in London than in Edinburgh, more Irishmen than in Dublin, and more Jews than in Palestine, with foreigners from all parts of the world, including a great number of Americans. Yet there are so many Englishmen in London that one is not likely to notice the presence of these people of other nations.

This vast body of citizens, some so rich that they never can count their money, and some so poor that they never have any to count, eat every year four hundred thousand oxen, one and a half million sheep, eight million chickens and game birds, not to speak of calves, hogs, and different kinds of fish. They consume five hundred million oysters, which, although it seems like a large number, would only give, if equally divided among all the people, one oyster every third day to each person. There are three hundred thousand servants in London, enough people to make a large city; but as this gives only one servant to each dozen citizens, it is quite evident that a great many of the people must wait on themselves. Things are very unequally divided in London; and I have no doubt that instead of there being one servant to twelve persons, some of the rich lords and ladies have twelve servants apiece.—From "*King London*," by Frank R. Stockton, in *St. Nicholas*.

EXPERIENCES IN THE ITALIAN EARTH-QUAKE.

I WISH to say a word or two more concerning that sense of something like personal ferocity in the power which has laid hold of us, which I have confessed to receiving from the first and longest of the earthquake shocks. It afterwards appeared that everybody who was cool enough closely to observe his own sensations had experienced much the same thing. One Englishman who arrived a few days later from stricken Mentone, and who seemed to cherish fresh and tender recollections of his school-days, compared his feelings to those of a boy whom his master seizes and shakes violently by way of prelude to a flogging. To another occurred the kindred image of the terrier and the rat. A third, of more pastoral proclivities, thought of a slender tree, grasped by the mighty hand of one who would shake off all its fruit. One and all had the sensation of being laid hold of by some ruthless and monstrous *individuality*,—much like the feel-

ing, I should say, which the insect must have which sees the giant foot descending that is to crush out its little spark of conscious life. Of this first unreasoning and excessively heathenish impression I never was quite able to rid myself. "Deliver us," I could have said, on the authority of the Revised Version, "from the Evil One who has done this thing!" All through the next three or four days,—days of the most serene and surpassing loveliness, when we used to go out upon the dry hillside, and lie down for a little under the olives, in the hope of catching a few moments of thoroughly sweet and untormented slumber,—I had ever the notion that *It* was lying under me, with vast limbs gradually relaxing from their awful spasm, and I could have sworn at times that my mossy couch trembled a little, as with the long quiver of a subsiding sigh. It made no difference how high we climbed. Up even to the almost Alpine heights above the olive, where one could take in the whole sweep of that enchanting littoral, from the Estérel to far below Capo San Ampeglio, the same strange fancy pursued us,—that of an immense, unknowable, and malignant power which had made all those miles and miles of sweeping land to flutter like the fold of a banner. I remembered the earthquake which visited Elijah in the desert, in which, it is distinctly asserted, the *Lord was not*, and I wondered if the next religion preached in the parlors of Boston would be Manichean, and if I should be its prophet. The rumor reached us a few days later that Etna was in active eruption, and the news was thought reassuring. It led us, at all events, to speak of our monster henceforth by the name of Enceladus, and to feel a new sympathy with the pagan Greek.—*Atlantic Monthly*.

SUGGESTIONS FOR THE SICK ROOM.

IN a recent lecture on the art of nursing, Dr. Gause, of Philadelphia, gave the following suggestive hints under the head of "Don'ts:"

"Don't waken a sick patient—no even for medicine or food. You will not have any directions to give medicine or food every few hours at night. If patients don't sleep at night, let them sleep when they can."

Don't whisper in a sick room where the patient can hear and know that you are whispering. A sick person is exceedingly keen and watchful.

Don't walk on tiptoe in the sick chamber—it is just like whispering.

Don't stamp across the room; don't be inattentive to questions, no matter how trifling they may seem to be.

Don't make a dust or needless noise. Never look anxious and lachrymose if you want to keep a patient's nervous condition right.

Don't get cross and grumpy; don't dispute with a patient.

Don't wear silk dresses or other noisy materials. Never hurry in a sick room, but be quick, alert, and systematic. Anybody in a hurry will be sure to forget something.

Don't be loquacious; in conversation be concise and clear and make no mistakes. Be careful in the

use of words so as not to leave anything between the lines for the sick person to study out.

Don't make light of the complaints of sick persons; listen to them with apparent interest.

Don't weary a patient with questions; don't gaze at him, and never allow anything to occur in the sick chamber that you don't see. There is a way of seeing things without attracting attention.

Don't cover patient with silk or Marseilles quilts; they are only for ornament on beds not in use.

Don't cool hot tea or gruel by blowing it.

Don't keep food or drinking water in the sick room.

Don't fail to have a thermometer and clock in the room.

Don't put a patient's back to the window when the doctor calls to see him, but let the light strike on the patient's face while the physician is present.

IN THE DARKEST HOUR.

MATTHEW ARNOLD, in one of his most delightful essays, brings into clear light the defect of the old Greek religion in that it failed to take account of the sorrow of life. It was a religion beautifully adapted to the expression of joy, responding as it did so sensitively through the arts to the lighter, the sunnier, and the more genial aspects of life. A gifted race, under a clear, beautiful sky, surrounded by tranquil seas and charming landscapes, found in the noble forms and the splendid rituals of Greek worship an adequate recognition of the joyous side of life. But even in Greece at its best estate there were nights as well as days, there were storms as well as sunshine, there were care and grief and death as well as the splendid activity and fruitfulness of life; there was behind the most brilliant Greek civilization the same background of mystery which the Egyptians projected into the foreground by their enormous exaggeration of the place of death. The Greek religion lost its hold upon men when their sorrows multiplied and the anguish of life demanded something better than the beauty of the arts to comfort and sustain it.

It is one of the most striking characteristics of Christianity that it makes so large a place for the darker facts of life, that it puts its shoulder so resolutely under the tremendous burdens and carries them with such a triumphant and masterly strength. The religion which shall be the final word of hope to men and the final strength in their supreme trials must grasp death and loss and change and misery with a mighty and irresistible grasp, and disclose its comprehension and mastery of them. This is precisely what Christianity has done. Pushing aside the brighter phases of life, because they find their own place in religion, it has gone resolutely, torch in hand, into the darkest places and made them light forever; it has chosen the cross, the symbol of degradation and defeat, as its symbol of victory and achievement; and in front of the open tomb it celebrates its most joyous festival, bringing its anthems, its flowers, and its divinest gladness to the place once wholly given over to grief and desolation. Its great Teacher was described prophetically as a man of sorrows and ac-

quainted with grief, and his life more than fulfilled this sombre prophecy. Allied with suffering, loss, and calamity, his triumphant feet bore him victoriously through all these shadows and griefs, and, taking him into the darkest and most terrible crises, enabled him to apply the supreme test to the faith which he brought, and to establish its mastery forever.

It is no exaggeration to say that Christianity alone, among all faiths and philosophies, deals with the darker side of life intelligently, resolutely, honestly, and joyously. Idealism floats its shining and airy structure over the abyss, and conceals from itself the depths and the darkness beneath. The religions of the East accept the sorrowful facts of living, and bend under them, interpreting life as an illusion, and its end as a final self-effacement. The Greek thought refused to look sorrow in the face, and left it an inexplicable and terrible mystery, waiting, like the Sphinx, for the coming of some future interpreter. But Christianity evades no difficulty, shuts its eyes to no dark facts, underestimates the force of no grief, admits the whole appalling mystery of suffering. It gives it, indeed, a foremost place, and discloses in the heart of its blackness some of the sources of its own sublimest strength. It is doubtful if any human spirit, looking at things from the human side, ever could have been bold enough to say that all things work together for good to them that love God. Such a declaration was inspired by the wisdom which looks on human life from the further side, and reads it in the light of a divine consummation.—*Christian Union.*

THE SOUTHERN EDUCATIONAL WORK.

A GENERAL meeting of the "Association to Promote the Education of the Colored People of the South" was held at 15th and Race sts., on Fifth-day evening of Yearly Meeting week, the 12th inst. The attendance was small, but there was a lively interest manifested in the work by those present. Officers were elected for the ensuing year, including Howard M. Jenkins, as Chairman; Sarah J. Ash, Secretary; Henry M. Laing, Treasurer; Lydia A. Schofield, Correspondent; and an Executive Committee of seven persons, including Edward H. Magill and others. Reports were made of the work the past year, and the situation of the schools at Aiken and Mt. Pleasant discussed.

At New York, on Second-day evening, the 23d inst., the Colored Education sub-committee of the general Philanthropic Labor committee had a special meeting in the 15th street meeting-house. The attendance was large. Wm. M. Jackson, Clerk of the sub-committee, conducted the business. The minutes of the sub-committee for the past year were read in full. They showed that there had been collected since Eighth month 23, 1886, a total of \$1,216.50, which had been applied as follows: to the Aiken School, (maintenance account), \$691.75; endowment fund, \$400; Mt. Pleasant School, \$100; balance, \$24.75. Brief addresses were made by W. T. Rodenbach (who for twelve years was associated with Martha Schofield in charge of the Aiken School), Howard M.

Jenkins, William Lloyd, and other Friends. In the country districts of South Carolina, Wm. T. Redenbach mentioned, the term of the public schools is sometimes not over six weeks of the year, and the qualification of teachers may be imagined from the action of one of the counties which has recently fixed their salaries at \$25, \$20, and \$15 per month. He appealed earnestly to Friends to sustain this highly important work.

A number of contributions were handed in to the Treasurer at the close of the meeting, and it was stated that an increased interest in the work was manifested among the membership of New York Yearly Meeting. The collections during the year had been in most cases small sums,—as is the case in Philadelphia Yearly Meeting,—but the number of these is gratifying, as showing how many are interested. H. M. J.

THE GOVERNMENT OF CITIES.

THE *May Century* editorially and by correspondence discusses the question of the government of great cities, and the failure of the present method. As a remedy, John D. Cutler, a New York merchant, in an open letter, proposes a government by guilds. He would have "males of lawful age grouped into a hundred guilds, more or less," and each of these "from their own number should choose two or three members of the city council. These should choose the mayor, with full power to appoint and remove heads of departments." The editor of the *Century*, commenting on this plan, quotes the German philosopher, Hermann Lotze, who says: "Such combinations, representing partly the most important callings (agriculture, manufactures, commerce, art, and science), partly the special local interests of different districts, would form the true unities, the representatives of which, by equilibration of the interests of each, would cover the wants of the whole."

But this plan leaves out wholly the largest and the most important interest of all, viz.: that of the house mothers, the home and family interest.

Naturally, the home-makers are on the side of good government, because only under good government is their chief interest, the home, safe. The temptations which beset other classes are absent from this. The children are its chief treasure. It is for their safety that each mother thinks, first and last and all the time. To omit this class from a place of power in the government of cities is to leave out the only one that can always be depended on to stand especially for those things on which the peace and the good of society depend.

Wendell Phillips said, more than thirty years ago: "Woman suffrage has much to do with the government of great cities." It is too late in the day to ignore or count out women, when radical improvement is sought in municipal governments. The result in Kansas is just in time to call the attention of earnest and thoughtful men to the new power that is ready and able to help.—*Lucy Stone, in the Woman's Journal.*

BAD habits are thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

From the Woman's Journal.

ITEMS CONCERNING WOMEN.

SEVEN American girls are studying at Cambridge University, England, at Newnham College. Four are graduates of Vassar, Smith, and Wellesley.

The National College for Deaf Mutes at Washington is to be opened to women. Dr. Gallaudet, the president, gives his own residence for their accommodation.

It is said that 1,000 women own and manage farms in Iowa.

Eighty young women at Wellesley, a hundred at Oberlin, and more than two hundred in other colleges, are said to be preparing to go as missionaries.

Elise P. Buckingham successfully manages a fruit farm of several hundred acres in California, and urges other women to take up the same kind of work, for which she thinks women are well fitted.

All the housework of Wellesley College is done by the students, who devote to it forty-five minutes out of the twenty-four hours. There are 300 girls, and every girl is trained to do one kind of work, and to do it quickly and well. Coöperation saves a vast deal of time and labor.

The Connecticut Legislature has passed a bill making women eligible to serve on school boards.

Mrs. Agnew and Miss Dodge, the two women members of the New York School Board, pay particular attention to the sanitary condition of the schools, and to all matters relating to the comfort of the buildings. They notice little defects which escape the attention of men. The janitors are said to be dismayed when asked to show the cellars.

THE work one may do in this world is only a secondary matter. The primary thing is the man himself. This life is a school, with its long and varied curriculum, in which men and women are being trained and disciplined for another life beyond this earthly sphere. Carrying on business successfully is therefore not half so important as building good manhood. Whether at the end of sixty or seventy years of hard toil, a man rests with a comfortable fortune or comes to the close with nothing, is really a very small matter in comparison with what the man himself is at the end of his career. We pity a good man who fails in business when too old to start again; but if through his checkered course he has kept himself pure and clean and true, and has grown into strong, noble character, he is not to be pitied. Pity rather the poor man with his millions, who has made money at the price of his character, and has built up a fortune on the ruins of his manhood.—*S. S. Times.*

"Twixt fool and wise
This difference lies:
The fool his folly shows,
Yet knows it not;
The wise his folly knows,
Yet shows it not.

Advice is like snow; the softer it falls, the longer it dwells upon and the deeper it sinks into the mind.
—*Cutcliffe.*

NEWS AND OTHER GLEANINGS.

—The Friends of Merion Meeting, in Lower Merion, have received a legacy of \$5,000 bequeathed by the late Edwin R. Price. This added to the sum of \$6,000 bequeathed by John M. George makes \$11,000 for the care of the building and cemetery.—*Norristown Herald*.

—A striking recognition of the principles and customs of the Society of Friends is to be noted in the bill now in the Legislature, at Quebec, Canada, which provides that a crucifix is to be erected before every witness box in the Province and that every person who is not a Quaker by profession shall be compelled to "lift his right hand in front of the crucifix and to place his left hand on the book of the Evangelists, and to cause him to swear before the crucifix and upon the Holy Evangelists to tell the truth and the whole truth in the cause in which he is to be heard as a witness." It will be observed that a concession is made to none but the Friends.—*Exchange*.

—Locomotives now run in Jerusalem. The roar of the engines through the streets that once echoed the Crusaders' tread is a powerful historical antithesis.

—A manufacturer of Roubaix has invented a very curious application of electricity to looms. He adopts an indicator which strikes when a thread breaks, and thus saves the weaver from the close attention to the quickly moving threads which is so injurious to the sight.

—The universal language called "Volapuk" is already in use by ten thousand people of various nationalities. Its grammar can be learned in an hour. A full account of this new tongue will be given by Richmond Walker in the June number of the *American Magazine*.

—The Boston *Medical and Surgical Journal* reports that a large number of calves, from one hour to three days old, are said to have been slaughtered in Herkimer and Oneida counties and sent to New York, where they are put up as "canned chicken."

—A lady traveling in California, says of San Jacinto: "It is that beautiful place in the mountains described by Helen Hunt Jackson in her story 'Ramona.' 'She being dead yet speaketh,' as I can testify, having seen Indian schools which owe their existence to her inspiration. I visited one at Santa Fé, on my way to California, where Indian girls are trained at the expense of the Government. This school is named 'Ramona,' in memory of Helen Hunt Jackson. If the blessed ever look down on their life-work surely she will be made increasingly happy in seeing her beloved Indians cared for as a result of her labors."

CURRENT EVENTS.

REPORTS have been received in the City of Mexico from the regions of Northern Mexico recently visited by earthquakes. At Bahispe "no habitable house was left standing." Sixty persons were killed and many fatally injured. During the afternoon and night of the day following there were eighteen additional shocks. It was thought the number of bodies dug out of the ruins would reach 150. A volcanic eruption occurred in the mountains near Javos, flames bursting from the summit and boulders being thrown up.

GREAT forest fires have been reported near Cheboygan, Michigan, and in the Black River district of Wisconsin. Near Cheboygan, on the 20th, 1,500,000 feet of lumber belonging to Sibley & Barringer was destroyed. Crystal Falls, a small mining town, was reported in danger. Later dispatches say the fires were subsiding.

A MORE hopeful view is taken among statesmen in Vienna of the political situation in Europe. It is expected

that Emperor Francis Joseph in his speech closing the Hungarian Diet, this week, will strongly emphasize his confidence in the maintenance of peace.

THE President, accompanied by his wife and other members of his family, expected to leave Washington on the 26th inst., for Saranac Lake, N. Y., for a fishing trip. The party intended to be absent about ten days.

THE Secretary of the Treasury has issued the 149th call for the redemption of bonds. It is for \$19,717,500 of the three per cents. and will mature on July 1st. This is all of the bonds of the United States which are now redeemable, no more being sountil the 4½ per cents. in 1901.

THE Legislature of Florida has granted a special charter to the "Sub-Tropical Exposition." It is to be open continuously at Jacksonville during each winter season. In addition to a comprehensive display of the resources of all sections of Florida, the exposition will include departments devoted to the Bahamas and West Indies, to California and Mexico. Tropical and semi-tropical fruits, flowers, palms, plants and natural curiosities will constitute the leading features of the exposition.

ACCORDING to a telegram from New Orleans, that city is now believed to have the best marine quarantine system in the world. "The effects of incoming passengers are exposed to superheated steam at 230 degrees, and vessels are subject to a germ-killing process that is accomplished in five hours without damage to delicate fabrics in the cargo."

THE deaths in Philadelphia last week numbered 410, which was 48 less than during the previous week, and 42 more than during the corresponding period last year.

THE State Department is informed that the arbitration boundary convention with Nicaragua has been ratified by the Congress of Costa Rica.

THERE is a marked tendency in all the leading cities in this country toward a strict enforcement of the laws for the repression and punishment of crime. The police officers are held to more rigid account than in former years, and detectives are employed to such advantage that it is a hard task for those who transgress long to evade arrest. In fact, it is being made a decidedly unhealthy business to engage in crime. It is true that there is, and perhaps always will be, a percentage of weak or positively vicious persons who infringe the laws, but they will do so now under peculiar hazards, and their chance of escaping penalties is a very slender one. Public opinion has quietly set itself in a very firm attitude towards criminals of every degree, and marshalls, captains of police, judges, and juries reflect this sentiment in their disposition to deal sternly with those who invade private or public rights. There may be laxity in the small towns, but it is clear that in the cities a new régime has been inaugurated which means to conserve order and peace and suppress places and persons inimical to morals. This fact is being demonstrated in New York city, Philadelphia, Baltimore, Washington city, Chicago, Louisville, and other towns of magnitude, and marks a movement along the whole line. It is a wholesome sign, and all desirous of decent municipal management will wish the good work to go steadily on.—*Pittsburgh Chronicle-Telegraph*.

A NEWSPAPER printed at Dolores, Argentine Republic, which is situated near the volcanic region, gives

an account of a mysterious shower of stones which fell near that city a few weeks ago. The stones are said to have fallen as thick as hail, and varied in size from a pebble to a very respectable boulder. Incalculable damage was done to the crops, tall trees were shivered to atoms, barns and outhouses were demolished and many domestic animals were killed. In some localities the ground was covered with the bodies of wild geese and hawks, which appeared to have been killed during their flight in the air. Several persons were struck and badly injured while at work in the fields; and in the city itself, which missed the violence of the shower, one dwelling was wrecked. The stones are said to have fallen continuously for more than a minute.

The gold medal of the Royal Astronomical Society of Great Britain has again been carried off by an American. Last year, as will be remembered, the award was jointly to Professor Pickering, of Harvard College, and Professor Pritchard, of Oxford. This year it goes to Mr. Hill, of Washington, for his remarkable mathematical researches upon the motion of the moon; remarkable not so much for the accuracy of the results, which is most praiseworthy, as for the skill and ability with which the newest methods of mathematics are brought into use, and their great power exhibited in dealing with such a subject.

THE National Temperance Society has printed and circulated more literature and has had larger receipts than in any previous year of its history. The total receipts for publications were \$54,455.62, and for donations \$9,833.47, making a total of \$64,289.09; expenses, \$64,086.63. The report gives details of the great missionary work of the society among the colored people of the South, which has more than doubled.

PROFESSOR REES, of Columbia College, comforts New Yorkers with the opinion that an earthquake like Charleston's in their city would be a hundred-fold more disastrous. Many of the enormous buildings would be safe from destruction by virtue of the use of Portland cement instead of mortar, and the rock foundation of most of the buildings would be a protection, but all cheaply-built blocks would tumble.

NOTICES.

* At a meeting of the Committee to visit the branches of Philadelphia Yearly Meeting, held Fifth month 13th, the following Friends were appointed to visit Fishing Creek Half-Year Meeting, and its component meetings, and such families as way may open to reach:

Henry T. Child, (634 Race St., Phila.), Joseph B. Livezey, Martha Dodgson, Wm. Dunn Rogers, Jeremiah Hayhurst, Louisa A. Wright, and Mary H. Barnard.

A portion of the committee expect to attend meetings at Reading, on the 19th of Sixth month; to visit Roaring Creek and Catawissa on the 20th and 21st; and the other meetings in their order; others expect to remain after the Half-Year Meeting.

The following committee was appointed to visit Haddonfield Quarter, some of whom expect to attend the Quarterly Meeting at Medford, on Fifth-day, the 16th of Sixth month:

Henry T. Child, Louisa A. Wright, Catharine P. Foulke, Mary H. Barnard, Jeremiah Hayhurst, Joseph B. Livezey, Ezra Fell.

* Quarterly Meetings in Sixth month will occur as follows:

4. Whitewater, Richmond, Ind.
6. Centre, Dunning's Creek, Pa.
6. Prairie Grove, Prairie Grove, Iowa.
9. Salem, Salem, N. J.
13. Genesee Yearly Meeting, Yarmouth, Ont.
13. Baltimore Quarter, Sandy Spring, Md.
16. Haddonfield, Medford, N. J.
23. Fishing Creek H. Y. M., Millville, Pa.
25. Scipir, Deruyter, N. Y.

* First-day next, 29th inst., is "Friends' day" at the Home for Aged and Infirm Colored Persons; 3 P. M. Girard and Belmont Aves. Friends are particularly invited.

* Philadelphia First-day School Union will meet at Green Street Meeting-house, on Sixth-day evening, Sixth month 10th, at 7½ o'clock. Annual reports are desired from schools which have adjourned for the summer. The general attendance of Friends is solicited.

JOS. M. TRUMAN, JR., Clerk.

* Salem Quarterly Meeting's Committee on the subject of Temperance and Intoxicating Beverages will hold a Conference in Friends' Meeting-house at Woodstown, on Third-day, Fifth month 31st, at 2 o'clock P. M., Pilesgrove Monthly Meeting convenes at the same place, 10 A. M. All are cordially invited.

EDWIN A. HOLMES,
Clerk of Temperance Committee.

* Superintendents of First-day Schools are requested to return to the General Conference-room, 1500 Racestreet, Philadelphia, any "Topic" and "Primary Quarterlies, No. 2" that can be spared from their schools, as the supply at the office is exhausted.

ROBERT M. JANNEY, Clerk.

* At a meeting of the Executive Committee of the First-day School General Conference, held in Philadelphia, Fifth month 11, 1887, William J. Hall, Swarthmore, Pa., was appointed Treasurer, in place of E. Blackburn, resigned. All financial correspondence should be hereafter directed to the new Treasurer.

ROBERT M. JANNEY, Clerk.

* A conference under the care of the Quarterly Meeting's Committee on Temperance will be held at Friends' Meeting-house, Germantown, on First-day, Fifth month 29, 1887, at 3 P. M., on "The Present Outlook of Temperance." All are invited.

PUBLISHERS' NOTICES.

* WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

* Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

* As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

* THE Index and Title-Page for last year is ready for those who wish to bind, and will be forwarded to subscribers whenever asked for. Send postal card with name and address.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

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Vol. XLIV. No. 23 }

PHILADELPHIA, SIXTH MONTH 4, 1887.

JOURNAL }
Vol. XV. No. 742 }

GOD STILL THE SAME.

Not thou from us, O Lord, but we
Withdraw ourselves from thee.

When we are dark and dead,
And thou art covered with a cloud,
Hanging before thee like a shroud,
So that our prayer can find no way,
O teach us that we do not say,
"Where is thy brightness fled?"

But that we search and try,
What in ourselves has wrought this blame,
For thou remainest still the same;
But earth's own vapors earth may fill
With darkness and thick clouds, while still
The sun is in the sky.

—TRENCH.

NEW YORK YEARLY MEETING, 1887.

THE proceedings of the sessions for business were begun on Second-day morning, the 23d ult. We give below the work in the women's branch, at which the representative of the INTELLIGENCER AND JOURNAL was present.

The morning was cool and delightful and a cheerful and thankful spirit seemed to animate the company of Friends assembled. The voice of fervent prayer for divine help arose from the body of the meeting before business was entered upon.

Then followed the calling of the representatives, who all responded except two, and a satisfactory reason was given for the absence of one. Minutes for Friends in attendance from abroad were then read: for Martha H. Ferris, from East Hamburg Monthly Meeting, held at Buffalo; Charlotte W. Cocks, from Rochester Monthly Meeting; Elizabeth Brown, from Goose Creek Monthly Meeting, Virginia. Lydia H. Price, of Philadelphia, and Martha S. Townsend, of Baltimore, were present without minutes. All were cordially welcomed. Charlotte W. Cocks addressed the meeting at some length, expressing her faith in the Divine guidance and in the loving fatherhood of God. If we act in obedience to his commands we cannot fail of his approval and of his support in the way.

The Clerk then proceeded to read from the reports of the constituent quarterly meetings statistical and general reports concerning First-day schools under their care. These reports were felt to be satisfactory and encouraging. From the men's meeting was re-

ceived a minute for David Newport, a minister, from Abington Monthly Meeting, Pa.

The epistles from the other yearly meetings were taken up, and those from Philadelphia, Ohio, and Baltimore read. A committee to essay replies to these and the other epistles was appointed. A committee to assist the Clerk in gathering the exercises of the meeting was also named, and the session closed.

At the afternoon meeting, the first business was the announcement from the representatives that they had united in the reappointment of Amanda K. Miller for Clerk, and Sarah A. Macy for assistant. These Friends were accordingly appointed for the present year.

The Clerk proceeded to read the minutes of last year's meeting. A recommendation for a change of discipline in regard to the avoidance of mourning garments, and in the avoidance of memorials at the grave of the departed, that are out of simplicity of Friends' customs, was brought up from Westbury Quarterly Meeting, and both men's and women's meetings united in appointing a committee for its consideration. The epistle from Genesee was then read to the edification of the meeting, followed by that from Indiana. Elizabeth Thistlethwaite spoke at some length, at the conclusion of the session, upon the text, "Blessed are the pure in heart for they shall see God."

On Third-day morning, the 24th, the meeting gathered. The reading of the epistle from Illinois was the first business of the day. The subject of temperance claimed earnest consideration. It recommended educational labor in the cause, and advocated using the powers of the young in the cause. The report of Duanesburg First-day School was also offered, and was considered encouraging to all engaged in this work.

The consideration of the state of the Society was entered upon by reading and reviewing the First Query and its answers. This was followed by the others to the Sixth, inclusive.

Lydia H. Price spoke feelingly on the excellence of the marriage rules of our religious profession. Simplicity and uprightness should characterize every action of our lives, in order that these earthly experiences may be truly blessed. Hannah W. Haydock believed that the observance of the full requirements of the Discipline is very important in the consummation of marriage. The Seventh Query and its answers were considered. No violation of the requirements was noted.

At the afternoon session, the Eighth Query and its answers were taken up. To the Ninth Query, the summary answer states that care is taken to deal with offenders in the spirit enjoined by the Discipline. The Tenth Query, (concerning schools), was considered. Several of the quarterly meetings have no schools of the kind inquired for. Westbury has two. The Eleventh Query was considered, closing the annual review of the state of the Society. The minutes of the Representative Committee for the past year were read and approved by the Yearly Meeting. They contained no matters of an unusual character.

A memorial concerning our departed friend, Moses Pierce, of Chappaqua, was next read. He was one largely interested in all the reformatory and benevolent work of his day, and very useful in promoting the zeal and activity of others. A memorial concerning the late Rachel C. Tilton, from Shrewsbury Monthly Meeting, N. J., was read. Her experiences were interesting and unusual, and her life useful to its close. Of gentle bearing and of sweet spirit her labors in the ministry were acceptable and valuable. A memorial concerning Hannah F. Carpenter, from Purchase Monthly Meeting, was next read. This was also a noble and beautiful life of dedication.

The report of the committee to visit subordinate meetings was read, recommending a continuance of the service. A nominating committee was appointed to jointly consider of and propose a new committee for this service for the ensuing year. The report of the Committee on Education was then read and its labors approved by the Yearly Meeting. A nominating committee to appoint a new committee to take charge of the educational concern for the ensuing year was appointed. The First-day School Association asked that this meeting adjourn to the 26th in order to give an opportunity for that Association to transact its business to-morrow afternoon. This request was favorably considered and granted, and the meeting adjourned till 10 o'clock on Fifth-day, the 26th.

The meeting of the First-day School Association was held on Fourth-day afternoon in charge of Joseph A. Bogardus and Carrie J. Titus as clerks. Reports were read from the several schools constituting the association. These schools give their numbers, a sketch of their plan of work, the books added to their libraries, and their aspirations for the future. It was noticed that many of the schools use the Lesson Leaves prepared for the purpose. It was felt that the efforts of Friends in gathering the children for their instruction, according to the principles of Friends have been blessed. There is a prospect of increasing interest. A Friend felt sure that the need of the day is willing laborers in this cause, or in any work for which the Heavenly Father may choose to qualify them. Hannah W. Haydock encouraged these remarks and several others joined her in the sentiment of approval of a joyous, willing dedication to the work which approves itself to the heart. Wm. Lloyd cautioned Friends against too great subservience to the Lesson Leaves. Frances J. Newlin also spoke, cautioning teachers against omitting to seek wisdom from the one fountain of living truth. Lydia

H. Price also spoke against the exalting of any letter above the spirit of life. The word that comes immediately to the heart of the truly dedicated teacher is often of greater value than any prepared formula. It is, however, evident that the teachers in First-day schools need some help in teaching from the Scriptures. True knowledge dispises no aid from faithful workers who have gone carefully and thoughtfully over the subject.

The report from New York included an interesting and valuable historical sketch of the whole First-day School work in this city. Brooklyn had also a full and interesting report of the work which has been done in training the young in the principles and testimonies of our simple religious profession.

At 10 o'clock on Fifth-day morning, the Yearly Meeting resumed its deliberations, and the report of the Committee to credit the Treasurer's account was laid before the meeting.

This was followed by an exhortation by Hannah Allen, of Granville, to a life of dedication to the divine will. A deputation from men's meeting informed that they had set at liberty David Newport to visit women's meeting in gospel love. Unity being expressed with the proposed visit, the Friend entered and after a silence proceeded to speak of the retrogression in the spiritual nature often attendant upon the accession to large pecuniary means. His caution was to such as were thus tempted to serve the god of this world rather than the spiritual Heavenly Father.

The Committee on Philanthropic Labor reported next and gave an interesting account of what they had endeavored to do. They have held many meetings, which were made as inclusive of all the testimonies of Friends as possible, including the subjects of Peace, Temperance, Prison Reform, the care of the Indians, the Protection of Erring Women by Reformatories, etc. The work for the education of the colored people of the South has been carried on with good success. [Details on this point were given in last week's issue.—Eds.]

Hannah W. Haydock reminded Friends that for a long time members of our Society have been silently and unostentatiously working in all these concerns, but their official endorsement by our religious Society gives to them an encouragement and an influence it has never had before. She asked an appropriation from Yearly Meeting funds for this purpose.

Martha S. Townsend spoke earnestly in praise for the noble work that has been done by our yearly meeting committees in these works of benevolence and reform, in consonance with our religious profession.

The Committee on Education and the Visiting Committee then reported their labors for the past year. These committees are continued in the work, and their labors for the past year are approved.

At the afternoon meeting the reports of other committees were received and approved. The essays of epistles prepared by the committee for that purpose were now reviewed, and after consideration and some revision, were approved. Lydia H. Price had a testimony of encouragement for those who may feel that they have but little inheritance of the earth, and that

they are less blessed than others. Remember that the love of God which passeth understanding welds us all together in a brotherhood of love and of peace. We receive from one another of that which is theirs, and give them of that in which we are rich.

The nominating committee to appoint the Committee on Philanthropic Work for the ensuing year reported a list of names, which were accepted as suitable. With this the business of the Yearly Meeting was completed, and after the reading of the minutes prepared by the clerk, the meeting closed under a solemn covering. [We hope to have some report for next week's paper of the proceedings in men's meeting.—EDS. INTELLIGENCER AND JOURNAL.]

S. R.

For Friends' Intelligencer and Journal.

VISITS IN SOUTHERN QUARTER.

A PLEASANT ride of a few hours, unmarked by any event, and only noticeable by the more forward state of vegetation as we steamed along, brought us to the sober, prosperous old town of Easton, on the morning of the 24th ult. A slight shower had laid the dust, and the drive from the station to the vicinity of the historic grounds upon which the meetings of Friends are held was through the main avenue, past the public buildings, stores, and mansions of the more wealthy of the townspeople. We drove near the meeting-house, and at the appointed hour, 3 P. M., joined the very small body that constitute the select meeting of Southern Quarter. Only two monthly meetings were represented, Northwest Fork being so small that there could be no appointment made.

We were made sensible of the fact that numbers have very little to do with the value of a meeting, and the promise of the Master was again verified "where two or three are met together in my name, there am I in the midst of them." The care of the elders over the ministry was compared to that of the shepherd over his flock. As the tender watchful shepherd guards his charge, carrying the lambs in his bosom, and leading gently along those that were with young, so these were the appointed custodians in the church, caring for and watching over the germs of divine life, the little evidences of growth in the ministry of the Word among them that none might go forward to their own hurt, and none fail for want of the tender caution and loving encouragement it was theirs to give. Testimony was borne to the helpfulness of mingling together in the love of the Gospel, and the meeting closed in a near feeling of unity one with another.

The attendance at the meeting on the following day was believed to be about as usual on quarterly meeting occasions. It was very satisfactory to see how great an interest was manifested by the young people, who seemed glad of the opportunity to mingle with older Friends. The hour of gathering, 10 A. M., is rather early for many, if we may judge by the lateness of their arrival. This can hardly be avoided in a meeting where the members are so widely scattered. The true quiet was in due time attained, and a reverent waiting covered the assembly.

The public exercises which followed were main-

ly in the direction of the object for which the meeting had gathered—the consideration of the state of the Society in this part of its heritage. The need there is of continued watchfulness in the maintenance of its principles and testimonies was dwelt upon and that it be done not in the formalism of the letter, but in the fresh unfoldings of the spirit that takes into account the changes in social and business life, and is ready to meet these changes, in that adaptation of the discipline and usages of the older time to the needs of the busy day in which we live. This, it was felt, involves no abandonment of a single principle that has come down to us as a sacred inheritance bequeathed by the bold defenders of liberty of conscience and freedom in religion, whose faithful maintenance of these testimonies, has made this place historic ground, and left to those who meet here an example worthy of all honor. Friends were encouraged to continued faithfulness in every good word and work. The meeting separated for the transaction of the business to come before it, the men adjourning to the upper room.

There was very little business to claim attention. Reports from Third-haven, Cecil, and North West Fork were read, these being the three monthly meetings that constitute this quarter.

The committees to attend the late Yearly Meeting were mostly present. A committee to inquire concerning the condition of trust funds held by the meeting for school purposes was appointed by men Friends, and a request that women's meeting would appoint a similar committee to unite with them in this service was responded to and three from that meeting were added.

It was proposed by Joseph Powell that before the concluding minute was read, Friends meet in joint session, which was fully united with in both branches; and after all were quietly seated in the main audience room J. P. handed forth words of loving interest and fraternal solicitude, giving expression to the help and encouragement it had been to him to mingle with brethren and sisters in the worship of the Father, and in the transaction of the business of the church. Under the influence of the feeling that followed and overspread the assembly the meeting concluded.

The presence of so many young people and the interest they manifested in all that was said was a hopeful indication of future dedication to the more responsible duties of the church and of usefulness in the several lines of service therein.

The Youths' Meeting, held on Fourth-day, was well attended. Not so many of those who are not Friends were present as have been at other times, owing, it was thought, to local causes, it being court with an important case on trial, besides social events, and railroad interests coming in for a larger share of the community's thought and attention. Notwithstanding these things there were interested attenders not of our fold, whose presence is felt to be an evidence of a desire to have a part in the simple worship of Friends.

Another opportunity for social commingling followed the meeting, after which the committee of

three (from the Yearly Meeting) parted company, two returning to their homes, the other remaining to continue the visit among Friends of the two monthly meetings of Cecil and North West Fork.

L. J. R.

THE JURISDICTION OF COMMITTEES.

EDITORS INTELLIGENCER AND JOURNAL:

SO long as Friends were a *feeling* people their practice conformed to their theory; and they were accustomed to "get into the quiet," and wait, before beginning to work. So long as this mode of procedure continued to be practiced, there seemed to be safety and propriety in minuting the appointment of a committee to perform some service, or to enter into some new field of labor, as "way might open." All who were imbued with the real spirit of Friendliness had no difficulty in understanding the meaning of this expression, and no desire to exceed its limits by proceeding in a way that was not open.

Of latter time, however, there has been a change; some of our members take the view that when a committee is set apart to perform some service, it must go to work and *perform* it, or else be discharged for inability. Some who take an active part in our meetings for discipline speak disbelievingly, and almost derisively of the time-honored expression—"as way may open"—and claim that business of *all kinds* must be transacted in an executive way. Such being the view of some who are liable to be appointed on committees, it is very important that minutes of appointment should be definite; and that the limitations, as well as the functions of the committee should be stated in unmistakable language. To say that a large body of solid Friends regret the necessity for such prescribed limitations, and would gladly return to the good old way of waiting and feeling, rather than continue the present one of planning and working, would bestate a truism, but one that is not included in the subject of the present article.

The "Philanthropic Labor" in which most of our Yearly Meetings are now engaged involves great temptations on the part of committees to transgress the limits of their appointment, when by so doing they feel assured that they can enlarge the sphere of their usefulness. The miseries of the degraded and the cries of the distressed are seen and heard in different directions, and the sights are so revolting and the cries so piteous that they appeal to the strongest and to the weakest; to the stoutest heart, and to the most tender; for aid, for comfort, and for elevation. The history of the Society of Friends for two and a half centuries gives us a record—which might be largely supplemented by verbal traditions—of faithful and effective labor in the great work of ameliorating human suffering, of reforming the criminal classes, and of elevating the depressed. That future generations may point to the record of the present with as much satisfaction as we do to that of the past, is probably the sincere desire of every concerned Friend. But we must remember how very careful were those "sons of the morning" not to exceed the "limitations of Truth," even in their beneficence. They maintained a watchful care not to go before their Guide.

Now, however, we are a less inward, a less waiting people; and hence the greater necessity for outward checks and restraints. The purpose, therefore, of the present article is to call the attention of Friends throughout our seven yearly meetings to the importance of limiting, by their minutes of appointment, committees that are set apart for some service which may take them outside of our own borders.

In the vast and still enlarging field of "Philanthropic Labor" there is much intercourse with the outside world, and hence great need for circumspection in all our movements. The prestige which the Society of Friends now holds in the community; the conversation, the cautiousness, the conscientiousness, the general carefulness by which this prestige has been acquired; the liability of weakening our influence by the too frequent attempt to exercise it; all indicate the necessity for great deliberation and unity of purpose, before venturing outside of our own lines.

There are, just now, three points that seem to need guarding in an especial manner, as they are liable to attacks from both within and without. Conservative Friends, in many places, it is believed, have already discovered the vulnerability of these exposed outposts, and the corresponding necessity of increasing the guard.

The first point of danger is that of partisan politics. Within the past three years the attempt has frequently been made to intrude this matter into committees, into our meetings, and into the columns of this paper. At the late Yearly Meeting in Philadelphia, this attempt met with an expression of decided disapproval which will probably quiet the subject for the present, and thus relieve the minds of a large number of Friends throughout our borders. In the *INTELLIGENCER AND JOURNAL*, page 324, I find the following passage which I extract from the account of the "proceedings of Philadelphia Yearly Meeting." "Caution, however, was thrown out by several Friends against any tendency toward political action on the part of the Society or its committees. Individuals must be free, as citizens, to act as they feel conscientiously drawn, but in its collective capacity, the Society has no party purposes." This caution seems to cover the whole ground, and to furnish—at least so far as one Yearly Meeting is concerned—the guard needed for this point. Any action, or any recommendation, that savors of partisan coercion, will be likely to sow the seeds of dissension in our own ranks, and to weaken our influence in the community.

The second point is that of printing and circulating pamphlets, or tracts, in the name of the Society of Friends or of one of its yearly meetings, without first submitting said tracts to the Representative Committee for its inspection and approval. If any and every committee that is appointed for a benevolent object shall feel itself authorized to prepare and circulate outside of the Society such literature as said committee may think will be likely to advance some testimony or promote some benevolent design, we may soon find ourselves called upon to defend sentiments which we do not approve, and for which the

Society of Friends should not be held responsible. In the Philadelphia "Discipline," p. 59, I find the following among the "services confided" to the Representative Committee:

"First. To represent this Yearly Meeting during its recess, and to act in its behalf in cases where the welfare of our religious Society may render it needful. But it is not to meddle with any matter of faith or discipline.

"Second. To procure and distribute such books or pamphlets as may be a means of spreading the knowledge of our religious principles or testimonies; and to advise or assist any of our members on their own application, who may incline to publish any such manuscript or work as may tend to promote the cause of truth, or be beneficial to society."

After reading this I feel confirmed in the belief that Philadelphia Yearly Meeting has *but one* committee that should print and distribute literature in the name of the Society of Friends, and intended to advance any of our testimonies. At present I have not access to the books of "Discipline" of the other yearly meetings, but I presume that, in this particular, they are about the same in substance.

The third point to be guarded is the increasing tendency to send petitions to legislative bodies. The dangers to which the Society is exposed on this account are both positive and negative. Positive because improper things may be asked for, or proper ones in an improper manner; and negative because our influence will be weakened as it is diffused, or too frequently exerted. This tendency is thought by some experienced Friends to be fraught with danger and the practice to be one of the most serious innovations of modern times. It must be patent, without argument, that if committees appointed by the yearly, the quarterly, or the monthly meetings, are at liberty to memorialize the National Congress or the State Legislatures, these bodies will soon grow weary of the overdoing and will be ready to cast aside every such document; and some of their members might make the contemptuous remark, "Another Quaker petition!" There seems to be but one safe course in this matter of memorializing, and that is to leave it *all* to the Representative Committee. This committee represents the Yearly Meeting during the year, and is, by virtue of its representative capacity, delegated with extraordinary powers. It has also its limitations; and should it exceed them, the yearly meeting next convened could call it to account. The minutes of this committee are faithfully reported to the yearly meeting each year; and, so far as I am aware, there has not been any undue assumption of power on its part at any time in the last sixty years.

In conclusion, I would say that when committees are appointed it would be well for them and for the meeting to understand their limitations, as well as their functions. H. *

Fifth month 26, 1887.

THE FIRST-DAY SCHOOLS.

DO THE LESSON LEAVES MEET THE WANTS OF THE TEACHERS?

IN attempting to answer this question I feel a great responsibility, for in considering it we cannot ignore the greater one—the teacher himself. No life can be lived without relations, connections, or attachments, without dependencies and responsibilities. We may not tear ourselves out of the web of humanity, cutting all ties, casting off all responsibilities, living without reference to God or man, law or duty, and fulfil in any sense the true meaning of life; and when we reflect that a child's whole future is affected by youth's impressions, thoughts, and actions, we will enter into our work with an earnest but humble spirit. A child must have food for thought and it were much wiser to fill the mind with good than try to root out evil. We give a plant opportunities to grow but it does its own growing; and if we place before the child beautiful thoughts—moral and spiritual—we will find in him a responsive subject, imbibing these ideas intuitively. The child's natural faith in or ideas of God need not our care. Our ideas of God rise as our natures grow purer and nobler. It is not the text-book that makes the successful teacher, it is the well-informed, capable teacher who makes good use of the text-book. The lesson leaves, or First-day School lessons as they are now termed, are, we think, an aid to the teacher. They are of three grades, Scripture, Topic, and Primary. The Scripture lessons we have found excellent aids in teaching bible history, giving as subjects for the different weeks incidents in the lives of Abraham, Isaac, Jacob, Joseph, Lot's choice, etc. What child will you find who fails to be interested in the story of Esau and Jacob, or of Joseph being sold by his brethren, his interpretation of Pharaoh's dream, his advancement to honor and power in the kingdom; but very few children can read the Old Testament, chapter after chapter, with any intellectual or spiritual profit.

The wisdom of following the International Lessons has been questioned, but we can see no objection to it as they take the important events and characters, giving a consecutive history with ample opportunity for introducing lessons of faith, filial love, magnanimity, forgiveness, etc. Abraham's sublime faith never wavered, even when tried to the extent of sacrificing his beloved son. We have a beautiful example of filial love in Joseph, when on meeting his brothers his first inquiry was "Doth my father yet live?" and when his brother from remorse and shame could not answer, what worthy magnanimity and forgiveness are here portrayed when he says "Now be not grieved nor angry with yourselves that ye sold me hither for God did send me before you hither to preserve life."

The Topic lessons are of a more general literary character, giving extracts from different authors or the Bible relating to the same golden text as that used in the Scripture and Primary lessons. Each topic contains a talk or explanation on the golden text, which, of course, needs still further talk and ex-

* LAR ESSAY read at the meeting of Friends First-day School Union, Fourth month 23, 1887.

THE town councils of twenty Scotch towns have this year petitioned Parliament to grant suffrage to women. Among them are Edinburgh, Dunfermline, Dumfries, Dunbar, Linlithgow and Stirling.

planation between the members of the class and the teacher.

"Only a thought; but the work it wrought
Could never by tongue or pen be taught,
For it ran through a life like a thread of gold,
And the life bore fruit a hundred-fold."

The committee has sent a circular to teachers and others giving the topics for the next issue, and asking for ideas on those subjects; so we are really a committee of the whole and can have a voice in improving when we wish for, or think of any improvement. Each teacher who conscientiously does his best to implant a love of bible reading, respect for moral truth, or desire for spiritual growth has done much good, and we recognize that these lesson leaves are of great benefit in this work, so let us do our very best with them as they are and contribute any new thought or different view that may add to their value.

Sometimes the results of our efforts to do good may be seen, yet much of our work must be done in simple faith and perhaps the best results will come from unconscious influence.

LONDON YEARLY MEETING.

LONDON, *Fifth month* 21, 1887.

EDITORS INTELLIGENCER AND JOURNAL:

THE first business undertaken after the usual opening preliminaries, by London Yearly Meeting, was the consideration of the report of the Conference held in London in Eleventh month last, upon the subject of correspondence with American yearly meetings. The particulars of this report have become pretty well known through the periodicals of the Society. It may be regarded as consisting of three divisions:

(1.) Whether or not any material alteration should be introduced, either by discontinuance or otherwise; (2.) endeavors to reopen correspondence with Philadelphia Yearly Meeting; (3.) addressing a general epistle to all the yearly meetings on the American continent. It was suggested, by myself, that considering the importance of the interest involved, it might be the wisest course to pursue at the present time, simply to receive the report, and allow it with the proposals therein contained to appear in the printed minutes of the Yearly Meeting, and defer the consideration of it until next year. Other Friends thought that the subject having had the consideration of the Yearly Meeting for two years, and by two Conferences within that period, the decision should be now taken; and this latter view prevailed, but it was very definitely pointed out that this would not be a settlement of the question. The meeting then proceeded to discuss the first clause, which affirmed the continuance of correspondence on its present lines—but making some alterations with regard to the appointment of correspondents in London, for each of the American yearly meetings. Each of these will in future have its correspondent in London, as hitherto, but no member of London Yearly Meeting will be allowed to represent more than one of them; and he will be expected to give his assistance to any committee appointed by London Yearly Meeting to reply to any epistle from the yearly meet-

ing for which he is correspondent. The idea of having these correspondents formed into a standing committee (of the Meeting for Sufferings), "on American affairs," which the report suggests, was abandoned.

The second proposition, to issue a minute expressive of brotherly interest in all who bear the name of Friends was warmly discussed for more than two hours, and eventually disposed of for want of sufficient unanimity. In the course of the discussion frequent reference was made to the Seceders of 1827-8, and it was strikingly manifest that a better understanding is coming about with regard to this wing of the body, and prejudice and ignorance are being removed. In case the meeting had come to a decision to issue the suggested minute, it is quite as likely as not that they would have been included.

The third proposition with regard to endeavoring to reopen correspondence with Philadelphia Yearly Meeting (O.) was also dropped. Some explanation was given as to the cause of suspension, and it was felt by many Friends that until those difficulties were removed it was unlikely that we should succeed in eliciting any response. A suitable record was made of the exercises of the sitting and the meeting then proceeded with reading the Irish and American epistles.

In the course of reading the American epistles, warm discussions occurred upon the question of replying to those from Ohio and Iowa. The general condition of both these yearly meetings came under review, in the case of Ohio mainly with respect to the liberty taken by ministers in submitting themselves to, and commending to others, the rite of water baptism, but other grave departures from the doctrines and practices of Friends were also mentioned. In the case of Iowa, the principal point brought under notice was the institution of a *paid ministry*, under the plausible designation of a *pastorate*. Very strong remarks were heard upon this innovation, and it was with extreme difficulty that the yearly meeting found three Friends willing to undertake the duty of essaying a reply.

When Indiana epistle had been read, a minute of that Yearly Meeting was brought up, desiring London Yearly Meeting to unite, by sending a deputation, in the Conference of American Yearly Meetings to be held in Richmond, Indiana, in Ninth month. By the aid of private correspondence from Friends in America favorable to the project, and the determination of a few Friends who had set their minds upon pushing it through, it was finally agreed to refer the matter for further consideration to a large committee with instructions that if it agreed to the sending of a deputation it should bring in measures to submit to the Yearly Meeting at a future sitting. This committee, which was joined by an appointment from women's meeting, was largely composed of those who favored the proposal. The conclusion to nominate a deputation was, however, not arrived at without much adverse criticism, by several members of the committee, who contended that to respond to the invitation of one section of Friends would close the door of approach towards those who had seceded; and it could not be expected that the original Yearly Meeting of Ohio, which our yearly meeting disowned in

1885, or that of Philadelphia, which ceased to respond to London Yearly Meeting after its action towards Ohio, (neither of which are likely to be represented at the Conference), will be drawn into near association with London through the agency of the gathering at Richmond.

C. T.

SCRIPTURE LESSON, No. 24.

SIXTH MONTH 12, 1887.

THE COMMANDMENTS.

TOPIC: DUTY OF GOD.

GOLDEN TEXT: "Thou shalt love the Lord thy God, with all thy heart."—Matt. 22: 37.

READ EXODUS 22: 1-11, Revised Version.

PLACE. Mount Sinai in the southern part of the peninsula of Arabia. It has two peaks: from the higher one Moses may have received the Law, but the lower peak commands a view from every part of the plain below, and in every way corresponds with the account given of the proclamation of the Law.

Like all the messages of the Divine Being to the patriarchs and prophets of Bible history, the record of the giving of the Ten Commandments to the Israelites is told in a conversational way. It is God who with his own fingers engraves the two tables of stone, and it is his voice that amid the thunderings and the lightnings of Sinai is heard audibly speaking all the words. Whether by accepting this as a literal narrative, or as figurative altogether, we get at the true rendering, must be left for each one to settle as the truth revealed to each requires. These "Ten Words," are divine words, they had their origin in the revelations of God to man, and are found written with the divine finger on the tablet of the heart.

They are given in the singular number, and this bears evidence that they are addressed to many, not in his congregated capacity, but as an individual, accountable to God for the right performance of every duty.

Our lesson embraces the Commandments that relate to our duty to God and were engraved on the first table.

No other Gods before me. They were to acknowledge no God but Jehovah. He was to be the sole object of worship as quoted by Jesus. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10.

Thou shalt not make any graven image. This was to prevent both polytheism and idolatry. All other forms of religion had allowed the making of images to represent the forces of nature, and the worship of these as gods had in a large degree taken the place of that worship which all nations recognized as due to the Supreme Deity, known under different names by the various nations of the earth. It is related of Pompey that when he entered the Temple at Jerusalem, he was amazed at beholding no image or likeness of Jehovah, so true had the Hebrews been to the divine command given from Mount Sinai. The temples of Greece and Rome, and of Egypt and Assyria had images of the deities to which they were dedicated.

Nearly all the statuary found among the ruins of

these empires and nations belonged to this idolatrous worship.

Does not this command, given to the Hebrews as second only to the one great law of the worship of one God, imply that worship even at that early day must be a spiritual worship; that no outward object of devotion is allowed by the great I Am who as Jesus declared must be worshipped in spirit and in truth. "True knowledge of God comes only when the soul confidently trusts in the Supreme Ideal, and in such a school God becomes the only teacher."

Thou shalt not take the name of the Lord thy God in vain, forbids all careless, thoughtless use of the divine name, all empty forms of religion, all worship that is only lip-service, and all familiar expressions that tend to lessen our reverence for God and for sacred things.

Remember the Sabbath day. Friends from the first have seen no ground in the Scriptures to warrant the belief that this command, given to the Hebrews and held by them as part of the divine law which bound them to observe the day as holy to the Lord, is binding upon us as a Christian Sabbath, possessing any inherent holiness. As a beneficent provision, that rest and recuperation from the six days of labor may be secured to man and the animals he has trained to serve him, it becomes a necessity. And the leisure thus afforded gives opportunity to meet together in public worship. R. Barclay, writing on this subject, says: "We know no moral obligation by the fourth commandment, or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it. But forasmuch as it is necessary that there be some time set apart to meet together to wait upon God, and that it is fit at sometimes to be freed from their other outward affairs, and that servants and beasts have some time allowed them to be eased from their continual labor, and it appearing that the apostles and primitive Christians did use the first day of the week, we find ourselves sufficiently moved for these causes to do so, also, without superstitiously straining the Scriptures for another reason.

We may learn from the teachings of this lesson:

That willing, loving obedience to the Divine commands is due from us, and promotes our highest good.

That no image or likeness of God can bring us near to him, and no worship is acceptable to him that has for its object the exaltation of any creature he has made.

That the names by which we express our recognition of God should be held sacred and inviolate. To lightly speak of the Divine Being leads to a disregard of his commands.

That a portion of our time given to rest is a physical necessity, and is enjoined by the consideration that the seventh day belongs to God.

FRANCES WILLARD in her tract on "Dress and Vice," in the "Social Purity Series," thus illustrates an important principle: "The style of dress among hired girls is often pitiful to see. But it usually puts to shame the mistress more than the maid by reason of its tawdrier imitation of tawdry fashions set in the parlor, which, in this democratic land, the kitchen will be sure to follow."

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SIXTH MONTH 4, 1887.

BELIEF AND PRACTICE.

CONTINUALLY are we being reminded by the almost daily occurrence of crooked practices amongst men, of the great need there is of such a belief, using the work in the sense of religious truth, as will lead, and lead only, to the constant habits of righteous living and righteous dealing in this world of manifold temptations to evil.

The prayer of the Psalmist "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties," is one that may be, if uttered with sincerity, profitable in this our day and generation. A more fervent and persistent teaching of the strong truths recorded in the Bible in reference to a correct walk in life would have a far reaching and more wholesome effect than dwelling upon theoretical plans of salvation upon which so much stress is placed. And to this point we would call the attention of teachers as well as parents, particularly such as are engaged in the work of the First-day School, citing them to the abundance of scripture testimony in favor of righteousness; prominent among which is the general epistle of James which is concise enough to form a tract for daily perusal, and which so simply and beautifully emphasizes the necessity of each one living under the perfect law of liberty, "being not a hearer that forgetteth, but a doer that worketh," and by this doing receives the blessing of the most high God.

A long time have men pleaded for soundness of faith and of doctrine, and such multitudes have confessed to the popular christian plan of "salvation by Christ," that we marvel that the results as manifested in the world at large have not been greater. Alas! that so many hold belief only as an intellectual attainment, not realizing that it cannot be sound unless it produces good results in the lives of those who profess it. Holding it thus it does not become engrafted in the heart, as Jesus meant that it should, causing true believers to resist evil whether it come from within or without, to plead the cause of the poor, the weak, and the needy, to deal justly with all men and last but not least to practice humility. For the heart tendered by the spirit of the Christ power

does not vauntingly rejoice in possessing the true knowledge of God, nor does it condemn others if they walk correctly, even if they hold not the same faith.

Summing it all up, as it has been done again and again, to each generation, it resolves itself into clearness as shown in this, that "as the body apart from the spirit is dead, even so faith apart from works is dead." Or as in these modern days the poet in rhythmic measure expresses it:

Faithfully faithful to every trust;
Honestly honest in every deed;
Righteously righteous, and justly just,
This is the whole of the good man's creed.

As we approach the warm summer months and are thinking how to spend them to the best advantage to ourselves, we should not forget the claims of charity in this direction presented through the various city organizations, prominent and deserving amongst which is "The Children's Country Week." It is now so well-known that it needs only to be named to call attention to it. Friends having funds to spare to aid in giving poor children or tired mothers "a breath of country air," can do so by leaving their contributions at Friends' Book Association, Fifteenth and Race streets, Philadelphia.

DEATHS.

BLAKE.—At the residence of her brother, William Blake, Fourth month 1st, Elizabeth Blake. Interment at Abington Meeting, Pa.

BROOMALL.—Near Glen Mills, Delaware county, Penna., on Twelfth month 27th, 1886, Sarah Ann Broomall, wife of Daniel Broomall, in the 81st year of her age.

BROOMALL.—On Third month 30th, 1887, Daniel Broomall, in his 85th year.

This aged couple had lived together for fifty-nine years, the wife having died on the anniversary of their wedding. Both were Elders of Middletown Preparative Meeting for a number of years prior to their death. Their home, in which they had lived for fifty-one years, was not more than two miles from the places of their births. They turned no one away empty handed and they shall surely receive the reward which is promised: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

At the death of his wife, he remarked, "I will not be long after her." And so the All-wise Father seemed to order it. Peacefully they journeyed through life and so, passed unto death.

CADWALLADER.—At her late residence in Solebury Bucks Co., Pa., Fourth month 29th, 1887, suddenly, of paralysis, Mary, daughter of Franklin and Rachel Cadwallader, in the 27th year of her age.

FURMAN.—On Second-day Fifth month 23rd, Mary Paxson, wife of David Furman, in her 66th year. A member of the Monthly Meeting of Friends of Philadelphia.

GITT.—On Fifth month 3rd, 1887, near Arendtsville, Adams county, Penna., Hannah Wierman, wife of Daniel D. Gitt, aged 70 years, five months, and 24 days.

This dear friend was the daughter of Isaac and Susanna Comly Wierman, both members of the Society of Friends, and was thus descended from two Friends' families well

known in Pennsylvania. She was a member of McAllen Particular and Baltimore Yearly Meeting, and although she married out of the Society, she remained through life a decided Friend in principle and belief. She was liberal and charitable, and when two of her children felt drawn toward the Luther an church, to which their father belongs, she acquiesced in that course. She was a dutiful and devoted daughter, a most affectionate and loving mother and warm, true friend. Her thrift was shown in her care of her garden, her fruit, and all the products of her farm, the proceeds of which were given to her children and to others who needed them. Her many virtues and excellent qualities shone in her life, which was one of labor and love for others and will cause her to be long and lovingly remembered by those who are left behind. M.

Fifth month 24th, 1857.

PLUMMER.—At her residence near New Market, Md., Fifth month 13th, in her 86th year, Ruth H. Plummer; a member of Bush Creek Preparative Meeting of Friends.

ZAN.—At the residence of her brother, William Blake, Fifth month 21st, Keziah Zan. Interment at Abington Meeting.

For Friends' Intelligencer and Journal.

JOHN MALIN GEORGE'S ANCESTRY.

THE legacy which is said to be the largest ever bequeathed to our branch of Friends makes the ancestry of John M. George of interest, and through the kindness of Deborah Moulson Cresswell I am enabled to compile the following:

Edward Ap John of Cynlas, in the parish of Llanydyl, near Bala, Merionethshire, Wales, was (1670) a freeholder of about £24 per annum and a man of good repute and careful to bring up his children in the fear of the Lord according to the Church of England. His son William Ap Edward married Katherine, second daughter of Robert Ap Hugh, whose wife was one of the first of the people called Quakers in that part of Great Britain. Soon after the birth of their second daughter his wife died, and in 1681 he married Jane, daughter of John Ap Edward, of a respectable and religious family inclining to join the Quakers. Jane had before joined them, and in the spring of 1682 the said William Ap Edward, with his wife and daughters, took shipping with a number of friends and relatives, Edward Rees, Edward Jones, and others, leaving their native country clear of debt and in love and good report and esteem among them. They arrived in the river Schuylkill on the 13th of Sixth month, (August) 1682, in the ship Lyon, John Compton master, from Liverpool, and in the fall the said William Ap Edward, Edward Jones, Edward Rees, Robert Davis, and others, settled six or seven miles from the site of the new city of Philadelphia, dug caves, walled them, and dwelt therein a considerable time, suffering many hardships in the beginning. The next season being wet and rainy, about the time of barley harvest, before they could stack the grain it swelled and began to sprout, rendering it unfit for bread. They were, in their necessities, supplied by the Indians with venison and wild fowl. Their first cows, obtained from New Castle, Del., and divided among the neighbors, were fastened with ropes of grapevine to a tree or stake. The Lord blessed them, and enabled them to bear their difficulties for a time, and blessed their labor with great

success in raising grain and every support they could wish for. Love, friendship, and unity abounded among them and they cheerfully assisted one another as brethren.

After living sometime in Merion township, Wm. Ap Edward bought 200 acres in Blockley township, adjoining David Jones and others, and there made improvements. He died in Seventh month (September) 1749. His daughter Elizabeth married Thomas Lloyd, of Merion, and had several children. Katherine married near Salem, N. J., and had no issue. Sarah, daughter of the second wife, married Thomas, son of David Lawrence the elder, whose wife was daughter of Thos. Ellis, Register General under Wm. Penn, who had settled in Haverford. Ellen married Henry Lawrence, brother of the above named Thomas. Mary married Richard Preston, of Philadelphia, and their only child died in its minority.

Edward, the only son of William Ap Edward, took the name of Edward William, in the Welsh manner, and married Eleanor, daughter of David Lawrence the elder, and granddaughter of Thomas Ellis. They had five children: Sarah married Joshua Humphreys, of Haverford; Edward married Hannah Garrett, of Darby; Joseph married Hannah, daughter of Jonathan Jones, of Merion, and had three daughters, Rebecca, Eleanor, and Sarah.

Sarah, last named (daughter of Edward and Eleanor), married Edmund George, father of the late Jesse George, whose gift of George's Hill to the city of Philadelphia, and charitable disposition of a large estate, make his name familiar to Philadelphians.

Rebecca, her sister, married Amos George, whose son Joseph married Alice Malin, and they (Joseph and Alice) were the parents of John Malin, Joseph Williams, Sophia, and Jane M. George.

Daniel, the eldest son of Edward and Eleanor William aforesaid, added s to his name. He married Jane Oldman, daughter of Thomas Oldman of Philadelphia, and granddaughter of Thomas Oldman of Lewestown near the Capes of Delaware, and also of Samuel Garrett of Darby. They had fifteen children. He was the founder of Williamsport, Pa., and a signer of the non-importation act of 1765.

Ennon Williams, the eldest of their children that lived to maturity, was a major in the Revolutionary War, and was at the battles of Long Island, Trenton, and Princeton; but was reinstated among Friends and at the Separation in 1827 transferred his right from the Western District to the Monthly Meeting now held on Race street, Philadelphia. He died in good esteem, Second month 12, 1830, aged nearly 78 years. A daughter married Joseph S. Plankinton, of Philadelphia. His sister, Sarah Williams, married John Moulson, formerly of St. John's, England, and she and her daughter, Deborah Moulson, were at the time of their death members also of the Monthly Meeting of Friends now held on Race street. Deborah Moulson often had somewhat of testimony to bear in our religious meetings, but was not an acknowledged minister. A circular of a school which she taught was published in the INTELLIGENCER AND JOURNAL some little while ago. She was much esteemed, and died Fourth month 26, 1839, in her 38th year.

In Orpha Pratt's genealogical account she mentions the emigration of the families of Minshall, Smedley, Malin, Edwards, and others. Sarah, daughter of William Edwards, in 1717 married Joseph Pratt. They had six children. Alice, the eldest, married Randall Malin and had seven children. One of these, John, married Sophia Dilworth, and had six children, all of whom were single except Alice, who married Joseph George, father of John M. George, (and the others mentioned above). The father, Joseph George, was a Friend who was much esteemed. He died suddenly in 1845.

Rebecca Malin, a granddaughter of Randall Malin, married Richard Thomas, Jr., and had two children, of whom Lydia married Israel Downing and was mother of Richard H. Downing, one of the executors of the will of John M. George.

Susannah, the fifth child of Randall Malin, married David Havard, and was ancestor of Havard Walker, of the Valley.

Sarah, the third child of Joseph Pratt, married Thomas Moore, and was the great-grandmother of the late Joseph M. and George Truman; by a second marriage she was the ancestor of the late Franklin Townsend and Gulielma Hoopes.

Joseph Pratt, the only son of Joseph and Sarah Pratt, was born in 1727 and married in 1752 to Jane Davis. They settled in Edgemont, Delaware county, and had a large family of children, one of whom was the wife of the late John Sharpless, of Delaware county, Pa. J. M. T., Jr.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—IV. NAPLES.

NAPLES, March 5, 1887.

I OUGHT not to have left the subject of the blue grotto of Capri without mentioning that it is claimed as the property of one of our countrymen, who has bought the fields above it, and if the Italian law is the same as the American, he owns to the centre of the earth, and of course takes in the blue grotto. His ownership would probably not be disputed, but that he has intimated an intention of sinking a shaft from above, and thus opening a passage to it by land, a project which has created much disquietude among the poor boatmen who earn a living by carrying tourists to it in their boats. It is probable that the project of the American, if attempted to be carried into execution, would be prevented by the government.

And I might have mentioned also that on a cliff 1,200 feet above the sea, at the eastern extremity of the island, is the site of the villa where the Emperor Tiberius passed the last years of his life, and whence he issued the murderous edicts which filled the world with consternation and mourning. Not far from the villa is a precipice overhanging the sea, whence it is said he was accustomed to have thrown the victims whose execution he personally superintended, and it bears the name which possibly it then acquired of "Salto di Tiberio,"—"Tiberius' Leap." The ruins of the villa indicate a structure of vast extent. The subterranean portions are almost perfect, and above ground there are still some large vaulted halls with

the faint remains of the frescoes which once adorned them. Here with other royal guests Tiberius entertained that Herod called Agrippa, whom his successor Caligula made king of Judea, and who "slew James the brother of John with the sword, and because he saw it pleased the Jews, proceeded to take Peter also," as related in the Acts of the Apostles.

The western half of Capri is nearly a thousand feet higher than the eastern, and the two are separated by a precipice which rises perpendicularly from the lower to the higher level. Until recently the only communication between the two sections was by a rude flight of steps up the precipice; and the two communities were bitter enemies. The government has lately made a broad and beautiful road around the side of the mountain, and in time no doubt this hostility will disappear, as a wise man has said, "when men come to know each other, wars will cease;" but at present the enmity still continues, and is expressed with a virulence quite amusing to those who know how truly estimable are both divisions of the population.

The principal sights in the vicinity of Naples are the volcano of Vesuvius and the views of Pompeii. The latter afford interesting illustrations of the mode of life among wealthy citizens eighteen centuries ago. The house is built around the four sides of a central open space or court. Light comes from above, and little square cells opening on the court were the chambers of the inmates. They were of stone, and hardly larger or more comfortable than the cells in a modern penitentiary, and these were boudoirs of the wealthiest belles of Pompeii. The people of that day had no glass windows to exclude the damp and cold, no fire places, and no enduring artificial light. Few now but the very poorest live in such discomfort.

The ascent of Vesuvius, I must say, by no means repays the toil and discomfort, not to mention the expense. My son and I undertook it in company with a lady whom we had met at the hotel; the rest of my family declined. After a drive of four hours from Naples we reached the foot of the cone, and a railway, so-called, elevated us on an inclined plane, in a car, drawn by ropes and worked by a steam engine, 1,300 feet to within two hundred yards of the crater. For this distance we had the guidance of a man furnished by the railroad company; and it was a necessity, for the way was rugged and steep, and a few moments after leaving the railroad we entered a dense smoke which not only obscured the path, but almost suffocated our companion whose throat was delicate. This smoke not only descended from the crater, but poured from innumerable crevices in the soil we were treading. Arrived at the edge of the crater we found the smoke somewhat less, it being carried away from the extreme summit by a breeze, but we could see nothing in the crater except rocks dimly looming through the haze, though we could hear the dull detonations of the gases escaping through the lava. A very stout Englishman who joined us there, said he had just made the circuit of the crater without seeing anything more than was then visible. The only part of the expedition that

pays is the drive from Naples to the railroad station, which gives a view of the bay, the city, the islands, and the mountains from an elevation of three thousand feet. Tickets for the entire expedition are sold in Naples by the railroad company for 28 francs, say \$5.80, which is cheap enough for such a day's drive.

A more interesting expedition is to the eastward of Naples, to Cape Misenum. Here is the small bay of Baia, separated by a narrow isthmus from the Lucrine Lake, and this again communicates with the Lake Avernus. Along this shore the wealthy Romans have their villas. Every cabman can show the sites of the residences of Cicero, Cæsar, and Lucullus, and further along a jet of steam issuing from the hill-side indicates the site of the baths of Nero who had water heated by a subterranean furnace. We went into the hill by a tunnel as far as the heat would permit, and a boy for a dime ran forward with a bucket and returned with it full of water hot enough to cook an egg. The foundations of Nero's buildings seem now to be part of the hill. Here he caused his mother to be murdered after having vainly tried to drown her in the Lucrine lake by swamping a boat in which she was sailing. Near this spot Cicero was overtaken and killed by the assassins of Antony, and a little nearer to Naples, a few years later, landed Paul after his winter voyage and shipwreck to present his appeal unto Cæsar. Here, finally, are hills of that celebrated water cement, called Pozzuolana, which numerous workmen are all the time mining, and vessels are waiting in the bay to carry all over the world. A few miles off Cape Misenum, which forms the northwestern jaw of the bay, lies the island of Ischia, the scene of a terrible earthquake two or three years ago. We did not visit it.

Naples has the necessary features of a city crowded between the mountains and the sea—high houses and narrow streets whose direction is a compromise between crookedness and steepness. In the newer parts high up on the hills, modern engineering has laid out some streets of grade so perfect that a ball started from the upper end would run two miles without stopping. One of these forms a particularly fine drive, but the public garden below on the bay shore has a broad drive frequented toward sunset by all the fashion of Naples. The Neapolitans are wonderfully fond of show, and they have fine taste so that the display of equipages and ladies' toilettes in the villa (as it is called) is a beautiful addition to an exquisite scene of natural loveliness.

In the public garden is an aquarium which I think can be equalled by few in the world. Around three sides of a low hall of solid masonry are constructed a number of cells or caves, perhaps six feet square; a few are several times this size; and these are separated from the hall each by a single sheet of plate glass. These caves are covered, except a single aperture in each to admit light from above, and into each flows a stream of sea water, which being discharged at a certain height keeps the cave so far filled. In this aquarium are specimens of all the inhabitants of the bay of Naples, and there they pursue their natural mode of life to the great amusement of crowds of visitors. The hall being entirely dark but for the light

borrowed from the caves, the minutest transaction in the caves is distinctly visible.

Among the many sights of Naples is the Carthusian Monastery of San Martino, which stands on a promontory many hundred feet above the city. The view from the Belvedere probably cannot be surpassed by any in Europe. At one's feet lies the city with streets and open squares looking like channels cut in a block of stone; beyond the city, the bay; beyond the bay, the mountains some seven and eight thousand feet high and topped with snow; and far to the right Capri in the distance; on the left, Vesuvius with its plume of white smoke; and at its foot the villages of the plain which contains the densest population on the globe. This monastery is one of those suppressed by the present government of Italy, but it is such a gem of art that it has been converted into a museum, instead of a barrack, which has been the fate of many such institutions. It comprises a most beautiful church—as lovely as marble and carving, mosaic work and stained glass can make it. The cells of the monks are around a square court bordered by a colonnade under which they could walk sheltered from the sun, the columns of marble, and at intervals niches with marble statues of the saints. A great curiosity here is the presepe or scene of the birth of Christ, containing not only the figures of the babe and his parents, but of the animals that occupied the stalls, the shepherds and their flocks, the angels, and in short of every being that is spoken of in Scripture as having any connection with the event or could be reasonably added by the artist's imagination. They are of course beautifully executed and the work itself lovely to look upon. It fills a chamber some ten feet square, as well as I can estimate.

The lazzaroni of Naples have been spoken of by every traveler, and I suspect with much misrepresentation. But the idea of a population so careless of the future that they could not be induced by any wages to work more on any one day than to supply that day's wants, whose greatest happiness was to lie in the sun, and all whose impulses were outbursts of unsophisticated nature, was too precious to the romancer to be sacrificed to truth. No such character exists now. Some guide books say the lazzaroni have disappeared. I doubt that they as described ever existed. Types of mankind are wonderfully persistent, and their habits and customs change only in long periods. The lazzaroni of to-day live where their predecessors did, in the basements and dilapidated buildings on the side of the quays. I have no doubt they are just such as were there fifty years ago. As nearly all the year round it is more comfortable to be in the open air than in doors, the women bring their work and their children into the street and there attend to nearly all of those domestic operations which elsewhere seek the privacy of the domicile: but decency is not the strong point of the lower classes at Naples, or indeed elsewhere in Italy, so far as I have seen. The women busy themselves with their sewing or knitting and the care of their children. The men are mostly fishermen; they are abroad early with their boats, and afterwards sell their fish from little stands

on the quay. Many ply as boatmen in the harbor, and all appeared to me quite as anxious to earn pennies as any other class in Italy. All vessels in the harbor of Naples are loaded and discharged by boats. I wondered why docks were not constituted, and was told that the boatmen's interest was sufficient to prevent it: and so also has the influence of the laboring class stood in the way of other improvements in Italy. I am not sure they are so very far wrong. Unquestionably the result of such improvements is to cheapen produce to the consumer and add to the profit of the producer: that is, there results a saving which is divided between the buyer and seller, but in the meantime what becomes of the laborer, whose wages are saved? It was but a few years ago that one might have seen in a wheat field at harvest, a long line of reapers led by the best man, and every one proud to display his vigor and skill. Such work ennobled men. The reaping machine has rendered their vigor and skill worthless, and I have seen those men at harvest time disconsolately wandering along the roads seeking for some farm where their enemy had not yet penetrated, and offering their once vaunted prowess at the wages of a mere raker and binder. It seems to me when such men are cast adrift some share of the saving should be secured to them, and the system which neglects this has some defect.

Since we have been here the carnival has taken place. Unusual preparations were made for it, and numbers came in to witness or join in the sport. The spectacle consisted in a procession of cars carrying masquers of all characters, and in the war of confetti. Confetti are sugar plums, but the name is applied to little pellets of plaster about the size of a pea which burst into powder on striking a person. With these, spectators pelt those in the procession and the latter return the attack. They are used lavishly, and I noticed some persons had bushel bags full. They are thrown from the hand or better from a small scoop with a long handle, and being of considerable specific gravity, can be projected to a long distance and strike with considerable force. On our way to the balcony I had taken, we chanced to come within range of the combatants, and were instantly deluged with a shower of the pellets, which told with effect on our black clothes. We were happy to find that a brush entirely removed it. All such attacks must be borne with good humor, as the slightest manifestation of anger draws redoubled punishment. I saw but one such case; but even an obvious attempt to hasten out of range was resented in the same way. It requires a poetical imagination to make anything amusing out of such sport. The only really interesting feature was the good nature of the crowd.

J. D. McPHERSON.

NEWS OF FRIENDS.

BUCKS QUARTERLY MEETING.

THIS was held at Buckingham, Fifth month 26, and was largely attended by Friends and Friendly people. It was observed that the hour of gathering was better observed than it frequently had been, and the meeting was early brought into silence by a few appropriate words from our friend Robert M. Croasdale,

who was followed by Elizabeth H. Plummer in fervent vocal supplication. Our friend Joseph B. Livezey, of Salem Quarter, was then exercised in the ministry in a very interesting communication which was listened to with profound attention, and it was felt by all present that they were glad to be there to enjoy hearing him. After he sat down and a few moments of solemn silence prevailed, E. H. Plummer and Samuel Swain successively spoke to good satisfaction, before the partition was closed.

As the extracts from the minutes of the Yearly Meeting were not yet ready for distribution, a proof sheet copy had thoughtfully been forwarded by Joseph M. Truman, Jr. The men and women Friends each read their own. The reading was listened to with interest by many who had not had the privilege of being present at the Yearly Meeting.

There seemed to be a feeling of regret that the addition to the Ninth Query as proposed by this Quarter had not been adopted, and also that the improvements which had been laid over from the previous year were again deferred, by the want of time in men's meeting, and Friends were advised carefully to consider the last mentioned proposed amendments before another Yearly Meeting, so as to be prepared to act on them.

The annual report of the work of the Quarterly Meeting's Committee on Temperance did not seem to call forth very much expression in the men's branch, but elicited more feeling in the women's, and although there were some discouraging remarks made by two or three persons, the committee was continued for further labor as way may open. The meeting closed before two o'clock. E.

—A parlor-meeting at the house of Isaac Eyre, at Newtown, on the evening of the 22nd ult., was attended by a number of Friends, including Joseph B. Livezey and wife, of New Jersey, who were on their way to attend Bucks Quarterly Meeting, at Buckingham. Joseph was much favored in a communication to those present.

—*Young Friends' Review* says: Genesee Yearly Meeting will be held next [Sixth] month at Yarmouth, Ontario. The city of St. Thomas is the landing place for Friends usually. Here they are met by Friends from Sparta and vicinity, and driven to the several homes of Friends. The attendance this year in all probability will be large. We receive the following notice from E. G. Schooley: "As it is impossible to meet all trains at St. Thomas, Friends coming to attend Genesee Yearly Meeting on trains not met, are requested to remain at the station or take the free 'bus for the Dake House, where they will be called for."

—From a letter in *Young Friends' Review* giving a report of Westbury, (N. Y.), Quarterly Meeting, held at Brooklyn, in Fourth month, we extract the following: "A committee which for the past year has been searching up the records of the various monthly meetings made a very interesting report. They find that they have the books of men's business meeting of Bethpage, Long Island, continuously to date from 1773, of Jericho, since 1787, and of the other meetings from a later date. A new departure for Brooklyn

was made this year in providing refreshments in the meeting-house. It was adopted not from any want of hospitality on the part of the Friends living in Brooklyn, but as a convenience to such as must hasten to their homes out on Long Island or across the East River to New York or elsewhere. It was a pretty sight indeed to see the cheery room and fresh drapery, not to mention the bright faces of the young Friends who entered with zest into their pleasant office of waiting upon the guests."

—A friend at Easton, Md., writes: "The messages of love and encouragement, given to the members of Southern Quarter, and others who were in attendance, by the dear friends from a distance, caused all hearts to be drawn closer together in the bonds of Christian fellowship. Many young Friends who are much interested in the meeting, and are beginning to take an active part in its work, felt that the distinction which was made between the living truths of our testimonies and the forms and ceremonials in which these are sometimes clothed, opened for them a broader field of usefulness in the future. The youths' meeting on Fifth-day was particularly impressive. The earnest appeals to all, especially to the young, to turn their hearts to God, so that they might be born from above into the higher spiritual life, were gladly and gratefully received. The good seed was sown with liberal hand; we trust much of it fell upon good ground and will grow and bring forth fruit."

For Friends' Intelligencer and Journal.

A GENTLE HINT.

TO my young friend of the female sex, just entering into the sphere dignified with usefulness. In the home first, but not here alone, does she fill a high and holy place, but in the world of mankind at large is her influence felt, in elevating thought that leads to noble actions, tending to strengthen manhood to stand firm in the solemn trust that reaches throughout the laws on which the government of nations rests. When we meet a man who goes out from a happy home, a fraternal air of excellence shines in his features; and, as was said of some in olden time: "He is known among the Elders when he sitteth in the gates." It is not to presume or to assume that we say a well-regulated life shows high aims and exalted conclusions are settled within.

Young women of this age should be above trifles. They are privileged with access to our college institutions equal with their brothers; they have access to the stores of ancient literature and the fine arts, and the innumerable productions of the universe spread out before to investigate and criticise; but the seal of all is "That meek and quiet spirit which is of great price in the sight of God."

We may well query why some things become settled usages that cannot be dispensed with; the answer will come, they are the suggestion of wise and good men, thrown out at different times and, it may be, at different ages, and proved so useful as to win universal consent and legalized measures. Thus one generation has the advantage of the past in opening the flood-gates of understanding to vital truths of infinite concernment to mankind at large.

SARAH HUNT.

SWARTHMORE NOTES.

—Dr. Charles S. Dolley will make a visit to the Bahamas during the coming summer vacation, to collect material for use in the Biological Department, both in Swarthmore and in the University of Penna.

—The Matron gave her lecture on "Social Purity," by invitation, to the young men of the Delphic and Eunomian Literary Societies, on Sixth-day evening; and she addressed the students impressively on "Tale bearing and Detraction," on First-day morning, taking for her text, "Bear ye one another's burdens, for in so doing ye fulfill the law of Christ."

—Joseph Wharton, President of the Board of Managers, will deliver the closing address to the graduates at the coming annual Commencement.

THE BETTER THOUGHT.

L. G. McVEAN.

ACROSS the churchyard's hallowed ground,
Holding my darling's hand, I trod.
On every side, some little mound
Told of young souls called home to God.

I clasped my child with sudden fears,
And thought, "What empty arms must ache.
What eyes grow dim with bitter tears,
Above these graves, for love's dear sake!"

Divinely, then, it seemed to me,
With lifted face serene and fair,
She said, "How lovely Heaven must be
With all these little children there!"

—Selected.

THE BEGGAR.

BY GRACE DENIO MITCHELL.

ALL day, all the day, in the dust and the heat,
With maddening brain and with staggering feet,
I stand on Life's highway, and beg my soul's meat.

All day, all the day, in the cold, in the rain,
Through days that are vapid and endless with pain,
I stretch out my hand to the rich;—and in vain.

Oh, my soul is a-hungered—my soul is athirst!
It cries out to mortals as one God-accurst,
Abandoned of Heaven, when life is at worst.

Say, say, is there any 'neath Heaven's blue sky,
So beggared of faith, hope, and courage as I?
Give, give, oh, my brothers! Give, give, or I die!

Shall I famish and faint in the midst of Life's mart,
And ye, who seem pitiful, spare not a part
Of your soul's garnered wealth for one needy, poor
heart?

In vain! Ye fling alms to the Rags that ye meet,
But souls, that lie naked and starved at your feet,
These cry out unheard, and must die on the street!
London, England.

By all means use sometimes to be alone.
Salute thyself; see what thy soul doth wear;
Dare to look in thy chest, for 'tis thine own,—
And tumble up and down what thou find'st there.
Dress and undress thy soul.

—GEORGE HERBERT.

From *The American*, (Philadelphia), 5th mo. 21.

THE NEW INDIAN POLICY: LAND IN SEVERALTY.

THE readers of *The American* are generally aware that we have steadily supported the policy of making the Indians citizens, and giving them separate holdings of land, as proposed in the bill of Senator Dawes, which passed Congress last winter. This measure, however, has been earnestly opposed by a number, comparatively a few persons,—of those who have taken an active interest in the welfare of the Indians, and is especially complained of, now, because of the omission from the bill, after it has once been inserted, of the clause requiring the consent of a majority of a tribe to be had before the law would apply to them. Desiring to give a fair hearing to all sides of this interesting subject, we print below a letter from Dr. T. A. Bland, of Washington, opposing the new measure. Dr. Bland has become well known to those engaged in the Indian work, and his strenuous opposition to what has generally been thought the best policy for the Indians has given him the repute among many of being simply an unreasonable and mischievous person. It is only fair to say, however, that while he may be wrong in judgment—as we think he is—as to whether the time has come for setting out in the new way, his desire to prevent the Indians from being despoiled of their lands appears to us sincere, and as all who are concerned in this philanthropy will agree upon the great need of guarding the Indians' rights, any light shed upon this branch of the subject is of real value.—EDITOR OF THE AMERICAN.

LETTER FROM DR. BLAND.

To the Editor of THE AMERICAN:

The Government of the United States has from the first, held to the view of William Penn that the Indian tribes own the land which they occupy, and in pursuance of this just position it has been the uniform practice to acquire possession of Indian lands only by treaties with the tribes. The Indian tribes have sacredly kept their treaties with the United States, but the United States has not fully and honestly kept a single treaty entered into with an Indian tribe. This is sufficient to account for the numerous and bloody conflicts between the two races. President Grant's declared purpose to "treat the Indians more humanely and justly than they had been treated" had the effect to arouse the slumbering sense of justice in the hearts of the people, as it had not till then been aroused in behalf of the Indian. Eighteen years have passed since those noble words of Grant were spoken. The heaven has been at work, but it has not yet leavened the whole lump of American selfishness. The idea that education, industrial and literary, would solve the Indian problem, has been accepted by the mass of our people, and the Government has entered actively upon the enterprise of educating the Indian youth. In 1876, \$100,000 was appropriated by Congress for Indian education. This year the appropriation is \$1,100,000. One-fourth of the Indian children are now being educated. There is reason for hope that Congress would continue to in-

crease the appropriations for Indian schools until, within a few years, all Indian children could be educated, if the present policy should continue. Then, in that case, the next generation of Indians would be prepared to intelligently become citizens of the United States, and adopt, in all regards, the civilization and modes of life of the whites. This is a consummation most earnestly to be desired. The wisest of the Indians look hopefully forward to this solution of the Indian problem. In a speech at a Fourth of July celebration, in Chadron, Nebraska, last year, Red Cloud, the distinguished Sioux chief, said: "The day of the Indian is gone. Our hunting grounds are blotted out. Our path is fenced up. There is no longer any room in this country for the Indian. He must become a white man or die. Our ancestors once owned this whole country. They were then a proud people. Now the country belongs to people who came from across the sea. They have blotted out the Indian trail and in its place they have made a new road. We must travel with them in this new road. I have been walking in the white man's road for many years. I ask my people to follow me."

The Dawes Land in Severalty Bill would paralyze the efforts of the Government and of missionary societies to educate the Indians. How would it do this? The answer is plain. When under the provisions of this bill, Indians are assigned land in severalty, they cease to be members of their tribe and wards of the Government, and become citizens of the Territory or State in which they reside. When, therefore, all the members of a tribe have had lands assigned them, and been made citizens, the tribe ceases to exist, and, of course, all relations between the tribe and the Government ceases. All obligations between the United States and the tribe cease, and the United States becomes the legal heir to all moneys, lands, etc., formerly belonging to the defunct tribe. This is a feature which, I opine, few friends of the Indians have reflected upon; but which constitutes in the minds of the members of the Indian Defence Association, a chief objection to the bill. Another objection is that it reverses the time-honored policy of the Government, under which the Indians have always been consulted about the disposition of their lands. They have usually done as the Government desired they should do; but the courtesy extended to them in asking their consent was appreciated.

This severalty bill authorizes the President, practically the Secretary of the Interior, to order any Indian reservation (except nine of the most civilized tribes), surveyed like ordinary public lands, and divided into townships, sections, quarter sections, etc., and still further subdivided into 80-acre and 40-acre lots. This is to be done without consulting the Indians who own the reservation. After the surveys are made the Indians are to be informed that each head of a family may select a quarter section of land, each unmarried adult 80 acres, etc. If any Indian refuses or neglects to select a homestead within four years, the Government agent is to select it for him, whether he consents or protests. It is understood by those who understand Indians, and especially by

those who covet the lands of the Indians, that but few Indians will select allotments within the four years. What then? Why, Government agents will be sent to select lands for the Indians. These agents will be politicians who have done party service. The railroad lobbyists and the land sharks will meet them on the border of the reservation, and tender their services as assistants in the work. In a recent speech in Boston, (see *Boston Post* of March 19), General Armstrong, superintendent Hampton Institute, said: "It will be in the power of these men to cheat the Indians without violating the letter of the law and they will have pecuniary temptation to do it." In a speech before the Conference of the Board of Indian Commissioners, in Washington, last winter, (see *Washington Critic* for January 7), the author of this bill, Senator Dawes, said: "If my land-in-severalty bill should become a law, it will depend entirely on the character of the Government agents who execute its provisions, whether it is a success or a failure. If it be intrusted to men of unflinching honesty and broad views, the Indians will be secure in the possession of homes on the best lands of the reservations; but if it is intrusted to dishonest men, the Indians will be cheated out of their lands."

At the instance of the National Indian Defence Association the Indian Committee of the House of Representatives amended the Dawes bill as follows: "Provided that the provisions of this Act shall not apply to any Indian tribe until the consent of a majority of the adult male members of the tribe shall be first had and obtained." On the adoption of this amendment the Association withdrew all opposition to the bill. We did not know that our amendment had been stricken out until after the bill had passed the House. On inquiring of Messrs. Peel, of Arkansas, and Skinner, of North Carolina, who had charge of the bill in the House, these members informed us that our amendment was dropped at the request of Senator Dawes, who said: "This amendment would defeat the object of my bill." This statement proves that his object is to coerce the Indians.

Against this coercive act we protest, and we are resolved to make our protest in the Courts of the United States, provided any Indian tribe should ask us to do so. We have high legal authority for the opinion that the act is unconstitutional; hence we are hopeful of success in the effort to defeat its execution. If it is not, then the Government can arbitrarily confiscate to private use the lands of any railroad company or other corporation.

"What shall we do with the Indian?" On behalf of the Association I in part represent, I answer, keep faith with him. Fulfil the treaties we have made with him until, with his consent, they shall be modified or annulled. Educate him, or pay him the money we owe him and let him educate his own children as the Cherokees have done, and which all Indian tribes would do if given control of their own affairs, as the Cherokees have had. Pursue this policy, and in due time the Indians, as a people, will become civilized, intelligent, industrious, law-abiding citizens of the United States, having voluntarily abandoned their laws, their religion, their modes of life, and their sys-

tem of holding land, and adopted ours. On the other hand, pursue the policy of the Dawes Severalty Bill and, in the language of Senator Dolph, of Oregon, in a speech on this bill when it was before the Senate last winter: "We should, within a few years, after their lands had become alienable, have a quarter of a million of Indian paupers thrown upon the country to be supported by the public treasury, or private charity." Or, as Gen. Francis A. Walker puts it, "If this policy of land in severalty and citizenship should be put in force, before the Indians are educated so as to intelligently accept our form of government and our system of holding lands, it would be but a few years before the majority of them would be in the condition of the gypsies of the old world, but with less ability to eke out a subsistence than the gypsies possess."

T. A. BLAND,

Cor. Sec. National Indian Defence Association.
Washington, D. C.

THE COUNTRY WEEK: BITS OF ACTUAL EXPERIENCE.

BY ABBY C. CLAPP.

WITH these pleasant, warm days comes to most of us a longing for the green fields, bright with dandelion and buttercup. While we plan with so much pleasure when and where we will go when the hot July days come, do not let us forget the "little ones" who are looking forward with much more eagerness than we, because of the dusty streets and narrow courts in which they live, to the summer's coming, and wondering, as only little ones can, whether they can go once again to some fair country home, and taste the sweet air and see the kindly faces of those who seem to love them, they cannot tell why.

"The Country Week" is such a beautiful charity that I feel prompted to add my words to those already spoken to encourage any who may feel prompted to give a bit of heaven to any of the poor children who are crowded into the narrow back streets and alleys of our city. It seems to me cruel that they are obliged to pass a single day in such places. If we can show them what sweet, pure, wholesome homes are, will they be as likely to form such as they now have for themselves? I think not. A poor, deformed boy, as he sat rocking upon my piazza in the country, last summer, said, "When I am a man, I shall have a house like this."

People often make a mistake in thinking, if a child comes to them prettily and tastefully dressed, that it does not need the change of the ten bright days given it. I have so often heard this said, that I will gladly bear witness to its falsity. Two of the children who came to me for two summers were dressed so well, in such perfect taste, and even with costly dresses, that I was half-inclined to think that these did not need my care. Their sweet, ladylike ways won my heart; and I visited them after the vacation was over. If everybody would do the same, there would be much less misunderstanding of such cases. I found my way through one of the dirtiest back streets into one of the most miserable of tenement houses. I was trying to find out from a frowsy-headed woman, who was lean-

ing out of one of the windows, where to go, when one of the little girls saw me, and came running to meet me. Poor child, I hardly recognized in the pale, slovenly figure, my neat, pretty child of the summer days. She took me upstairs into a small, crowded room, overrun with fleas. The mother welcomed me warmly, but said: "I suppose you are surprised to find a woman like myself in a place like this. What can I do? My husband has small wages, but steady work. We must live near to it, as we cannot afford horse-car fares." There was a family of little ones, all needing her care. She carried a pretty baby in her arms, only it was so disfigured with flea-bites that I asked if it had some disease. The mother had worked in a well-known Boston family of wealth before her marriage. The clothes cast off by the children often descended to hers; and, the night before they came to me, she had sat up nearly all night getting them ready, with the utmost care. "My children," she said, "cried as if their hearts would break to return to you. I did think my little one who had never left me would be glad to get back." Poor woman, how could they to such a home? And although the mother love is often very strong, yet the rude, rough treatment many a child receives at home makes one heart-sick to see. It is the same old story everywhere.

Not all children are polite or kind. Many are so badly brought up that one has to use the utmost patience; but, if one is trying to do one's best for them, one will not mind. Many of them, in a boasting way, say things that are untrue.

One child—my very poorest—used to say every time I put on a different dress, "My mother has one just like that." They are queer little mortals, but many of them very lovable.

Some people say to me: "The child says her mother has a sewing-machine. I cannot afford one." They had best first see whether they will not find a poor, overworked woman sitting up late at night working for a miserable pittance upon coarse work to pay a monthly installment to enable her to keep a machine to help eke out their scanty fare or get decent clothes ready for her large family of children, before they condemn.

I have never regretted taking a single child; and I have had, at different times, more than fifty, many of them three summers in succession.—*Christian Register*.

WOMEN'S NEED OF BUSINESS KNOWLEDGE.

RECENTLY we have had another instance of the surprising credulity, or culpable avariciousness, or unpardonable ignorance on the part of some women. In 1881 a Mrs. Howe was sentenced to the Massachusetts House of Correction for three years for obtaining money under false pretences. The history of the case was published far and wide. Mrs. Howe had established in Boston the Ladies' Deposit Bank; she advertised to pay eight per cent. on all deposits and three months' interest in advance. The very inducements offered should have warned honest, intelligent people; but they did not. Even when an

exposure was made as to the system employed, women still continued to deposit in the Ladies' Deposit Bank, and, when finally it reached the only end possible to such methods, 819 depositors were left without their funds which amounted to \$289,499. The trial and conviction of Mrs. Howe were notorious facts; yet on her release, in 1884, she issued cards with her name and the statement—"7 interest on \$100 per month, three months in advance;" and immediately a business was developed. Now Mrs. Howe has disappeared with \$50,000 belonging to her clients. How can such childish faith or grasping after illegitimate returns be accounted for? A woman having the least knowledge of business must have known that it was impossible for such returns to be made honestly. What reason could there be for one woman to realize on principal returns that capitalists, having every advantage, could not command? The very abnormal returns were enough to stamp the whole scheme as a swindle; but they did not, and now a number of women are left penniless, to suffer more or less because of a blind, ignorant faith, or worse, a grasping after dishonest returns.

The only thing that will save the future from witnessing the recurrence of such scenes, under various guises, is to introduce into women's education practical ideas of doing business. Scarcely a week passes in which the courts do not hear some tale of woe and wrong endured by women because of their ignorant credulity. Last week a young woman drew from the bank \$500, and gave it to a young man to purchase a house, accepting as a deed a receipt for premium paid on a life insurance policy of \$100. She saw the outside of the house which the young man told her her money had bought, and, though it was worth ten times the money she had given him, she accepted what he told her without question. Women sign papers that deprive them of house, lands, and money without investigation, and are amazed when they find themselves penniless.

Not long ago a gentleman was leaving home for a business trip that would occupy several weeks. Before he started he deposited in the bank a sum sufficient to defray all necessary expenses, and quite a sum to meet any emergency that might arise. He then gave a check-book to his wife, leaving home with the thought that he had left everything necessary for the welfare of his family. When less than half the time of his absence had expired, his wife received notice from the bank that there were no funds there to meet her checks. In great indignation and excitement she went to the bank demanding an explanation. "It could not be possible that there were no funds, for there were lots of leaves left in her check-book!" The value of the remaining leaves was finally explained to her.

A lady was in Europe educating her children. She wrote to her husband asking for \$10,000 to cover the expenses of a summer tour on the Continent; the husband replied that he did not feel that he could afford that amount of money. She wrote back asking him why he did not get a letter of credit for that amount; to which he again replied that he was not able to afford that sum of money for that purpose. When this

letter reached the wife she cabled, "Is not your credit good for \$10,000?" showing her knowledge and understanding of a letter of credit.

The ignorance of women on the subject of business methods, of even the terms used in business, is appalling, and is the reason why women are the ready dupes of swindlers and sharpers. Schools do not supply this knowledge. Fathers, brothers, husbands, should explain and teach women the value of money, the immense power in the signing of a name, what makes the investing of money in stocks, bonds, or real estate advantageous or otherwise, and explain the use of the technical terms used in the business world, if they would save those they love from most mortifying experiences, if not cruel suffering.

Women should study these questions themselves. They are of vital importance to them, and ignorance does not plead as an excuse for that which it is their business to know, if they think themselves responsible beings.—*The Christian Union.*

THE SERVICE OF SCIENCE.

[President Daniel C. Gilman, LL.D., in the Eleventh Annual Report of Johns Hopkins University.]

THE progress of science does not touch or touches only to fortify the citadel of man's spiritual nature. On themes like these, one should speak with the reserve which belongs to all that is most sacred; yet I do not hesitate to express the conviction that man's consciousness of his own personality, with its freedom and its responsibilities; his belief in a Father Almighty; his hopes of a life to come; his recognition of a moral law and of the authority of an inward monitor, will stand firm, whatever discoveries may be made of the evolution of life, the relation of soul and body, the nature of atoms and of force, and the conceptions of space and time. Science shows us that all knowledge proceeds from faith—the assumption of premises in which the investigator believes. Indeed, I may use the words of another, "some of these very discoveries on closer and larger view seem destined to be the chief support of those cherished convictions to which they at first seemed hostile." I anticipate that the day is not distant when apprehensions now felt will be felt no more, and when science will be openly proclaimed the handmaid of religion, and the ally of good government.

These remarks have been introduced to allay the anxieties of many friends of liberal education who read and hear what seems to them opposed to the development of spiritual life, and because I wish to record my belief that universities and colleges are the defenders of ideality; that their dominant and general influence has been to keep before mankind the remembrance of great ideas. The phrases in which these ideas are uttered vary with the different circumstances of various epochs, but they have rarely, if ever, failed to include an acknowledgement of man's religious and spiritual nature and of the value of intellectual and moral character; a recognition of the brotherhood of man; a belief in the supremacy and continuity of law; and a sense of the humility which is demanded in the presence of the Infinite.

It often seems a misfortune that the preferences

and claims of religious denominations, and especially of Christian churches, are so strong that they cannot unite in upholding and in promulgating those ideas upon which they are agreed, and which need united enforcement against low aims and selfishness, the common enemies of culture and of faith. This needless divergence has led in this country to an indefinite multiplication of institutions for the promotion of collegiate and university studies. A foundation which has no distinctive religious name is therefore liable to be misunderstood, if not misrepresented. But I believe it is possible for such a university to be maintained in a thoroughly loyal christian spirit, because the ideals of spiritual life which were upheld by the Great Teacher of mankind are reverently accepted, and the duties which he enjoined are reverently obeyed. By him we are taught to seek the truth and to love freedom; his words are the motto of this foundation: "The truth shall make you free."

NEWS AND OTHER GLEANINGS.

—Mary Howitt, the English authoress, has just passed her eighty-ninth birthday, and is in excellent health.

—The people of Galveston, Texas, have succeeded in getting by means of an artesian boring good, soft, sweet water at a depth of little less than 900 feet. The flow is said to be strong and the water supply ample for the purposes of a manufacturing establishment for which it was intended. Experts who examined the matter brought up in the course of the boring assert that petroleum exists a short distance beneath the stratification which furnishes the water.—*N. Y. Ex. Post.*

—The completion of the great Lick telescope at Mt. Hamilton is dependent now only upon two things; the arrival of the tubing and mounting from the manufacturers at Cleveland, Ohio, and the putting in place of the dome of the great observatory. The parts of the dome are being hoisted into place rapidly, but when the great tube, which is to be about fifty-six feet long and three feet in diameter, is to arrive is a matter for speculation. It was expected before this, but some delay unforeseen must have occurred. It was believed that by July 1st the telescope would be ready for use, but it is evident now that a later date would have been a much safer prediction.—*San Francisco Bulletin.*

—During the past winter, which was an unusually severe one at sea, the fish commission succeeded in hatching thirty-five million cod-eggs, bringing the young up by hand, so to speak, to the age of self-feeding adolescence, and turning them loose into the ocean. This crop will be "ripe" four or five years hence. The fish commission will also attempt to repeople our coastal waters with halibut, the supply of this valuable food-fish having been depleted in waters where it was once common. The attempt will probably be first made to plant the halibut in Chesapeake Bay. Advice just received from New Zealand state that a mullock and a hoki white fish, sent by Prof. Baird from Northville, Michigan, last December, to Sir Julius Vogel, of New Zealand, arrived there in January, in excellent condition, only five hundred having died.—*Science.*

In spite of repeated failures efforts are still being made to utilize petroleum as a fuel for making steam. A company has been formed in New York State, with a capital of \$3,000,000, for accomplishing this result by means of an invention consisting of an apparatus for the production of a fixed gas from the union of decomposed oil and water.

CURRENT EVENTS.

THE President and his wife, Colonel and Mrs. Lamont, and Dr. and Mrs. Rosman, of Brooklyn, arrived at Upper Saratoga Lake, in the Adirondacks, at 7 o'clock, on the evening of the 27th ult. They expected to remain for a few days.

A SERIOUS accident occurred on the Pennsylvania railroad at Kittanning Point Station, near Gallitzin, on the evening of the 24th, at 8 o'clock, in which three persons were killed and twelve injured. It was caused by an axle breaking on a freight train and the car collided with the last line which was passing at the time.

LAST Seventh-day, the 28th ult., was the hottest day known in San Francisco for fifteen years, the temperature having reached 96 9-10 degrees at the signal office. In Northern and Central California hot winds prevailed in the latter part of last week, damaging wheat and fruits.

A DESPATCH to the *Chicago Times* says it is estimated that the total losses by the forest fires on the northern peninsula of Michigan will reach \$7,000,000. Eight lives are known to have been lost.

A HEAVY earthquake shock was experienced at the city of Mexico on the 28th ult., at ten minutes before 3, A. M. No lives were lost. It is said to have been the most severe felt in that city for many years. There was first a violent shaking of the earth, or sort of lifting motion, which lasted five seconds. Next there came, prefaced by a low roar as from the bowels of the earth, and accompanied by a stiff breeze, a violent oscillation of the earth from east to west, which awoke nearly every one, lasting thirty-nine seconds. Then came still another oscillation of much violence, proceeding from north to south.

"WHAT have you lost? Everything essentially precious is left you, for your own nature is left you. Had a calamity fallen on you which had robbed you of the attributes of reason, or annihilated the principle of duty, or the idea of God, or the capacity of pure love,—then you would have incurred an infinite loss. Over such a calamity no weeping would be excessive. But the misfortunes of the day—what have they taken?" If in the midst of our fretting and troubling over the petty trials that come to us every day, we would stop and think of this saying, how much comfort it would give us!—CHANNING.

Nor eloquence, but truth, is to be sought after in the Holy Scriptures, every part of which is to be read with the same spirit by which it is written.—THOMAS A'KEMPIS.

NOTICES.

* Circular Meeting, Sixth month 5th, at Middletown, Delaware Co., Pa., at 3 P. M.

* Henry T. Child expects to attend Chichester Meeting of Friends, near Linwood, on First-day morning, the 12th inst., and a Temperance Meeting in the afternoon at the same place.

* The Burlington First-day School Union will be held at The Mount, Seventh-day, Sixth month 11th, at 10:30 A. M. Carriages will meet the morning train from Kinkora, at Juliustown.

WM. WALTON, } Clerks.
MAGGIE D. ROGERS, }

* Home for Aged and Infirm Colored Persons, annual meeting, Fifth-day, Sixth month 9th, at 3 P. M. Addresses by Geo. D. Baker, Charles G. Ames, T. W. J. Wylic, H. L. Phillips, and others. Public respectfully invited.

* At a meeting of the Committee to visit the branches of Philadelphia Yearly Meeting, held Fifth month 13th, the following Friends were appointed to visit Fishing Creek Half-Year Meeting, and its component meetings, and such families as may open to reach:

Henry T. Child, (634 4th St., Phila.), Joseph B. Livezey, Martha Dodgson, Wm. Dunn Rogers, Jeremiah Hayhurst, Louisa A. Wright, and Mary H. Barnard.

A portion of the committee expect to attend meetings at Reading, on the 19th of Sixth month; to visit Roaring Creek and Catawissa on the 20th and 21st; and the other meetings in their order; others expect to remain after the Half-Year Meeting.

The following committee was appointed to visit Haddonfield Quarter, some of whom expect to attend the Quarterly Meeting at Medford, on Fifth-day, the 16th of Sixth month:

Henry T. Child, Louisa A. Wright, Catharine P. Foulke, Mary H. Barnard, Jeremiah Hayhurst, Joseph B. Livezey, Ezra Fell.

* Quarterly Meetings in Sixth month will occur as follows:

4. Whitewater, Richmond, Ind.
6. Centre, Dunning's Creek, Pa.
9. Prairie Grove, Prairie Grove, Iowa.
9. Salem, Salem, N. J.
13. Genesee Yearly Meeting, Yarmouth, Ont.
13. Baltimore Quarter, Sandy Spring, Md.
16. Haddonfield, Medford, N. J.
23. Fishing Creek H. Y. M., Millville, Pa.
25. Scipir, Deruyter, N. Y.

* Philadelphia First-day School Union will meet at Green Street Meeting-house, on Sixth-day evening, Sixth month 10th, at 7 1/2 o'clock. Annual reports are desired from schools which have adjourned for the summer. The general attendance of Friends is solicited.

Jos. M. TRUMAN, JR., Clerk.

* At a meeting of the Executive Committee of the First-day School General Conference, held in Philadelphia, Fifth month 11, 1887, William J. Hall, Swarthmore, Pa., was appointed Treasurer, in place of E. Blackburn, resigned. All financial correspondence should be hereafter directed to the new Treasurer.

ROBERT M. JANNEY, Clerk.

PUBLISHERS' NOTICES.

* WE particularly ask that when money is forwarded to *Intelligencer* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

* Matter intended for insertion in the *INTELLIGENCER* AND *JOURNAL* should reach us by Thursday morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

* As a definite number of copies of the *INTELLIGENCER* AND *JOURNAL* is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

* THE Index and Title-Page for last year is ready for those who wish to bind, and will be forwarded to subscribers whenever asked for. Send postal card with name and address.

FRIENDS' INTELLIGENCER

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VEEXATIONS.

EACH trial has its weight ; which, whose bears,
Knows his own woe and need of smecting grace ;
The martyr's hope half wipes away the trace
Of flowing blood ; the while life's humblest cares
Smart more, because they hold in Holy Writ no place.

This be my comfort, in these days of grief,
Which is not Christ's, nor forms heroic tale,
Apart from Him, if not a sparrow fail,
May not He pitying view, and send relief
When foes or friends perplex, and peevish thoughts prevail ?

Then keep good heart, nor take the niggard course
Of Thomas, who must see ere he would trust.
Faith will fill up God's word, not poorly just
To the bare letter, heedless of its force,
But walking by its light amid earth's sun and dust.

JOHN HENRY NEWMAN.

SERMON BY ISAAC WILSON.¹

" I AM the resurrection and the life : he that believeth on me, though he were dead, yet shall he live, and he that liveth and believeth on me shall never die."

This was one of the great declarations of truth made by the blessed Master in his day among men, and I was not a little astonished in my own mind, when taking my seat and witnessing and welcoming the ingathering of this interesting company, that it should be the subject for consideration this evening. I entered into an agreement,—so to speak,—with my Heavenly Father, a few years ago, when He promised that if I would be a mouth-piece for him that He would be wisdom, tongue, and utterance for me, and I realized myself gathered in a company like this with nothing on my mind—nothing of myself, I mean ; with no pre-arrangement, or forethought, or knowledge of what my line of duty or service would be.

I acknowledge the words of the blessed Master to have been the words of God, in an especial and peculiar manner ; not the Word of God, in my understanding, but the words of God, for taking him by his own language, and accepting his own declaration of it, I must only understand it so : " It is not I that speak, but my Father that speaketh in me." Therefore I acknowledge this declaration to be the words

of God to the human family, and they are just as applicable to the present generation as they were when they were given forth. They are just as full of instruction now as they ever were. There is just as much necessity for the family of man to be obedient to them, and not only the same necessity, but there is the same possibility and the same privilege of their being carried out, and spiritually fulfilled and realized in the experience of the children of God in this age of the world as there ever was. Perhaps this declaration forms the basis for the so-called orthodox creed of the day. I have no doubt but that it does, for I realize that all believers can go to the Bible and find texts for the foundation of all the systems of belief, theories, or doctrines that are taught in the world. I do not know, nor even suppose, that the greater portion of this company are members of my own household of faith, and I do not suppose that we all see eye to eye, but I have no controversy so far as fault-finding is concerned with any minds that may differ from me, claiming that we have all equal rights to our own convictions, as much so as we have different bodies. This is my position, and it seems right for me to call our attention to an individual examination of this great and important truth, and to see whether we understand the resurrecting power of God the Father.

I believe that on all occasions when Jesus used the terms " I am " he had no reference to himself. When he said those that are " gathered in my name," it could not possibly be applicable to him as a man. If we take the words in a literal sense we become confused in our minds, and cannot make the application of them to our day and age and our individual conditions ; but if we take them in a spiritual sense there is nothing unreasonable, there is nothing but what is comprehensible,—plain and simple as the sun at noon-day. So I claim to understand these sayings of Jesus, and I speak not of that that I do not understand, inasmuch as it is so simple and plain ; and my earnest desire is that we may all strive after this knowledge which comes down from our Father in heaven, until we become more and more perfectly schooled, may I say, in this great and wonderful education of the Lord and of Christ, so as to find that these truths are beautifully applicable to our present condition.

" He who believeth, although he were dead, yet shall he live." Do we suppose that this is applicable only to the lifeless remains that are consigned to the narrow confines of the tomb, that they are again to

¹For Breconfield, Canada. At Friends' meeting-house, Green Avenue, Philadelphia 6th mo 8, 1887. Reported by Henry T. Child.

be brought into life? Not so with me, that is not my understanding; but they who are dead in sin and trespasses, they who have realized the fall, or the death of sin which is the falling away from that state and condition in which all men are made and created, as I believe. I know the idea is largely held by the human family that we are all brought into this life in a sinful condition: that is not my understanding of it. I believe we must first experience the death of sin in order to realize the resurrecting influence of the Christ of God; but this death is the result of our own actions, and not from that of our predecessors. I have no idea that Christ had to realize the new birth, but there is a regenerating influence by which the resurrecting power of Christ is to be realized in every soul. But some may say, "I do not believe in Original Sin." This I will say, that I do believe and am a firm believer in Original Sin, and I will illustrate it by my own experience. Inasmuch as I know that all sin that is in me originated in me, hence I accept the idea of original sin, but not inherited sin. All the sin that I have ever known originated in myself from the transgression of some known law. By this I made myself a sinner; my parents never made me so. In so far as their influence may have been injurious it is not necessary that I should become a sinner, but if I have yielded to any wrong influence it was my own fault, and not that of a kind and loving parent.

I have never found in my relations with my Heavenly Father that He is a God of wrath or vengeance. In all the sin that I have ever experienced there has been something wrong in my own heart it never came by any other means, and it was never through any other medium or source that I was released from the death of sin but through the resurrecting power of the Christ of God, the Christ-power given of the Father. It was the manifestation of His power to seek and to save that which was lost, and to bring us up into a state of acceptance in the Divine sight. It was Christ the resurrection in the soul.

I have referred to my own experience, because what I know I feel must be testified to, and I am willing to bear witness to the sufficiency of the resurrecting power of Christ. If all were willing to come to this it would produce this God-given blessing of bringing the souls of the children of men into a Christ-like, God-like condition, and we should all realize what he meant when he said, "I am the resurrection." Now, if we believe in that power we shall be reinstated; a new state of things will be created in our hearts; a new experience, and all through Christ the hope of glory. The only hope, the only foundation that was ever offered to man is implicit obedience to the law of God written upon the tablet of the heart. It was not that prepared body; but if we take his own words, and place our dependence upon his own testimony, when he was about to be taken away he said: "I will not leave you comfortless, I will pray the Father and He will send you another comforter,"—which, as I understand, is altogether sufficient for all our needs. It will guide into all truth and out of all error. When we are in error, when we are in sin, the spirit of Truth comes to us.

This is our Christ; it comes from God; it is the Spirit of Truth, it is the very same Spirit of Truth to which Jesus came to bear witness, and if mankind would be willing to obey it to-day it would lead them into spiritual enjoyment, into that condition which may be termed heaven, into that condition to which Jesus referred when he said "Behold the Kingdom of Heaven is within you."

Jesus preached the gospel in such words that he did not put it away off in the future world, but he made it practical and applicable to this present life of ours. I want us to realize this and to bring it home to our daily experiences; it will bring us into a life of unity and oneness with the Divine Father, and then we shall be able to testify, as one did formerly: "I know that my Redeemer liveth, and because he liveth I shall live also." That means a spiritual life.

The other part of the text furnishes a beautiful testimony. "He that liveth and believeth on me shall never die." He that liveth in continual harmony with, and obedience to the law of his Heavenly Father will not experience that death. He says emphatically "he shall never die!"

I have almost regretted that one expression which we find in Scripture has been recorded there,—that "all have sinned and come short of the glory of God." I believe Jesus testified that some in his day should pass into the Kingdom of Heaven without tasting death. I believe that it is possible for a man to live in the condition of innocence. Who is there of us who has not known those whose lives have been pure and innocent; young men and young women who have always been characterized by purity and innocence? I have stood beside the casket containing the remains of such as these, and I have felt sorry for this expression, for I could see no stain or blot in the sight of their Heavenly Father. They had never fallen away from the Kingdom of Heaven. May I go so far as to say they had never partaken of the forbidden fruit? I leave this as my own view and understanding. It is in accordance with the declaration that "he that liveth and believeth shall never die."

Now, my friends, I want us to so live and believe on the saving power of Christ that this death shall never be ours. But perhaps there may be some minds present to whom this testimony is not acceptable. The Heavenly Father has impressed me to leave it with you as a matter of consideration and reflection. If there is a soul here to-night to whom the forepart of the testimony is true,—“though he were dead.”—if there has been disobedience to the divine law, I plead with thee, my brother, or my sister, that there may be an acceptance of the renewed visitation to thy soul, to come up out of that condition and take the cross of Christ. You will find that his yoke is easy and his burden is light. I have been there; I can speak of it; I know that the yoke of sin is galling, and the burden of error is heavy to bear, but when we are ready to lay these aside and take the yoke of Christ it will clothe us with responsibility, but we shall find the burden to be comparatively light, and will be made to rejoice that he considers us worthy to be his disciples and followers. I believe I have been drawn among you by the chords of divine

love. I felt that I must come away from my Canadian home, but I could not fully understand why my lot should be cast among you, among a class of intelligent people, who are so far in advance of my own experience, that I felt that I was only a lad learning at the feet of the Master. I want you to bear with me. I have learned just enough of the rich blessings of the Heavenly Father to be willing to spend all my time and strength in his work. I want to hold up the hands of some drooping heart who feels almost ready to give out. Perhaps there is a disposition to reason in the mind somewhat like the loving sisters of Lazarus, who believed that if Jesus had been there their brother would not have died. So we may believe to-day that if the outward Christ were here we should not have done as we have. I believe we can all refer back to the experiences of our lives, and remember that if we had been attentive to the light we should not have done many things that we have done. We may say if thou, Christ, had been in us we would not have died. We feel that if we had allowed Him to reign and rule in our hearts this state of things would not have been,—but there seems to be even now a belief that it is possible that there may be a resurrection that will bring us again into life.

Have such thoughts as these been running through any mind now present? Let us remember what Jesus said to the sisters: "Did I not tell thee that if thou wouldst believe thou shouldst see the salvation of God?" Have there not been some evidences of the restoring power of God? Have these evidences been with held from thee altogether? If the kind and loving Father is with thee to furnish that continued evidence of his love, why wilt thou go on in sin?

O, my friends, bring these things home, give them their individual application! And when these evidences come to you close in with the invitation and go forward on the journey of life, and just in proportion to the willingness to comply with the commandment will these mighty works be carried out. What were these requirements? It was not only necessary that he should be here, but they had to have faith, and believe on him, and also to obey his commandments. All these things are just as necessary now as they were then. He commanded them to show him where they had laid him. Then here was another commandment given for them to roll away the stone which had been laid at the mouth of the sepulchre. I do not question the power of God to do all these things, but it was necessary for them to do them in order that they might receive the blessing, and when there was a full obedience on the part of those who were interested in this work then they witnessed the resurrection, as the world has it of the outward body. I have at the present time nothing to do with that. I want us to realize that our souls have been resurrected from a state of sin and death, now and here; then there will be no anxiety in our hearts about that other much talked of resurrection hereafter; I have no anxiety about it. The resurrection that I am looking for, for myself and for all of us, is one of a spiritual nature, applicable, however, to this present life. I want to know that I have real-

ized something of this resurrection, even if it be in a small measure, and when that is known my friends, then I want you and me to know the all saving-power of Christ the Redeemer, the Saviour, the present Saviour here, nigh thee, in thy heart, and in thy mouth, that dwells in the soul and writes his law there, showing us all that is required of us: "to do justly, to love mercy, and to walk humbly with our God."

It seems to me this is the reasonable view that we should take of this. I want us to take such a view, and make such an application as will bring Christ into our souls now, to perform his spiritual offices here. Then our hopes and expectations will not be on the hereafter alone, but on the attainment in this present life of the enjoyments that are designed for us. Then we shall have a practical religion, and have no room for doubts or speculations. I want us to feel individually concerned in our day and age about our business, that we shall bear and maintain the same holy and divine relationship to our Father that he bore and maintained to his Father,—that we shall be faithful as he was to his Father who worked in him constantly to will and to do of his own good pleasure. Then will his will be done on earth as it is in heaven, and his kingdom will be established, thus bringing the life of Christ,—not the death of Jesus, as the theological world would have us believe,—to be the Savior of the world. I know I am subject to criticism, perhaps ridicule, but I hope never to stand in the fear of man. It has been a source of regret to hear the declaration that Jesus died on Calvary for the salvation of mankind. I do thank God that Jesus was born in the city of Bethlehem, and that he lived and carried out the glorious precepts of godliness and righteousness among men, as an example for all men which all may and should follow, but no pattern can be of any value unless it can be followed. I believe it is possible for all men to come up on the platform of that holy pattern and be as faithful as he was. Faithfulness made him what he was, and he enjoined it on all his followers to be faithful, and if this was possible then, it is also now. The requirements of God are the same now that they have always been.

My friends, if we could only learn to believe, all would be well. We say we believe in God. We must acknowledge him to be the Ruler in the universe, and allow him to assume the government of our lives. We must be born into a spiritual condition; we must be regenerated and born again if need be, before we can fully realize as Jesus did that the Father is in us, willing and working of his own good pleasure. The Christian world has been taught that God condescended to man, but I do not so understand it. I do not believe that God ever needed any condescension to meet the conditions of his children. He stands ever ready to do them good. It is man who is to condescend and come unto the Father. All the mighty works that were ever wrought cannot save the souls of the children of men without their willingness to acquiesce, and come in and under his government. You and I must enter into covenant with our Heavenly Father. We cannot change our individual natures, but we can come to this Christ-given Power,

and it will permeate all the avenues of our souls until it drives out all evil.

There is no testimony in the Bible that is of any value to us but has an application to us when spiritually understood. To some of us especially there is not one word but what has a beautiful application to us,—a spiritual truth in it. How many of these illustrations there are, all tending to the same great end,—the salvation of the soul. I can only just refer to one now,—one upon which I used to wonder whether it had any application. When Jesus was teaching the people in his day, there seemed an especial desire on his part to reach their understanding, and I feel something of the same character now. He said the Kingdom of Heaven was likened unto a little leaven which a woman hid in three measures of meal. Why was it *three*? Why were there not fifteen or twenty? He who was too wise to err, and too good to be unkind, said three measures, simply because there are three component parts in man's nature,—three measures, the physical, the intellectual and the spiritual.

These are all to be so operated upon by this spiritual influence that they are to be made good. The meal was passive. So must we be, and when this is our condition the three component parts of our nature will all be brought under the leavening influence of the Kingdom of Heaven, the Father's love. Then good will gain the victory, and we shall come out conquerors over everything that would injure us. We shall have overcome by the leavening influence of the Holy Spirit which has been brought to bear upon our nature, and all is good, very good.

I want it to have an application to us. When the propensities of our nature have led us astray by an improper indulgence, we must realize that there must be a resurrection in order to bring us back into a state of acceptance with our Heavenly Father. It is possible to have every propensity of man's nature so regulated that no one of them will assume the controlling influence over our natures to our injury. We find that we have a garden placed in each of our hearts; and it is our individual work to keep it clear, and this can only be done as we come to believe in Christ, the wisdom of God, and the power of God. And when we thus believe, as Jesus declared, we shall never die. There are those who do not acknowledge this, which may be called the Quaker belief; but there is no other doctrine given under Heaven and among men but the doctrine of Jesus Christ, the power of God, and the wisdom of God; and wherever I find it under any profession or among any denomination I find Christianity. It makes men good, devoted Christians. Their religious faith is based upon the same belief and foundation which Jesus referred to when he said, "Upon this rock will I build my church,"—the rock of divine revelation. This was the rock which followed the children of Israel. It is often compared to a rock. Hence, my friends, when we come to abide upon that rock and obey the word that is spoken to us there, the gates of hell, or evil, shall never prevail against us. Evil and sin may be around us, on the right hand and on the left; but if we remain steadfast here and keep our mind's eye single to

that beacon light, the manifestation of the spiritual power of God, we shall feel that all these things have no longer any influence over us, and we may reach that condition in which we have no longer any desire to step aside or do anything that is wrong. O what a world this would be if this were our individual experience! We should then see the glorious truths of God's kingdom, for it would be on earth as it is in Heaven. It is to those who are willing to ask for the Lord Jesus that this power will be revealed and given without mystery as it was in the days of Jesus to his disciples, while to those who were without it was spoken in parables. Those who do not make their lives worthy to receive these things cannot have them. I want us all to come to stand in that position, that when we knock it shall be opened unto us, and when we ask we shall receive. But we must understand these things only in a spiritual sense. We must know this Christ to be Lord of our salvation, to be ruler and governor of all within us. We will then fully understand that there is nothing strange in the wonderful announcement that the government should rest upon his shoulders, and of the increase of that kingdom there never shall be an end.

All this is plain and simple to the spiritually enlightened mind. There is no mystery at all in godliness; it is simply in keeping with the laws of our own being, and the laws of our Heavenly Father, in the world around us, as well as within us. Therefore, my friends, let us acknowledge ourselves to be the children of God, and we cannot do this if we have departed from his divine laws, but if we have done this let us return to him and we will never regret the day when we close in with the divine visitation in the offers of redeeming love calling us to put away all our evil deeds. The change must be in man; we must seek for that change that will bring us back into harmony with the Divine Father. We shall then feel that there is now no condemnation to those who are in the Spirit of Christ, who walk not after the flesh. My friends, this is an attainment which all may reach, and I pray to God that you and I may devote our whole lives to God. He will sweeten the bitter cups, and bring us into a condition in which we shall feel that we are entirely dependent upon the spirit and power of God. Even when our hands are engaged in the special and various duties of life his love will be upon us, and the crumbs that fall from his table will be given to us daily.

O dear people, our souls must be fed daily as well as our bodies, and when we reach this condition and come under the divine guidance we will understand the necessity of spiritual food to sustain the soul. We must first know God to be our Father, and then we can call upon him for our daily food, and when we are thus willing to ask him we shall find that He is always willing to give all that we need. Not only now but throughout all the endless ages of eternity, our hearts will be filled with praise and thanksgiving to him who is over all, in all, and through all, and who has thus brought us to a knowledge of himself and crowned our lives with blessing.

ATTENDANCE UPON MEETINGS.¹

I SOMETIMES hear it said that certain meetings have not been enjoyed, because the discourses delivered there were not clearly and logically arranged, that good points were not made by the speaker, or that those which were made were not naturally connected by a regular and consecutive order of thought. When listening to this criticism I have been painfully impressed with the conviction that the true object of all our religious meetings has escaped the notice of the objector, and that they have been confounded with lectures upon literary or scientific subjects, or other means of intellectual cultivation. Among young persons engaged in study whose daily pursuits are constantly training them to keenness of intellectual vision, this is but a natural error, and they are not to be blamed for falling into it. But I feel it to be a duty laid upon me this morning to endeavor, in a few words, to draw the distinction between a religious assembly, and one gathered for any other purpose whatever.

Let me begin, then, by saying that religion is not an affair of the head, but the heart. It is not a matter of intellect but of feeling. We should not attend a religious meeting to be amused or entertained. The smooth and well rounded sentences of a polished speaker, the close and convincing arguments of a logical thinker, may be a source of great pleasure to the listener, and may contribute to his mental growth and development; but they do not necessarily reach the heart, nor produce a lasting influence upon the will and the life. To reap the true benefit to be derived from our meetings the heart must be reached, for out of it are the issues of life. And for this purpose words are not always needful. They are many times a help and a strength to us when they come from the right source, but silence is often more expressive than words. If we are duly gathered together in the name of our Lord, and truly and humbly desirous of doing his will, and not carrying out our own selfish purposes, we shall indeed be fed with the true spiritual manna, that bread most conducive to our growth in the higher life. In the silent hour of waiting we shall feel that we are ministered unto as we could be by no gilded words of man's devising. I have heard of one who said that he could never bear to go and sit for an hour in a silent meeting, for when he did so he always thought of all the wicked things that he ever did. This strikes the key-note of the whole matter. It is in these hours of solemn introversion of spirit that God speaks most distinctly to the souls of his children, and teaches them of his will.

But to derive the greatest benefit from this teaching, we must train ourselves to shut out for the time all worldly thoughts, and place ourselves as passive learners in the hands of our great Teacher, to be taught of Him. All selfishness must be banished, and we must be willing to give up wholly our own worldly desires and impulses, and be led by his divine teaching. It is sometimes said, and very truly, that the enjoyment of a traveler in foreign lands de-

pends far less upon what he sees by the outward eye than upon what he himself is. He carries within himself his own means of enjoyment. Horace tells us that "They change but the sky above them, and not themselves, who sail over the sea:"

"Caelum non mutatur, sed ipsis mensuræ cernitur."

So it is in an especial manner true that our enjoyment of even a fine lecture depends quite as much upon the well trained mind that we bring to it, as upon the lecturer himself. Now all this is even more emphatically true in the case of our religious meetings. Whether these meetings are silent, or whether the silence is broken by spoken words, our enjoyment of the meetings and the profit which we derive from them must ever depend very largely upon ourselves. Are we earnestly seeking the path of duty, are we zealously striving to know the will of our Heavenly Father, and are we ever desirous of walking in that path when found, and to be obedient to that will when understood? If this be the case we shall find the silent meetings in the house of worship to be to us the most precious and profitable of seasons. We shall come to the place, and also to our places in our daily religious assemblies, with rejoicing at the times appointed, and go away refreshed and strengthened for the better performance of the duties of the day and the week.

But if we are not seeking the narrow path of duty, and are not seeking to know the will of our Heavenly Father, but are consciously wandering astray from that path, and are resisting those of his mandates which have been made manifest, even to our unwilling minds, then the hours spent in solemn silence in our religious gatherings will be hours of torture, and no longer peaceful and precious seasons. The only way to change them, then, is to come humbly to the throne of divine grace, and ask of our Father in heaven that he will take from us our hardened hearts and renew a right spirit within us. This change can never come of our own unaided wills, but it must be to us the free gift of the Divine Father, bestowed in answer to our humble prayers. It can never be obtained in any other way.

The first and hardest lesson which we have to learn, to enter upon a truly religious life, is this crucifying of our own wills, and becoming wholly submissive and obedient to the Divine voice when it speaks to our inmost souls. If we do not heed that still small voice it soon becomes lost in the din and tumult of worldly interests and selfish desires, and its pleading tones are no longer heard. Sad indeed, inexpressibly sad, is the state of that soul which has so long turned a deaf ear to the voice of conscience, that it has lost all power of nice distinction between right and wrong. When you make a mistake in class, your neighbor whispers the right answer in your ear; you accept it, and pass it on to the teacher as your own; never reflecting that the recording angel has written it down against you as a falsehood, in the books of life. And your supposed friend, who passes you the word, does not heed the counsel of holy writ: "Thou shalt not put a stumbling block nor an occasion to fall in thy brother's way." Would it be surprising if, when the week has been filled with practices of which this

¹ An address to students of Swarthmore College, by the President, in a First-day collection.

is but one homely illustration, you should find the quiet hour of morning prayer and the weekly meetings in this house, seasons of disquietude from which you would fain escape? But, my young friends, though in such cases these seasons which else might be so precious and so comforting, become painful instead, they are really none the less profitable. Why is a sense of pain ever given to us in the economy of nature? Is it not a hedge and a protection thrown around us by a father's kindly hand? Hence the silent seasons of worship are not to be shunned, painful though they may be under such circumstances as I have supposed, for the pain works its own cure.

Let me entreat you then, my dear young friends, to learn to love our religious meetings, and never fail to be present at them when health and strength permit. Whether you are to listen to the voice of the living teacher or preacher, or to the still small voice in which our Father in Heaven speaks to his willing and obedient children, in words not to be mistaken nor misunderstood, you will find these seasons, as you continue to observe them with religious care, grow more and more profitable to you as the years go by. And when you return to your homes, and are living, as some of you may, in sparsely settled neighborhoods, and where our meetings are small, you will be drawn to attend your little meetings, both on First-days, and in the middle of the week, and will derive great comfort and strength from the practice—for you will learn to realize more and more as you grow older the truth of the words of our Great Teacher and Guide—"Where two or three are gathered together in my name, there am I in the midst of them."

NEW YORK YEARLY MEETING, 1887.

[We give below notes of the proceedings in Men's Meeting.—*Eds.*]

ON Second-day, the 23d, at the assembling of the meeting for business, the reports from the quarterly meetings, in addition to the answers to the Queries and other matters regularly reported, showed that one request for a change in the Discipline was presented from Westbury Monthly Meeting, approved by Westbury Quarterly Meeting. This concerned the advice in regard to interments.

Minutes of Friends in attendance were presented. [The names were given in the report of women's meeting.] Epistles were presented from the other yearly meetings, and four were read at the morning session. The allusion in one of these epistles to discouraging the use of tobacco brought forth an earnest testimony from Charles Bond. He said he had used tobacco until his nervous system was so shattered that he could not lift a glass to his lips. His wife pleaded with him to abandon it, but he did not heed her entreaties. At her death he made a covenant with his God and abandoned the habit, and through the mercy of the Heavenly Father had been restored to a state of health.

At the opening of the afternoon session the Clerks who served last year were reappointed,—Robert S. Haviland and William H. Willitts.

After the appointment of several committees the two remaining epistles were read. The expressions

in one of these in regard to our testimony against gambling claimed the attention of the meeting, and earnest advice was offered by several Friends who are especially concerned in regard to the maintenance of this testimony.

On Third-day, the 24th, the consideration of the answers to the First and Second Queries occupied all the morning session, and elicited many earnest testimonies in support of the maintenance of our meetings and the preservation of a spirit of love and unity.

David Newport spoke of the importance of a regular attendance of meetings. His home was distant several miles from the meeting-house, and the question had been presented to his mind: "Shall I go?" The answer came to him: "Are we willing that our Society shall go down? If we are not, but absent ourselves from meeting, are we not asking our friends to do what we are not willing to do ourselves?"

Robert S. Haviland said: If we do not worship at our own homes and firesides, there is but little good of assembling in meeting. If we assemble in the true spirit of devotion, God will bless us. Those meetings are often of most value to us in the attendance on which we sacrifice something of value to ourselves.

Jacob Capron said: Let us ask ourselves the questions, Would the world be better if all religious societies were abandoned? Would we be better if our own Society was abandoned? If not, it is our duty to do what we can for the uplifting of ourselves and the community in which we live.

John W. Stokes said: Mid-week meetings were instituted to bear the testimony that no one day was more sacred than another. Many other denominations now recognize that fact and hold meetings frequently—some of them daily. Another reason for mid-week meeting is that we may then gather into religious communion with us our children and their teachers.

At the afternoon session, the committee to visit subordinate meetings reported that they had given attention to their appointment. The meeting united with the labors of the committee and decided to continue the service.

The Committee on Education reported on the condition of the schools, and that they had assisted some children who were thereby enabled to attend Friends' schools. This service also was continued in the care of a committee.

The remaining Queries, beginning with the Third, were read and the consideration of the answers occupied the rest of this session.

No business sessions were held on Fourth-day. On Fifth-day morning, the 26th, from the reports from four of our quarterly meetings it appears that within their limits committees have been appointed by the monthly meetings, who have taken charge of the First-day schools, as recommended by this meeting one year ago.

Memorials were read concerning Moses Pierce, an elder of Chappaqua Monthly Meeting; Hannah F. Carpenter, an elder of Purchase Monthly Meeting; and Rachel C. Tilton, a minister of Shrewsbury Monthly Meeting. These called forth a number of testimonies to the worth of the Friends whose lives

and labors were thus presented for our consideration.

The report of the Committee on Philanthropic Labor indicated the different subjects that had claimed their attention in the year during which they had been in existence. The meeting approved of the labors of the committee and continued the service.

The committee appointed at an earlier session to consider the change in the Book of Discipline, proposed by Westbury Monthly Meeting, united in recommending that the change be made substantially as proposed. In place of the direction that monuments should be of a specified dimension the language was substituted: "It is advised that no monuments or grave stones be placed in our burial grounds to exceed twenty-four inches in height, twenty inches in width, and five inches in thickness, and that the inscription thereon be confined to the name of the deceased, the time of birth and death, together with the age and such family relationship as may seem necessary for identification." The report was united with by the two meetings, and provision was made to have slips printed for insertion in the Books of Discipline belonging to the various meetings.

At last year's sitting of the Yearly Meeting, its attention was directed to the needs of the Schofield School, at Aiken, South Carolina. Sympathy was then expressed with the noble work that has been carried on there in the education of the freedmen, and provision was made to extend financial assistance to the school. John T. Willets, who at that time was appointed to receive and forward the subscriptions of Friends, now reported that the sum of \$465.50 had been paid to him, and forwarded to the school.

An epistle to the other yearly meetings was prepared, and a minute expressing some of the exercises of the meeting. After an exchange of fraternal expression the meeting concluded.

SCRIPTURE LESSON, No. 25.

SIXTH MONTH 19, 1887.

THE COMMANDMENTS.

TOPIC: DUTY TO MAN.

GOLDEN TEXT:—"Thou shalt love thy neighbor as thyself." Matt. 22: 29.

Read Exodus 20: 12-21, Revised Version.

TIME and Place, the same as last lesson.

The present lesson is a continuation of the study of the Commandments, and takes up our duties to one another in the several relations of life, beginning with the duty of the child to its parents, and enumerating the various wrongs and evils which men and women inflict upon one another, as contrary to the Divine will and to be avoided in our social and family intercourse.

There is no social wrong that these strong and earnest words do not cover. The individual is left to his own sense of what he may or may not do for his own personal gratification, but when in the pursuit of his desires, he infringes upon the rights of another, he is adjudged a violator of the Divine law. This is as far as the people to whom these ten commandments were given had advanced in moral development. *Thou shalt not* was a prohibition that protected the home, the property, the life, the repu-

tation, and in a measure restrained the unholy desires of the Israelites. It was many centuries after that he who was "greater than Moses" declared, that to nurse the thought of evil in the heart, or to harbor an unhalloved desire, is to commit a sin.

Honor thy father and thy mother. This is given with a promise. Filial obedience tends to promote long life. The young man or young woman who has grown up in the observance of this duty, is saved from the evils which afflict those who choose their own course in disregard of parental love and control. Among the Hebrews, as well as other eastern nations, there was no sin accounted more heinous than to break away from parental authority. The children were the property of the father as much as were his flocks and herds, and his right of control was unquestioned. It was necessary for Paul, in exhorting children to obey their parents, to add, Fathers provoke not your children to wrath.

We find in the study of this lesson: That as we yield loving obedience to our parents, with whom our earliest years are spent, we grow into a reverence for God, and a desire to yield obedience to his will.

That love for one another in the home and the family, leads us to promote, so far as we can, the peace and happiness of others, and to refrain from every word and act and thought that can wrong or harm another. Jesus summed all these commandments in two comprehensive sentences found in Matthew 22: 37-39.

Now I frankly admit that the habit and power of reading with reflection, comprehension, and memory all alert and awake does not come at once to the natural man any more than many other sovereign virtues. What I do submit to you and press upon you with great earnestness is, that it requires no preterhuman force of will in man or woman—unless household circumstances are unusually unfavorable—to get at least half an hour out of a solid busy day for good and disinterested reading. Now, in half an hour I fancy you can read fifteen or twenty pages of Burke, or you can read one of Wordsworth's masterpieces—say, the Lines on Tintern; or more than half—if a scholar, in the original, and if not, in a translation, of a book of the *Iliad* or the *Æneid*. I am not filling the half hour too full; try for yourselves what you can read in half an hour. Then multiply the half hour by 365, and consider what treasures you might have laid by at the end of the year; and what happiness, fortune, and wisdom they would have given you for a lifetime.—JOHN MORLEY.

"The hour is coming when man's holy church
Shall melt away in ever-widening walls,
And be for all mankind, and in its place
A mightier church shall come, whose covenant word
Shall be the deeds of love. Not *Credo* then,
Amo shall be the password through its gates.
Man shall not ask his brother any more,
'Believest thou?' but 'Lovest thou?' till all
Shall answer at God's altar, 'Lord, I love.'
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul."

—Schelley.

INTELLIGENCER AND JOURNAL

HOWARD M. JENNINGS—Managing Editor.

ASSOCIATE EDITORS:

Figure 6. 1/45-127TH

JAMES J. HENRY

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

THE W. H. H. H. H.

June 18 Dec.

PHILADELPHIA, 8 OCTOBER (UPI)—

THE DIGNIFIED USE OF CHRISTIAN
NAMES.

that in the recent past and in the present, there is a tendency to ignore its value. There is always a grandeur in true simplicity, and nowhere is it more apparent than when by a noble life, a man's plain name stands out in bold relief apart from all the so-called honorable titles that an admiring world has heaped upon it. We can all recall instances where it would seem an indignity to add anything to the honored name. With some names, however, it is not so. There are names that would be honored only when they convey the truth, and are not as

But there is an abuse of Christian names by their abbreviation or distortion that calls for our earnest protest. We allude to what are termed pet names. Originating in very early childhood, in order as it is last becomes a habit which it is hard to abandon. In the case of boys this practice is seldom carried far enough to affect the name given at birth, but even if it does, it is a bad example to follow. The name given at birth is a sacred thing, and one which should be preserved as such. It is a part of the child's identity, and one which should be used with respect and reverence. The use of pet names is a sign of familiarity, and one which should be reserved for those who are truly friends. The use of Christian names in this way is a sign of disrespect, and one which should be avoided.

[illegible]

leave off with their childish plays such childish belongings as pet names.

We are not alone in this desire to increase the respect due to women by having them properly addressed, as an exchange paper some months since endeavored to impress this lesson in a manner forcible enough to be heeded.

Commenting on this subject it said: "Hattie, Bessie, and Mamie were the Christian names given by three of the nine young women upon whom the degrees of Bachelor of Arts or Bachelor of Letters were conferred at the commencement of a Female College, recently. It is very incongruous to give a scholastic degree to a young woman who has not mastered the pronunciation of some of the consonants, and who changed the construction of words to suit the limitations of her infantile vocal organs.

"In the domestic circle such nursery names have sweet and tender associations, but they sound quite silly when they are read out at a college commencement as the serious appellations of young women who are deemed worthy of grave scholastic degrees. Suppose that when Dr. Oliver Wendell Holmes was given an honorary degree in England, he had been described as Ollie Holmes or Nell Holmes!"

These young women allowed themselves to be addressed before a large audience, and their friends were not in the least indignant about it, by the Doctors who conferred the degrees, as if they were little girls in "pinaflores waiting for a present of a doll or of sweetmeats, instead of young ladies about to receive diplomas certifying that they had mastered studies within the ability of maturity only."

We would not raise a voice in this matter, which may seem trivial to some, did we not find it creeping into our own schools, such names finding place in the registered lists, and thus going up through the various grades of school life, passing out of the school as pupils to enter a college and to become men and women, thus continuing the unwise lesson from generation to generation.

Parents need to be aroused to the extent of this weakness, for it is largely in their power to correct

turn to this valuable testimony of Friends, in the
given one, and we think it needs only to be properly
brought to the notice of our people to restore it to

1.34.1

1963b) - *Alouatta*. 1968. *Howler monkeys: an evolutionary analysis of the New World monkeys*. The University of Chicago Press, Chicago, 300 pp.

the 29th ult., at Preston at 10 A. M., and at Pine Grove at 3 P. M. Both, it is believed, were seasons of profitable inquiry, and calculated to awaken thought concerning the best things of the spiritual life; many expressions of thankfulness at being present gave encouragement that the word spoken had found a lodgement in some hearts. The sower goes forth bearing precious seed; as he is faithful to his duty, though the soil be most unpromising, some seed will find lodgment, and the great husbandman receive the increase. The sowing is ours; the result rests with Him who sends the dew and the rain and the sunshine of his love.

In the evening, by appointment, an opportunity was had with the colored people who occupy the house built and used by Friends for many years, at Marshy Creek, a mile or so out of Preston. The meeting had gone down and the house was going to ruin, the colored people were wanting a place for worship, and the monthly meeting gave them possession. After a few years a church building was erected on the grounds and the old meeting-house fitted up for a school, which is regularly held during the winter months. A very kind feeling exists between the colored people here and Friends, and evidences are not wanting to show the advantages that have accrued to them through the interest Friends have always manifested in their welfare. As Wm. K. and myself took our seats on the platform, a little whispering between him and the leader of the meeting, (a fine looking, gentlemanly man of unmixed blood) was afterward explained, "Does de lady want a collection taken up for her?" "We does it usually when strangers come among us." It seemed quite a surprise to be told that whatever might be handed forth would be freely given.

The meeting was appointed especially for us, but the opening services were conducted as usual. The leader, who may have been a lay-preacher among them, opened the meeting by reading a popular hymn which was sung by the congregation standing, afterward a fervent prayer was offered, then, while the collection, (which we had declined to receive), was taken up a simple melody with a very soft and musical refrain was sung, one of the "brethren" leading and the "sisters" being encouraged to "jine in." Wm. K. then in a very brief address explained why we were there, and introduced me to the audience, whose quiet, orderly manner and earnest upturned faces were an inspiration that added to the interest of the occasion. I spoke to them from the words of Peter, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness is acceptable to Him," dwelling with emphasis upon the conditions of acceptance, and pointing out the great opportunity that is now open to the colored race through righteous living and obedience to these divine requirements, for advancement along the line of social progress. The opportunity was as satisfactory to myself as it appeared to be to the people, and I felt assured that the Friends who set apart the grove at Marshy Creek for a place of worship, could they have had a voice in the future disposal of their house and grounds,

would rejoice that it had fallen into the hands of the people for whose welfare and freedom they had labored and suffered in the early days of oppression and slavery. The meeting closed at an early hour, and many were the thanks and blessings we received as we passed out from the place. L. J. R.

YOUNG TEMPERANCE WORKERS.

AT a meeting of the [Philadelphia] Quarterly Meeting's Committee on Temperance and Intoxicating Beverages, held at Fifteenth and Race streets, 11th mo. 26, 1886, a committee was appointed for the purpose of devising and carrying out a plan of temperance work among the children and younger members of our Society. Since its appointment this committee has organized four different societies, having together a membership of over two hundred, the ages of the members ranging from seven to fifty. These societies have all accepted as their fundamental law a constitution formed by the committee having charge of this work; but each society has adopted such by-laws as seem to meet its own needs.

The committee has also organized a central association, composed of representatives of each subordinate society with the view of aiding through such central association in the establishment of other societies wherever it may be possible within the limits of this Yearly Meeting. For this purpose they have elected Anna A. Emley, 1830 Columbia Ave., Phila., Corresponding Secretary, and have appointed J. Willets Campion, (Chairman), 404 Franklin St., Philadelphia, Henry Gawthrop, 629 N. 20th St., Sallie W. Worrell, 1424 Bouvier St., Hannah F. Roberts, 3614 Hamilton St., and Caroline A. Barnes, 4044 Powelton Ave., a committee to render such assistance as may be needed in all cases where their services may be called for in organizing other societies.

The societies have taken the name of "Young Temperance Workers." They hold their meetings monthly, and are so organized as to do effective temperance work, to hold the interest of the young within the society, and to give opportunity for literary culture. We feel that here is a wide field of usefulness for the young, and we appeal to all who are interested either in temperance work or in the young people of our Society to get further information upon this subject by correspondence with some member of the committee above named, and to assist us in this work wherever it may be possible. Let us not hide our light under a bushel, but let it so shine before men that others seeing our good works may glorify our Father in heaven. S. B. C.

PETITIONS FOR COMMUTATION OF A SENTENCE.

A FRIEND at Media, (the county seat of Delaware county, Pa.), sends us the draft of a petition addressed to the Board of Pardons of Pennsylvania, as follows: To the Board of Pardons, Commonwealth of Pennsylvania:

We the undersigned citizens of ———, respectfully petition your honorable Board, that the sentence of Samuel Johnson, convicted of the murder of John Sharpless, and now awaiting execution, be commuted to imprisonment for life, believing with many others in this neighborhood that

there is very grave doubt of his guilt and that a mistake may be made if sentence of death be carried out. The conviction was on circumstantial evidence, and it was considered by many insufficient to remove the reasonable doubt always inuring to the accused in criminal cases; and we will ever pray, etc.

The circumstances of the murder referred to have been alluded to in the *INTELLIGENCER AND JOURNAL* at different times, but not in detail. It is sufficient to say that, (as we are informed on good authority), there is a very general feeling of doubt among all the near friends and relatives of John Sharpless whether the man Johnson can have been the murderer, and with this doubt they are unwilling that he shall be put to death. We print the petition so that those of our readers that may be interested in the matter may join in it if they see proper. The petition must be in the hands of James S. Cummins, Media, Pa., by the 1st of Seventh month, in order to be presented to the Board of Pardons.

NOTE FROM PRESIDENT MAGILL.

SWARTHMORE, Pa., Sixth month 6th, 1887.

EDITORS *INTELLIGENCER AND JOURNAL*:

BY a mistake of the Editors of the *Swarthmore Phoenix*, (the students' monthly), I am announced to preach a "Baccalaureate Sermon," on the last First-day of the present term. The error seems to have arisen from some conversation about my giving a Baccalaureate Address to the graduating class, on the First-day evening before Commencement.

It is due to Friends who see the *Phoenix* that this correction should be promptly made.

Very truly your friend,

EDWARD H. MAGILL.

SWARTHMORE NOTES.

—The final examination of all classes except the Seniors in the college course will begin on Second-day, the 13th inst., and the students of the preparatory classes will return to their homes on Fourth-day evening, the 15th, and the following day. (College students only remain to the Commencement.)

—Forty new students are already entered upon the list for next year, twenty young men and boys, and twenty young women and girls. Thirty-three of them are members of the Society of Friends. Compared with last year, this is an increase, and leads to the hope that the attendance will be larger.

—The assignments of rooms to old students will be made on Second-day, the 13th inst., after which the new students will be placed in the order of their entry.

—The Seniors finished their final examinations on Seventh-day, the 4th inst.; and the six who stood highest in scholarship for the entire course of four years were appointed to speak at the coming Annual Commencement. Their names will appear on the programme without reference to rank, and the distinction of valedictorian and salutatorian, sometimes regarded as invidious, will hereafter be omitted. The following are the names of those who have received

the appointment: Alice Taylor Battin, Anna Mary Jenkins, Thomas Atkinson Jenkins, Linda Belle Palmer, Horace Roberts, Elizabeth Beitler Smedley.

ENGLISH FRIENDS' MARRIAGE REGULATIONS.

[From *The Friend*, of London, for Fifth month, we extract the following concerning the marriage regulations of English Friends. It states a number of interesting facts concerning the origin of Friends' usages.—EDS. *INTELLIGENCER AND JOURNAL*.]

THE present regulations of the Society respecting marriage have been claiming the close attention of York Quarterly Meeting, which, at its last autumn session, asked York Monthly Meeting to make a definite proposal on the subject. This was referred to a committee, which presented the following report. The Monthly Meeting with entire unanimity adopted it and forwarded it to the Quarterly Meeting held on the 27th and 28th ult.

REPORT OF THE COMMITTEE OF YORK MONTHLY MEETING RESPECTING THE FRIENDS' MARRIAGE REGULATIONS.

The Committee appointed by York Monthly Meeting to consider the marriage regulations of the Society with a view to their simplification, have carefully reviewed the subject committed to them in its different aspects. The Committee are united in the judgment that the number of persons who avail themselves of the Society's marriage procedure is lessened from two causes, firstly—by the additional trouble which that procedure involves as compared with other methods; secondly—by the greater publicity incident to Friends' marriages as compared with those solemnized in other ways.

As regards the latter point, which the evidence brought before us shows to be very influential in determining the procedure adopted by persons marrying, it is to be observed that the regulations of the Society admit of marriages being solemnized at meetings specially convened for that purpose. There is no necessity that such special meetings should be largely attended. This fact is not sufficiently known, and we think that registering officers and clerks of monthly meetings should point out this provision and make its adoption easy in the numerous cases where there is a natural indisposition to court the attendance of large numbers of persons at a marriage. It is understood that a similar feeling in the United States has led to marriages of Friends in that country, as well as those or other denominations, being largely solemnized in private houses. This course is illegal in England and Wales.

Turning now to the other branch of the subject, the Committee are of the opinion that a further simplification of the regulations of the Society affecting the solemnization of marriage is demanded, and that such a change may be accomplished without incurring any danger of promoting hasty or disorderly proceeding.

The Committee are, however, of the opinion that it would be unwise, in order to effect an insignificant change, to disturb the existing arrangements, and that it would be better for these to continue in force until the Society is prepared to make very considerable changes. The exact extent of these changes will prob-

ably be better determined after further discussion has taken place upon the whole subject.

In order to arrive at a clear understanding of the present working of the marriage regulations of the Society, and of any alterations in them which it may be desirable to make, reference must be made to the widely-altered position of the Society in relation to marriage now, as contrasted with that existing previous to the "General Registration Act," and a "Nonconformist Marriage Act," of 1836. The change is very great, and its effect has become increasingly apparent as years have elapsed since the passing of these important measures. The success of the first generation of Friends in establishing their marriage ceremonial, must ever form a significant episode in English history, especially in its connection with the growth of religious liberty. It says much for the statesman-like ability of George Fox and his colleagues, that in the middle of the seventeenth century, during years of constant and cruel persecution, they were able to establish a marriage ceremonial, the validity of which was recognized by the civil courts at a very early period. This would not have been accomplished had it not been for the admirable safeguards which were thrown around the marriage ceremonial to secure publicity, good order, and efficient registration. In spite of these, some disorders occurred in certain districts even during the lifetime of George Fox, and subsequently in the eighteenth century. These disorders were promptly dealt with by the Society, and the marriage ceremonial of Friends continued to the year 1837, (with the single additional exception of that of the Jews), to be the only marriage ceremonial permitted in Great Britain besides that of the Established Church. The great principle which George Fox and his friends endeavored to secure in the marriage ceremonial which they adopted, which was in part taken from the form of civil marriage legalized during the Commonwealth, was that the solemnization of marriage should be religious, whilst non-sacerdotal. In its civil aspects the ceremony was to be accompanied with the needful safeguards for securing good order, publicity, and registration. After the passing of the "Dissenters' Marriage Act" of 1836, two other forms of marriage ceremonial were introduced into this country: (1) that of the purely civil marriage; (2) marriage in the Nonconformist chapels. The introduction of these new forms of marriage has had the effect of making them, in a sense, competitor with the Friends' old marriage procedure. Marriage at the Registrar's office is entirely exempt from the objection which the first Friends felt to the intrusion of sacerdotal assumption into the marriage ceremony. It has not unfrequently been resorted to by Friends who wished their marriages to be conducted quietly, some having attended a meeting for worship afterwards in order to add the religious sanction to the civil contract which had been entered into. As regards marriages solemnized in the Protestant Nonconformist chapels, it is to be observed that the ceremonial, whilst religious in its character, is, to a large extent, shorn of that sacerdotal assumption which was so opposed to the views of the Friends in the seventeenth century.

The validity of these marriages depends upon the presence of the civil officer appointed by the State, and not of a person styling himself a priest.

We do not here dwell upon the marriage ceremonial as it exists in the Established Church, further than to point out that one effect of the broadening religious liberty of the present day has been to tone down the antagonism of Nonconformists to the Established Church, and therefore may have made some Friends less indisposed to have their marriages solemnized according to its ritual. But in comparing the circumstances of Friends now, as contrasted with those of the seventeenth and eighteenth centuries, in relation to marriage, the great fact which we believe requires to be kept in view is, the strong competing character of the marriage ceremonial of the registrar's office and the Nonconformist chapel. It is, we think, a matter of great congratulation in the interests of religious liberty, that these ceremonials should now exist in this country, and that they are increasingly popular amongst the great masses of the people. But from the standpoint of the Society of Friends we cannot but regret that its simple and beautiful ceremony, combining as it does the sanction of religion in a simple and non-sacerdotal form, with the provisions for ensuring publicity and proper registration, is not more largely made use of than is the case. If any alteration in regulation will help to promote this end, it appears to be a duty that such should be made.

The time commonly required for the whole course of marriage proceedings at the Registrar's office, the Nonconformist chapel, or the Established Church, may be taken at twenty-two days; or at eight days, by payment of a larger fee. Hardly any marriage can take place according to the usages of Friends without a considerable longer interval between the beginning of the proceedings and their completion. In some instances, where the parties reside in places where the meeting for discipline is held less often than once a month, it is necessary for the first steps to be taken nearly three months before the date of the intended marriage, and where this is not necessary, it not unfrequently happens that parties miscalculate the date at which notice to the civil Registrar must be given, counting upon his certificate or certificates being forthcoming before the date of the intended marriage, whereas by the regulations of the Society they are required before the date of the monthly meeting, liberating the parties for marriage. In the course of our investigation we have obtained evidence which shows that much smaller obstacles than these divert persons from one marriage ceremony to another.

[The Committee, William Hutchinson and John S. Rowntree, therefore suggest some changes in the manner of procedure in the meetings, so that there may not be so much delay before the marriage is authorized. As these refer altogether to the English local laws, and are merely technical, we omit them.—*Eds.*]

FIVE things are requisite to a good officer:—ability, clean hands, dispatch, patience, and impartiality.—*WM. PENN.*

UNGIFTED.

IF I could paint—O then my soul would flow
 Upon the canvas, till in beauty there
 Should shine a lovely picture that would be
 More beautiful than any, old and rare.
 I'd paint sweet Nature so that every heart
 Should recognize her Maker, and adore;
 But no, I cannot; I can only sit
 And view the wondrous landscape o'er and o'er.

If I could write—I'd stir the hearts of men
 To noble effort and divine desire,
 And I would aid the lowly with my pen,
 And scathe the sinful with my words of fire.
 But no, I cannot; I can only send
 An humble letter to an absent friend.

If I could sing—O I would touch the world,
 And it should bend in silence while my song
 Rose glad and strong for freedom and for God,
 And ever should the echo roll along.
 But no—my voice is low and faint and weak;
 I only wish and strive and long the more.
 I can but sing a simple home-song old,
 At sunset at my father's cottage door.

I cannot paint, nor write, nor sing, and yet
 There seems for me some quiet niche to fill
 Somewhere in God's great world; I sit and wait
 Where He may find me ready for His will.
 Ungifted is my life with talents great,
 And yet that joyful happiness within
 Tells of deep contentment that abides,
 And of a friendship sweet and strong with Him.

HAROLD F. CROSBY.

BROTHERLY KINDNESS.

BY JOSEPHINE POLLARD.

I MEET them oft' upon Broadway,
 Two strong and stalwart men,
 Each in his walk betraying well
 The city's denizens;
 Linked arm in arm they move along
 Like those of kindred mind,
 Bound by the tie of brotherhood
 And one of them is blind.

The other's gaze is swift and keen;
 And glancing far and wide,
 What'er he sees he quick imparts
 To the brother at his side;
 Who listens with an eager ear,
 And questions as he goes,
 While on his face the lovely light
 Of cheerful patience glows.

The favored one the simple scenes
 Upon the way will mark,
 And paint them vividly for him
 To whom the world is dark;
 And begs not himself at all,
 But doubles his delight,
 By sharing thus his benefits
 With one deprived of sight.

In wisdom both together grow,
 But he with curtailed gaze
 A calmer judgment, riper thought,
 And firmer will betrays;

So each upon the other leans,
 And kind assistance lends,
 Brothers by every tie of blood,
 And loving, life-long friends.

Their heads are gray, and they have walked
 This way for years and years,
 Linked arm in arm; and strangers oft'
 Have gazed on them with tears.
 And they have shown throughout their lives,
 As sometimes mortals can,
 The meaning of true brotherhood,
 The angelic side of man.

—Selected.

THE NEXT DUTY TO THE INDIANS.

[In view of the operation of the new Land in Severalty bill, President James E. Rhoads, of Bryn Mawr College has prepared a pamphlet suggesting the directions in which labor for the Indians will be especially needed. We make some extracts from it, as below.—EDS.]

THE passage of the bill giving lands in Severalty to Indians has placed upon those who have advocated it, upon the people of the United States, and especially upon the Executive Department of the Government, a new responsibility. Everything that a wise benevolence can devise to adapt the Indians to the changed conditions in which they are placed should be carried out with vigor. In looking, then, to the immediate future, it will appear that the work to be done is chiefly one of administration. Under the new law, Indian agents will have, in many instances, in addition to their present onerous duties, that of supervising the allotment of lands, and seeing that the allottees are prepared for the time when the lands will be theirs without restriction, to be held for use or parted with for trifles.

Special agents will also have to be appointed to execute the provisions of this bill. Hence the importance of right appointments in the Indian service is, if possible, more grave than ever, and these appointments should be absolutely taken away from the old system that has proved so defective, and be made in conformity with the rules of civil service reform. Men of practical ability, of business training and of conscientious uprightness, should be chosen. Whenever those uniting these qualities with experiences in Indian affairs can be found they should be preferred for appointment, or, if in the service, they should be retained.

The removal of experienced and successful officers from any position in this department to make room for political aspirants, or the personal friends of such aspirants, is a folly and scandal that should be promptly abandoned by the nation.

In all the agencies, except, possibly, a very few of the smaller ones, the agent should have one or more thoroughly competent clerks, who can relieve him from the details of accounts and the writing of business letters, so that he can give his energies to the supervision of the varied interests intrusted to him. In every case the clerk should be one upon whom the agent can rely as a faithful aid in his endeavors to advance the welfare of the Indians of the agency.

INDUSTRIES.

Farming, herding, transporting supplies or other

industries in which Indians are now engaged upon their reserves should be fostered vigorously, and the pressure of necessity should be applied by the gradual withdrawal of rations, whenever it can be done without positive harm, to enlist them in these employments. Besides those now in operation, other forms of productive industry might be developed. Upon some reserves, supplies of salt, or of other mineral products, exist, and could probably be made to contribute to the good of the Indians, replacing indolence by labor and dependence by self-support.

Surely the Indians could care for cattle as well as for ponies, and ought, in many instances, to use their vast pasture lands for grazing to a far greater extent than at present. Tact and push could bring this about. The young people trained in the schools should be encouraged to form little colonies upon the best parts of reservations, and should be assisted in making houses for themselves, as Captain Lee is now doing for the Cheyennes and Arapahoes in the Seger colony. The Indian police should be required to guard the premises of such settled Indians from the interference of rude fellows who hate to see civilization coming in, and wish to remain savages.

Many Indians should be permanently settled in white communities, as farm hands or in other employments.

DEFENSE OF INDIAN RIGHTS.

The power of the Government should be used with prompt decision to defend the rights of the Mission Indians, and of all others now assailed by unjust men. There can be no excuse for any administration that permits cruel injustice against the defenseless to go unchecked. It makes the whole nation a sharer in these crimes.

The agents should be enabled to perfect their police forces, and to secure the protection of all Indian rights before the courts of the United States, or of the States and Territories.

To be subject to laws and courts will be but a punishment to Indians, unless the Government sees to it that the courts defend them as faithfully as they do the white citizen.

EDUCATION.

There should be a system of education in work, letters, manners, morals, and religion that would aim to embrace the whole Indian population. The gravest part of our present duty to Indians is to bring about in each of them that change of character and conduct which shall conform them to the type of good white citizens, and fit them to live under the new conditions that now surround them and upon which they enter under the law of lands in severalty. As rapidly as possible all that thought that they are Indians should be laid aside, and they should be regarded simply as our countrymen. For the adults there should be, as now, farmers and mechanics to lead them in works; and all the moral compulsion possible should be used to make them work. Indolence gives sway to the animal part of human nature: it is the parent of vice, degradation, and meanness, for Indians as truly as for white people. In their struggle for a livelihood, tax-payers should not be

weighted with any unnecessary imposts to sustain Indians who might labor for their own support.

The present system of school education forms a good basis for future work. It should not be ruthlessly remodeled, but developed and perfected. All Indians of proper age should be placed under school discipline.

The schools should chiefly aim to give the knowledge needed at once by the Indians; that is, of numbers, of geography, and of the use of the English language by speaking, reading, and writing it. A few only, who show unusual ability should receive further instruction to fit them for becoming the intellectual leaders of their people. But these should be especially taught to work, not be lifted even temporarily out of sympathy with their people, perhaps to be left useless or depraved at last.

Manual training should be given by all the boarding-schools. Work should be made the mark of honor; self-reliance and self-support the end of ambition.

Manners should receive great attention, and the Indian's native self-respect be made to express itself in a courteous regard for others, notably by men for women. Morals must be sustained by religion, and find in it their highest motives. It is easy for all men to be animal; hard to be morally pure and noble. Even more than most of the white race the Indian has to struggle against hereditary influences in the endeavor to bring his lower instincts under the supremacy of his intellectual, moral, and religious nature. Give him, then, the religion of the Bible, which imparts the best moral and religious instruction to be found, and the highest motives conceivable. All Indian schools should make instruction in it a heartfelt duty.

All the kinds of schools now existing are needed. On some reserves where wild Indians are scattered over wide districts, a large number of day schools, giving, perhaps, a mid-day meal, should be established as initiatory to the boarding-schools. The very presence of a suitable man and wife resident in such a schoolhouse near a camp or village of Indians has a civilizing influence.

All who are familiar with the subject recognize the high importance of boarding-schools in Indian education.

The boarding-schools should seldom accommodate more than one hundred pupils. Beyond this the personal influence of a superintendent is likely to be lost, the family element dies out, and an institutional condition comes in, that fails to develop a truly civilized character.

There should be, as now, training schools off the reservations. This insures order in the neighborhood surrounding the school, steep it in the atmosphere of white civilization, brings the races into a contact necessary to their ultimate commingling, tends to break up the Indian communities, interests the whites in the future of the race, and creates public opinion in favor of Indian rights and culture.

THE teacher helps his pupils most who most helps them to help themselves.—Hoss.

LONG LIFE.

IT is the fashion in certain quarters to under-rate the blessing of long life, and to disclaim all desire for it. The growing weakness, helplessness, and even imbecility of certain aged persons are cited as evidence of the undesirability of long life, and the picture of one stricken down in the midst of his active work is often held up as affording a preferable close to life's career. Those who argue thus, however, forget two important points; first, whether in the actual cases of long life among us there are not usually advantages which more than counterbalance the infirmities of age, and secondly, whether the infirmities themselves which they so much deplore cannot be traced much more distinctly to the abuses of life than to its length.

It is a great mistake to suppose that the usefulness of life ceases with the power of active service. When the tired hands are folded in the repose which their toil has rightly earned for them; when the weary brain is relieved from the burden of cares and perplexities which it has nobly borne, there should be a season rich in blessings and in influence, which no one would willingly forego. Then should come the leisure vainly longed for in past years, and the opportunity to attend to many things, and to enjoy much that was before impossible. If the busy life has also been an honorable one, there are sweet memories, cherished friendships, the devotion of children, the respect of society, the power of helping others through the accumulated experience and intelligence of many years. The very presence of a venerable and beloved face is a blessing to those who look upon it, bringing suggestions of well-earned peace and calm to the busy toiler, and calling up emotions of tender reverence in the eager and buoyant youth.

It is true that these delightful circumstances do not always surround old age. Too often it is querulous, fretful, unhappy, unhonored, and unloved. An old Roman poet well said:

"The utmost misery of age, I count it, is to feel that it is hateful to the young."

And Cicero says: "Wretched is the old age which has to speak in its own defence." But this may be the result, not of long life, but of the abuse of life. It may be due, not to age, but to character. If the many years have been spent in self-indulgence and profligacy, if they have been devoted wholly to selfish pursuits, if they have been spent in thoughtlessness and puerility, if there has been no maturing of the judgment or cultivation of the reason, if the affections have been suffered to dry up, and the sympathies to wither away, of course old age cannot present the dignity, nobility, gentleness, and wisdom that win for it the happy and useful place it ought to occupy in life. As each epoch in life is in a broad sense the result of what has preceded it, so old age must reap the harvests which youth and maturity have sown.

We all condemn the suicide, but we fail to see that the voluntary shortening of the natural term of existence is nothing else than slow suicide. Instead of fixing our minds on the infirmities which the old age of an ill-spent life sometimes exhibits, and for that reason despising and decrying old age itself, it would

be a far more noble and manly course to nourish the natural desire of life, and to strive, in all rightful ways, to lengthen it as much as possible. Especially is this advisable because the same course which tends to prolong life also tends to improve and strengthen it. Activity, without overwork, healthful living, moderation, self-control, the due exercise of all the faculties, the cultivation of the reason, the judgment, and the will, the nurture of all kindly feelings, and the practice of doing good—all things, in fact, which tend to build up a noble manhood—also prepare the way to a long life and a happy and blessed old age.—*Phila. Ledger.*

SUFFRAGE FOR WORKING WOMEN.

Professor Carruth says:

"When your good friend with a kind and prosperous husband, a pleasant home, and nothing lacking that better laws can secure her, says she thinks women are already pretty well treated, and she doesn't know that she would care for the ballot, ask her how she would feel if she were a teacher, and were expected to work beside a man, equal work and equal time, he to get sixty and she forty dollars a month. Ask her whether she would not want to have a vote then. Isn't this a case, kind mistress of a home, where you should remember those in bonds as bound with them?"

Mrs. Helen Campbell, in her "Prisoners of Poverty," speaking of the tendency of employers to regard their help simply as so much producing power, shows the disadvantage at which women workers are placed through having no vote:

"Women are even less to be regarded as personalities than men. For the latter, once a year, at least, the employer becomes conscious of the fact that these masses of 'so much producing power' are resolvable into votes, and on election day, if on no other, worthy of analysis. There is no such necessity in the case of women. The swarming crowd of applicants are absolutely at the mercy of the manager or foreman."

Disfranchisement is not the only cause of the distress of working women, nor will giving them the ballot immediately set all things right; but it will undoubtedly help in that direction. George William Curtis says:

"I have no superstition about the ballot. I do not suppose it would immediately right all the wrongs of women any more than it has righted all those of men. But what political agency has righted so many? Here are thousands of miserable men all around us; but they have every path opened to them. They have their advocates; they have their votes; they make the laws; and, at last and at worst, they have their strong right hands for defence. And here are thousands of miserable women pricking back death and dishonor with a little needle; and now the sly hand of science is stealing that little needle away. The ballot does not make those men happy nor respectable nor rich nor noble; but they guard it for themselves with sleepless jealousy, because they know it is the golden gate to every opportunity. And precisely the kind of advantage it gives to one sex it

would give to the other. It would arm it with the most powerful weapon known to political society; it would maintain the natural balance of the sexes in human affairs, and secure to each fair play within its sphere."—*Woman's Journal*.

THE HEALING POWER OF NATURE.

THE faith cure and the mind-cure are at the present time attracting a great deal of popular attention; and almost daily cures are announced under this treatment of persons who have, under all other methods, remained chronic invalids. It is not to be wondered at that physicians denounce this treatment as charlatanism, but it was hardly to be expected that one of the most potent arguments against the validity of its claims should come from one of the clergy. In a recent sermon on the subject, Rev. E. C. Ray of Hyde Park, Ill., says: "Apparent cures are often followed by a relapse, temporary improvement by permanent decline. From reported cases of cure we must deduct many of unreported relapse; it is not in human nature, when a wonderful cure has been published abroad, to follow it up with an account of the relapse coming afterward. Mistaken diagnosis accounts for many supposed cures. Physicians often, patients more often, mistake the nature of a disease. Temporary swellings are called malignant tumors or cancers, (thus cancer-doctors get their reputation); hysteria simulates almost every other disease, so as to deceive even the most elect of doctors; dyspepsia produces symptoms of heart-disease or other deadly illness. There can be no question that a large proportion of faith-cures and mind-cures, and a considerable proportion of cases under ordinary medical treatment, are cases of mistaken diagnosis, the disease being less serious in its nature than was supposed. Mistaken prognosis accounts for many cases; mistake as to what would be the outcome of the disease if no curative methods were employed. It is a truth seldom recognized by patients, though well known to physicians, that in most cases not hopelessly fatal from the start, there is from the start a strong tendency toward recovery. Dr. Austin Flint, Sr., than whom, perhaps, no able physician has lived in this land, always urged upon his students the truth that not drugs, but *vis medicatrix nature*, the healing-power of nature, is the means of recovery. The wise physician and nurse seldom attempt more than gently and humbly to assist Nature in her curative processes. Let me add the statement of a conviction derived from some years of such a close scrutiny of medical practice of various schools as a pastor has good opportunity for—a conviction agreed to, I think, by most physicians. The benefit of medicine is often not its direct action upon the disease or upon the body, but its action upon the mind, and through that upon the nervous system and the whole body, stimulating faith, hope, expectation of recovery, good cheer, which are probably nature's mightiest remedial assistants."—*Science*.

If I could put my words in song,
And tell what's there enjoyed,
All men would to my gardens throng,
And leave the cities void.

BROKEN WILLS.

THE measure of will-power is the measure of personal power. The possession or the lack of will-power is the possession or the lack of personal power. The right or the wrong use of will-power is the right or the wrong use of one's truest personality. Hence, the careful guarding and the wise guiding of a child's will should be counted a foremost duty of a parent or a teacher who is responsible for a child's training. Yet it is not unusual for a parent or a teacher to strive deliberately to break a child's will. Said a fairly intelligent Christian mother, in speaking of the home discipline of her children: "I have a large family of boys. By nature they are strong-willed (possibly, by inheritance.) But I always see to it that their wills are broken. The time has come with every one of them when a fair issue was made, and I have seen that now was the time to break that child's will. Sometimes it has been a very hard struggle; but I've always conquered. And, after that one struggle, I've never had any more real trouble with that child's will." Poor misguided mother! Poor misused children! A broken will is worth as much in its sphere as a broken bow; just that, and no more. A child with a broken will is not so well furnished for the struggle of life as a child with only one arm, or only one leg, or only one eye. Such a child has no power of strong personality or of high achievement in the world. A child ought to be trained to subordinate his will cheerfully to the demands of duty; but that is bending his will, not breaking it. No child's will ought ever to be broken. Nor ought any parent's will to be broken, even though it might seem that an exception should be made against a parent's will which would seek to break the will of a child.—*Selected*.

NEVER hurt any one's self-respect. Never trample on any soul, though it may be lying in the veriest mire; for that last spark of self-respect is its only hope, its only chance; the last seed of a new and better life; the voice of God which still whispers to it, "You are not what you ought to be, and you are not what you can be: you are still God's child, still an immortal soul. You may rise yet, and conquer yet, and be a man yet, after the likeness of God who made you and Christ who died for you." Oh, why crush that voice in any heart? If you do, the poor creature is lost, and lies where he or she falls, and never tries to rise again.—CHARLES KINGSLEY.

THE essential truth which Quakerism has stood for is the doctrine of the Inner Light. Quakerism as an organization may pass away, but this truth which it has upheld will remain. The spirit of God is revealed through the spiritual nature of man. If that nature is to germinate and develop, it must be through the spiritual light which kindles and unfolds it. There is a light that lighteth every man that cometh into the world. We cannot live wholly on the light of the past any more than we can raise fruits and flowers from the sunlight that shone two thousand years ago.—*Christian Register*.

VALUE OF OBEDIENCE.

THERE is a lesson for parents in the following :

A pretty story about a German family discloses the secret of a happy home, where joy abounded, though there are many to feed and clothe.

A teacher once lived in Strasburg who had hard work to support his family. His chief joy in life, however, was in his nine children, though it was no light task to support them all.

His brain would have reeled and his heart sunk had he not trusted in his Heavenly Father when he thought of the number of jackets, stockings, and dresses they would need in the course of a year, and of the quantities of bread and potatoes they would eat.

His house, too, was very small quarters for the many beds and cribs, to say nothing of the room required for the noise and fun which the merry nine made. But the father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat at dinner, the stranger, looking at the hungry children about the table, said compassionately, "Poor man, what a cross you have to bear!"

"I! A cross to bear?" asked the father, wonderingly; "what do you mean?"

"Nine children, and seven boys at that!" replied the stranger, adding bitterly, "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher, with prompt decision.

"How does that happen?" asked the guest.

"Because I have taught them the noble art of obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?" The two girls laughed roguishly, but the seven youngsters shouted: "Yes, dear father, truly."

Then the father turned to the guest and said: "Sir, if death were to come in at the door, waiting to take one of my children, I would say, 'who cheated you into thinking that I had one too many?'"

The stranger sighed; he saw that it was only disobedient children that make a father unhappy.

It behooves society, in mere self-defence, if from no higher motive, to bestir itself and extrude from the domestic circle polluting influences. Surely there are, amidst the highborn and the influential, a goodly number "who have not bowed the knee to Baal and who have not kissed him." The peril of the times calls for heroic efforts. Let them combine to raise the whole standard of social ethics, in conversation, in qualification for friendship, in occupation, in recreation. Let them by mutual agreement endeavor to abolish the vile social code whereby one standard of morals is required of a woman and another of a man. Let them resolutely exclude from their houses men, whatever be their credentials of birth or wealth, who are known to be living in open sin. Let them shake themselves free from "the devil's cobwebs of guilty custom and guilty acquiescence," and believe that the purity and happiness of their daughters are of more

value than coronets or fortunes. . . . They are, perhaps, hardly aware of the extent to which the vices of the poorer classes are an echo of the manner of life of those above them in the social scale. Selfish luxury, ostentation, fortune and title-hunting, stripped of the veneer of social refinement, are apt to reappear in the hideous forms of vice common amongst those who compose the dangerous and criminal classes.—*Canon Wilberforce.*

NEWS AND OTHER GLEANINGS.

—There are five young women enrolled in the Law Department of the Michigan University.

—A thousand clocks a day are said to be sent from New England to Europe, Mexico and South America.

—Olive oil, said to be of the finest quality, is being made this season in Sonoma, California, and the production of olives is confidently expected to become one of the most important industries of the place.

—Petrified lobsters, clams, turtles, and the like are found quite frequently, it is asserted, in the Santa Catalina Mountains, in Arizona, at a height of nearly 10,000 feet above the level of the sea.

—A curious phenomenon was recently witnessed at Lake Lugano, in Italy. The lake, which has always been noted for its clear, blue color, suddenly began to assume a yellowish tint, while the surface was covered with an oily, malodorous film, which is supposed to owe its origin to vast numbers of dead fish. The theory is that in connection with the recent earthquakes fissures may have opened in the bed of the lake, emitting sulphurous vapors which have killed the fish and discolored the water.—*N. Y. Evening Post.*

—The latest novelty is underground architecture, which has developed from the cyclone pit, or cellar. Eatonton, Ga., claims to have the largest, safest, and most costly retreat of the kind in the country. It is situated near the house, and large enough to accommodate an entire family. The walls are of brick laid in cement, the floor is carpeted, has a fireplace and a chimney, and the room is handsomely furnished. Toguard against the contingency of the house blowing over on it and imprisoning the inmates, a large sewer pipe leads off from the pit in an opposite direction a distance of one hundred yards, through which the family could escape. This unique underground dwelling is thoroughly protected against water rising from below or running in from above. The cost was over \$500.—*Building.*

—Pundita Ramabai Dongre Medhavi, of Hindustan, the most distinguished and gifted Hindu lady who has ever visited America, is now studying in Philadelphia, with a view to take back to India such a knowledge of our American customs and views as shall be of service to her countrymen. She has recently written a letter to Miss Willard from Philadelphia, acknowledging a message sent through Mrs. Joseph Cook, of Boston. She says: "To my mind, nothing appears so great as the temperance cause, which tries to strike the innumerable crimes at their root; and just now, as Hindustan is being flooded and ruined by liquor, people, especially women of that country, will take great interest in that cause. I have been trying to get a history of the temperance movement from the beginning, for I have always been a great admirer of the temperance movement and of its leaders. I shall tell my countrywomen something about it when I go home."—*Christian Register.*

CURRENT EVENTS.

CASES of yellow fever are reported at Key West, off the coast of Florida. Up to 4th inst., there had been five deaths.

A "DELAYED" explosion at the Cambria Iron Company's quarries at Birmingham, near Altoona, Penna., on the afternoon of the 4th inst., resulted in the death of eight men. Five others were injured, one of them, it is believed, fatally.

WILLIAM A. WHEELER, ex-Vice President of the United States, died on the morning of the 4th inst., at his home at Malone, N. Y. He was in the 63th year of his age.

ULYSSES MERCUR, Chief Justice of the Supreme Court of Pennsylvania, died at the residence of his son, near Philadelphia, on the 6th inst., in his 69th year.

A GREAT demonstration of welcome to W. E. Gladstone was given at Swansea, Wales, on the 4th inst. A monster procession, in which there were 100,000 men, marched past a reviewing stand on which Mr. Gladstone sat. This was five hours in passing. Afterward he addressed the people for an hour.

THE deaths by the fire at the "Opera Comique" theatre, in Paris, are reported to have been not less than 130, including the remains of forty persons which were found in the ruins, but which were so badly burned as to be unrecognizable.

A LETTER from Santiago de Cuba, dated the 27th ult., reports nearly 400 cases of small-pox there. The deaths from the 1st ult. had numbered 40, all the victims having been unvaccinated. The disease had appeared at Guanatanamo.

NEWS has been received in Quebec of a severe earthquake recently felt in County L'Islet. Pieces of rock forty to fifty feet square were thrown from the mountains and some large forest trees were uprooted.

NOTICES.

. A meeting of the Joint Committee on Temperance and Intoxicating Beverages, of Philadelphia Yearly Meeting of Friends, will be held at Race Street Meeting-house, Fifteenth and Race streets, Philadelphia, on Seventh-day, Sixth month 15th, 1887, at one o'clock, P. M.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

. Henry T. Child expects to attend Chichester Meeting of Friends, near Linwood, on First-day morning, the 12th inst., and a Temperance Meeting in the afternoon at the same place.

. At a meeting of the Committee to visit the branches of Philadelphia Yearly Meeting, held Fifth month 13th, the following Friends were appointed to visit Fishing Creek Half-Year Meeting, and its component meetings, and such families as way may open to reach:

Henry T. Child, (634 Race St., Phila.), Joseph B. Livezey, Martha Dodgson, Wm. Dunn Rogers, Jeremiah Hayhurst, Louisa A. Wright, and Mary H. Barnard.

A portion of the committee expect to attend meetings at Reading, on the 19th of Sixth month; to visit Roaring Creek and Catawissa on the 20th and 21st; and the other meetings in their order; others expect to remain after the Half-Year Meeting.

The following committee was appointed to visit Haddonfield Quarter, some of whom expect to attend the Quarterly Meeting at Medford, on Fifth-day, the 16th of Sixth month:

Henry T. Child, Louisa A. Wright, Catharine P. Foulke, Mary H. Barnard, Jeremiah Hayhurst, Joseph B. Livezey, Ezra Fell.

. Quarterly Meetings in Sixth month will occur as follows:

13. Genesee Yearly Meeting, Yarmouth, Ont.
13. Baltimore Quarter, Sandy Spring, Md.
16. Haddonfield, Medford, N. J.
23. Fishing Creek H. Y. M., Millville, Pa.
25. Seipir, Deruyter, N. Y.

. At a meeting of the Executive Committee of the First-day School General Conference, held in Philadelphia, Fifth month 11, 1887, William J. Hall, Swarthmore, Pa., was appointed Treasurer, in place of E. Blackburn, resigned. All financial correspondence should be hereafter directed to the new Treasurer.

ROBERT M. JANNEY, Clerk.

PUBLISHERS' NOTICES.

. We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

Association of Friends to Promote the Education of the Colored People of the South.

This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

The special design of the Association, for the school year 1886-87, is to extend support to the Schofield Normal and Industrial School, at Aiken, S. C., under charge of Martha Schofield, and to the School at Mt. Pleasant, S. C., under charge of Abby D. Munro.

Subscriptions are earnestly invited. Checks, etc., should be drawn to the order of the Treasurer, as below.

OFFICERS OF THE ASSOCIATION.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.

SARAH J. ASH, Secretary, 1717 Vine Street, Phila.

LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.

HENRY M. LAING, Treasurer, 335 N. Eleventh St., Phila.

EXECUTIVE COMMITTEE, Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; Samuel S. Ash, Philadelphia; George L. Maria, West Chester, Pa.; William Lloyd, Newtown, Pa.; Amos Hillborn, Philadelphia; Alfred Paschall, Drylvestown, Pa.

FOR SALE.—BUILDING SITES AT SWARTHMORE, Delaware Co., adjoining college grounds, $\frac{1}{2}$ A. to 5 A. This property is situated on high and rolling country, with beautiful views of the Delaware River and surrounding country. Free from malaria. The uniform good health of the students and faculty of the college, and of the inhabitants of the settlements testify to the healthfulness of this location. 11 $\frac{1}{2}$ miles from Broad street station, 38 trains daily, good society, good water, board walks, and lamps.

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THE GENTLE WORD.

"A kindly word and a tender tone,
To only God is their virtue known;
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portal wide;
And the hate that blights, and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound barriers have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word."

For Friends' Intelligencer and Journal.

"OLD FASHIONED QUAKERISM."

THE author says: "We are proposing, in the first place, to give an outline sketch of primitive Christianity; then, to portray the rise and the need of the Quaker Reformation, which claimed to be on the same primitive lines. We may then consider some of the results of the Quaker movement; and finally, endeavor to anticipate its future."

After describing the physical and spiritual condition of the world just preceding the birth of Christ he says: "But now the Sun was about to rise; and even over the heathen world there was a momentary lull and pause, as if in longing expectation. And then the Christ was born. He came to reveal the true and living God; to make known to men the blessed fact that they have a gracious Father in Heaven, who is not willing that any should perish; to bring home to every repentant human being, the assurance of Divine pity, forgiveness, and help, and the certainty of a welcome and a home at the Father's House." Then follows an interesting account of the Primitive Church, in the course of which he quotes from the late Bishop Fraser: "Grant me the right to believe in these four facts,—in a personal God, in a living Saviour, in an indwelling Spirit, in the Power of the World to come,—and then, like that little ship that was tossed up and down in Adria, when no small tempest lay on her, these four anchors shall be cast out of the storm, while I wait for the day." "We shall recognize that statement," he adds, "as a brief summary of what may be rightly called the Apostles' Creed."

"OLD FASHIONED QUAKERISM." BY GORDON, RUSSELL, AND FLETCHER. FOUR LECTURES DELIVERED AT THE MANCHESTER FRIENDS' MEETING, BY WILLIAM POLAK. LONDON: S. HARRIS & CO. MANCHESTER: GALT & CO. 1887. Price, one shilling Net. Pp. 119.

Of the early preaching: "Doubtless the apostle, in using the expression 'enticing words of man's wisdom,' refer both to the vain philosophy of the Greek world, and to the blandishments and glamour of oratory; but he does not refer to spiritual fervor, or sound sense or solid argument; since he abundantly used all these in his addresses and letters. We may be allowed to turn aside for a moment, for an illustration of this danger, against which the apostle was so jealously on his guard. One effect of the 'enticing words of man's wisdom' in modern preaching, was strikingly pointed out by the late Dr. Judson. He used frequently to speak of the growing tendency of cultivated people to go to a place of worship in search of intellectual gratification, rather than for worship or spiritual edification; and mentioned it as a most dangerous snare. When once asked, in private, how he liked a sermon that had been eliciting warm praises, he answered, 'It was very brilliant; every word, every attitude, every variation of voice was chosen with cleverness and taste, and many of the thoughts were exceedingly beautiful. It delighted my ears so much that I quite forgot I had a heart; and I am afraid many others did the same.'

"The nature of the call to the ministry among primitive Christians, was in strange contrast to that too prevalent in modern times; (though not strange to those who had been brought up as Friends.) It is not too much to say, that this work is still often entered upon, amongst other churches, to get a respectable, gentlemanly occupation; and that if a person is clever, amiable, fond of reading, gifted with a good voice, and so on, he is thought fit to be trained for the ministry,—sometimes even, he is thus trained when all these are markedly absent!

"But how was it in the Primitive church? Paul says he himself was a preacher, because necessity,—(a strong sense of duty)—was laid upon him by the Holy Ghost. . . .

"We further find that in the Primitive Church, human learning was not considered essential to the work of the ministry. This is made very pointed by the fact that almost all the apostles were unlettered men. Not that God needs a blank sheet of ignorance on which to write His truth; but that spiritual wisdom is a different thing from intellectual lore. The very fact that the most active and gifted of the apostles was a learned man, may show us at the same time the value of mental cultivation, in this as in every duty in life. Then, further, these early preach-

ers proclaimed the truth freely. They were not professionals. They did not gain their livelihood by their service. They were simply members of the community in which all had some gift or calling, and theirs was preaching. This engagement was a labor of love, bringing its own reward. The wages were ample, but they were of the same kind as the gift and the service—spiritual, and not temporal. . . .

"In the government and management of the Primitive Church we find the whole body of believers taking part. In modern times, church synods are often mainly, sometimes entirely in the hands of the clergy. In the Primitive Church, happily, there was no clergy; but the church at large recognized its duties and responsibilities. We find, for instance, the church, 'the whole multitude,' choosing the deacons in Acts, vi., etc."

Among the causes of spiritual decline he says that "Congregations by degrees abandoned both their rights and responsibilities, and placed themselves under the authority of one man, who was hired to preach for them, to pray for them, to shepherd and govern them, and, if possible, to be religious on their behalf! At length this substitutional system became almost universal. In course of time the priestly or clerical class thus generated were to be found almost everywhere; and they often proved worldly, ignorant, self-seeking, superstitious; the lineal descendants of the heathen priesthood whose temples they came to occupy. As was sure to be the case, they sought to enslave men's thoughts and consciences—made elaborate creeds, which they used their authority to enforce; and assumed to be lords over the heritage of God. They, in effect, denied the living presence of Christ, imprisoned the Bible, and exchanged the spirit and power of religion for pomps and shows and sacramental mummeries that had all the characteristics of empty idolatrous charms." . . . "There were centuries of settled gloom. Religion became more and more a thing of externals; something to be performed; confessions, asceticisms, pilgrimages, inflictions, gifts to the church, anything in place of living the Christian life."

Of the few faithful ones he says: "Many of these noble souls were called heretics. The pen of history was in the hands of their enemies; and in the records of the time they are generally denounced, and often misrepresented. But we shall not be far wrong, if we call some of these standard-bearers, Quaker Reformers, on the principle of our text, that true Quakerism is Primitive Christianity. They testified, according to their light, to the Primitive Truth. They believed in a living and a present Christ. They sought to uphold the freedom and spirituality of the Gospel against innovations which 'were turning the servants of the church into a pretentious priesthood, and the service of the church into a tawdry pageant.' " . . . "Perhaps even earlier than any of these, were the Vaudois, who had maintained in a good degree the Primitive Faith, possibly in an unbroken line from apostolic times." Whose "errors" (!) were that "They asserted that Christ is the true Head of the Church;—that water baptism is useless, and has no efficacy in the work of salvation; that the Sacra-

ment of the Supper is equally unnecessary, and constitutes no part of the Gospel; that the orders of clergy were not of Divine institution; that the church rites of burial had been arranged to meet the avarice of the clergy; that there is no sanctity in church buildings; that church music is objectionable, as being unspiritual; that prayers for the dead are of no avail; and that the cross is not an object of worship. Other writers tell us that the Vaudois in very early times condemned absolutely all taking of oaths, all shedding of blood, military service, and the punishment of death, as contrary to the spirit of Christ's teaching. As some explanation of these primitive views, we learn, (also from their enemies), that these simple-hearted people diligently studied the Scriptures, and committed large portions to memory; and that they taught the necessity of living up to the standard of the Gospel. Another Romish writer says of them, that they are not to be found hanging about wine shops; that they attend no dances or other vanities; and that their preachers live on their daily labor. He adds that he has known shoemakers to be preachers among them."

Of the rise of Quakerism he says: "George Fox has been fittingly called 'the last of the Reformers.' His aim was to complete what the earlier Reformers began; what the Puritans had in some respects carried forward, but which still remained unfinished;—the restoration of Primitive Christianity. . . . With persuasive eloquence, says a recent writer, Fox began now to call men from 'forms and shadows' to the life, light, and power of Christ, in their own hearts. . . . He found the religious world divided between High Church professors, who based their faith largely on church traditions, and the Puritan and "Evangelical" parties, who believed in the exclusive authority of Scripture. All these were making the death of Christ the central truth of Christianity, to the displacement of a broader and more scriptural view. They were, in fact, almost entirely ignoring a truth which Fox felt to be the main factor in the relations of man to God. Fox had discovered,—had had revealed to him,—that it is the indwelling Spirit, the living Christ, and not the church, nor the Bible only (or even primarily), which is the real restorer and guide of life. . . . Our knowledge of God is progressive. Truth comes to us by degrees; largely according to faith and faithfulness. This was what George Fox meant, when he said, he was called 'to bring people to Christ, and to leave them there.' He knew that when a man had come in faith to this living Christ, he would seek more and more to learn of Christ, and to obey Christ, and to promote the cause of Christ. . . .

"But the teaching of Fox and his coadjutors was not only practical. It was preëminently simple; and it was broad; and this simplicity and breadth reaches to the very beginning of religion. The Protestant theology of the sixteenth and seventeenth centuries,—in which many of the early Friends had been trained,—had been accustomed to say, 'When you are converted, you will find God propitiated, and He will accept you for Christ's sake.' But the Quaker theology took a totally different stand. It said: 'God

is on your side before you start, and He is,—by persuasion, by the work of his spirit,—seeking to start you himself; and *Christ is the manifestation of his love, and not the cause of it.* . . .

"The 'Evangelical' sects,—as we have already pointed out,—declared, and still declare, their central truth to be the death of Christ. The early Friends, going wider and deeper, proclaimed the great central and fundamental truth, to be Christ Himself,—the Living Saviour,—the same yesterday, to-day, and for ever. They ignored no revealed truth;—the human life of Christ, his death, his resurrection, his ascension,—all for our sakes, they thankfully accepted and believed. But Christ the Living, the Indivisible, He who had been God manifest in the flesh, and is now God manifest in the Spirit, was their foundation Rock."

Of "some results of the Quaker movement" there is not room here to quote. He speaks of the rapid growth of the Society, which if continued would make the number of Friends in Great Britain alone nearly 400,000! of the aggressiveness of its advocates; of the impulse it gave to "individual conscience;" of its effect upon Calvinism, and upon civil and religious liberty; of its philanthropy; of Penn's "Holy Experiment;" of its early and constant protest against Negro Slavery; and its influence on the elevation of woman an interesting chapter.

Of the decline of the Society and of its future, our author says: "We have spoken of the enthusiasm of the first generation of Friends, (mark the structure and hidden meaning of that word 'enthusiasm,'—*en theos*,—the indwelling God! It is surely a fitting word to represent Quaker zeal!) But when the fathers had fallen asleep, and the first enthusiasm was gone, there came gradually, almost imperceptibly, some reaction and decline; which grew, as years passed on, almost to lethargy. . . . As, in some sense, the outcome of this inactive condition of the Church, a movement sprung up in this country about fifty years ago, which is likely—unless its tendency be greatly modified,—to have grave results on the future of Quakerism. There had been just previously a serious disruption among the American Friends, attributed by many to strongly-marked Socinian tendencies in some places, and due probably to extreme and one-sided dogmatic teaching, in both the divergent sections. The agitation had been doubtless greatly intensified by impatient handling, and by Church action, under excitement. This American trouble, naturally awakened alarm among Friends in this country, and led to a strong and continued protest from the 'evangelical' stand-point. This grew into a serious agitation, which, from the title of a book on the subject, came to be called the Beaconism movement. Its characteristic may be briefly stated thus: It more or less pushed the central truth of Quakerism on one side, as subordinate, and replaced it by the ordinary creed of the 'Evangelicals.' It disparaged the teaching of the early Friends, and had more confidence in the literal words to be found in Scripture, (which it, of course, interpreted for itself), than in the old Quaker principle of the direct teaching of the Spirit of Christ. Its attitude on questions

of doctrine, worship, and the ministry, was also in decided contrast with that of the early Friends. . . . Under its teaching, the Society of Friends had no *raison d'être*. . . . London Yearly Meeting, therefore, about fifty years ago, as in duty bound, testified against it; and many secessions followed. But the spirit of Beaconism remained in the Society; and now a very influential portion of the English Friends are practically in agreement with it."

As a result of this he says that the Society "seems to have almost reached the parting of the ways. One of these ways, a plain, well-defined road, leading straight forward, is what Whittier calls

"THE NARROW WAY

Our faithful fathers knew."

"The other leads—where? Does it need much prophetic foresight to perceive that this other way, with all its windings and accommodations, must inevitably lead back again to that artificial church system from which our forefathers thought it such a deliverance to come out? I, for one, cannot shut my eyes to the fact that the tendency at present, especially with our American brethren, is strongly setting toward this new road that leads round and back; and if this tendency increase, and prevail, not only there but in England, I say without hesitation, that so far as the Society of Friends is concerned *Quakerism has no future.*"

"It has been said that 'a kingdom is best preserved and advanced by the same means by which it was first founded.' Nothing could be more fittingly said of the prospects of the Society of Friends. The future of Quakerism lies in it. Compromise in such matters is something more than a mistake; it is an act of unfaithfulness to our Master and to our calling. In saying all this, we are bound not to forget that spiritual truth has many aspects; that the minds of men are very diversely constituted; and that the Quaker Church, from the nature of its constitution, ought ever to be broad and comprehensive. Of all churches it can best afford to wait, and be patient with its members; because it professes to believe in the progressive development and expansion of truth, in a teachable and obedient soul, . . . where each responsible member has, as it were gradually to formulate his own creed, from the 'testimony of the Spirit of God within, and the scriptures of truth without,' there will inevitably be many opinions, and various stages of spiritual growth. But this is all compatible with a loyal acceptance of the fundamental principles of the Society. In condemning inconsistency we need not preach uniformity."

Of meetings he says: "The genuine Friends' meeting is a continual, and though a quiet, still a very striking testimony to the real presence of Christ and the power of faith. No Quakerism of the future, would be worthy of the name, which did not maintain this most remarkable institution,—the Friends' meeting—in all its spiritual integrity and life. . . . I doubt if there be anything more truly edifying and heart-reaching in the way of congregational worship, than the stillness of the silent meeting in which genuine though secret prayer ascends from many hearts for the spiritual help that is

needed; and in which the silence is at times broken by the few unadorned but earnest words, the solemn exhortation, and the fervent heartfelt prayer; all uttered under the conviction that God is calling for this sacrifice of the lips, and giving the needful power and utterance. At such times and over such assemblies, as Charles Lamb says, 'The Dove seems almost visibly brooding.'¹

In concluding he says: "Let us then, one and all, show that we have faith in those mighty truths which we are accustomed to call our principles. Let us bear witness in our lives and service that we have found a living God; a king, who has not 'gone into a far country,' and left us to feed on a mere record of the past; but one who is nigh at hand; making His presence known, and His goodness felt wherever He is sincerely waited for. . . . If in the manifold opportunities and duties that lie around us, we are content to mind our calling, and seek to serve, as our forefathers served, we may yet look for a grand resurrection of the spirit of true Quakerism, and may hopefully take our part in promoting a real revival of primitive, unclerical christianity throughout the world." B.

IMMORTALITY.¹

IS there any inquiry of such perpetual and inexhaustible interest as that relating to the continuance of our conscious life after death? Busy as we are with the present, this inquiry breaks in upon one and another of us every hour. There is no suppressing it. We cannot forget it,—cannot keep it for any length of time out of mind. Death, suddenly and unlooked for, appears in our household and forces us to confront the great question. The loving and the loved, in whom our own lives are wrapt up, the sharer in all our interests, drop asleep in the mysterious slumber from which there is no awaking, and the question is irrepressible: What has become of them? Where have they gone? Have they vanished into nothingness, never more to be?

You may contemplate with indifference the entire extinction of your own being, (although the possibility of your conceiving the idea is doubtful), but that the idolized ones who were the most real, most precious of your possessions, and who have gone from your homes, have vanished utterly, never more to love, never more to know or be known in the immeasurable universe, is a thought too full of anguish. It breaks our hearts. Where are they? Shall we never, never meet again?

But it is not death alone that forces these questionings upon us. All life seems hasting away like a wind-driven vapor. The swift and various changes of which we are every day compelled to take note, the rapid alternations of the seasons, the quick succession of years, the fading days, children leaping into maturity, the strong and the active overtaken by infirmities and tottering down to old age, the altered aspects of the streets through which we pass, the strange faces that we meet, these and countless other changes impressing us with the brevity of life, bring

death and futurity to mind. Is this the be-all and the end-all? Is our life only this shadow? How short and unfinished—what a fragment! What a shred! How frail is the being of man! Begun only to be broken off. Our expectations, so vast in the conception, so meagre in their fulfillment. What are we also busy about, rising up so early, sitting up so late? Is it all a dream from which we are to awake, or is it a mocking delusion? We look back upon the two, three, or four score years, as the case may be, of our personal histories, and how they seem to have evaporated, leaving, it may be, only the humiliating sense of wasted opportunities and broken resolutions. Is it not melancholy to read the letters and biographies of distinguished persons who were in their day so busy, commanding all men's attention? The affairs that absorbed them are all but dust and ashes now. Were they—were all who made the world ring with their deeds—nothing but transient apparitions? What induces the eternal Providence to maintain a show apparently so empty? Surely there must be something more solid and lasting than human life thus seems to come to.

As we contemplate the vanishing spectacle, not a whisper reaches the ear from the dark beyond the grave to assure us that the dead are still living in unimpaired, full possession of their personal consciousness. It is the silence that appals us, and beats down our trembling hopes into the dust.

And yet, dear friends, the fact that we know nothing of a life beyond the grave, neither comprehend how it can be, authorizes no presumption against the reality of a life to come. This fact of our ignorance and inability to form any idea of a future life is often given as a reason for rejecting the idea altogether. We don't know and we cannot know anything about it, it is said, and therefore we may as well give it up altogether.

Is not this the very objection to a life hereafter that the apostle treats with irrepressible contempt? "How are the dead raised?" does some one ask as if the question were fatal, "And with what bodies do they come?" Fool! In answer to these queries he points to the manifold manifestations of the Divine power, which is as much as to say that in view of all these different forms of being, what folly it is to question the resources of the Creator and to doubt how a thing can be, merely because we cannot conceive of it! We have the idea that, if there is another life, we ought to know how it can be.

Now it seems to me the presumption is directly the other way. If there is a life, a conscious life after death, it is in the highest degree improbable that we should be able to form any idea of it. Finite, ignorant creatures are we; and the life beyond the grave is the work of the infinite power. We have but a very imperfect, superficial apprehension of what is, of what is here and now, before our eyes, in our hands. How absurd then is the notion that we should understand what is hidden beyond the mystery of death! Life is the inspiration of the Most High. What wisdom of man has ever yet been able to fathom this secret, even here and now while we are beholding it and consciously possessing it? Who

¹ Sermon delivered by Wm. H. Furness, in St. George's Hall, Philadelphia, 5th month 22d, 1887.

can tell what life this life is? Since we know not how it exists here, how can we dream of understanding how it is to be continued hereafter? We cannot anticipate the productions of human genius. "Every work of genius," it is said, "is an impossibility until it appears." Can we expect then to know how the Divine genius from whom the Universe in its infinite variety is springing, will continue our conscious existence hereafter? Or because we cannot conceive how it can be, shall we question its possibility?

Could we have conceived beforehand of this life that now is? 'Does it not infinitely surpass all that the most inspired of men could have imagined? Custom blindfolds us, or we should be prostrate in speechless admiration before the wonderful spectacle. Imagine yourself at any moment suddenly in any place, however mean, introduced then and there into being, opening your eyes for the first time with full powers of observation into this immeasurable expanse flaming with light, throbbing with life, and then you will find nothing more wonderful; nothing more incredible in the idea of a life hereafter than in the life that now is. That the change which we name death should be an avenue leading into another dwelling-place would seem no more strange than the familiar changes of this present life. Indeed that life should continue after death tasks the mind less than the fact that life is now. We cannot doubt our present existence. It is out of our power. But were it possible to doubt it, there would be some who would deny it altogether, for the same reason that they deny a future life, on account of its incredibility. To fresh eyes all life is a mystery. Never could we have imagined it beforehand. How then can we imagine what it is yet to be? As well might the child before it sees the light form an idea of the new mode of existence into which it is to enter at birth.

We should be greatly aided in arriving at cheering conclusions could we only discharge our minds of a certain false assumption which is very common. Death is continually conceived of, unconsciously it would seem, as if it were only another name for entire extinction. Thus is assumed the very point in question. Death is the extinction of all visible signs of life. But that it touches life itself, that it destroys that force of which the various activities of the body, the movements of the blood and the lungs and the heart are the manifestations—how death affects this hidden thing we do not know. What life is no naturalist professes to know. How then can it be asserted that it ceases to exist at death? All that can be said is that it is no longer cognizable by us. It does not follow that it ceases to be because we can not perceive it, unless we maintain, as who will, that nothing exists beyond the range of our perceptions.

We must first of all acknowledge that death is an event of which very little is known. We might get some insight into this secret were we duly impressed with a sense of our ignorance. Could we only take the position which I have suggested, of an intelligent being suddenly introduced into life with all his faculties of observation and thought uncommitted to any creed, looking at everything with free, fearless

eyes. To such an observer, death, instead of being an evil for which there is no compensation, might appear as a simple change, analogous to the countless changes forever going on throughout all nature. It might look not a whit more inexplicable than birth, growth, and sleep, conditions of existence which, being familiar, awaken no wonder. Were we now to witness them for the first time they would seem to be just as irreconcilable with a continued conscious existence as death is thought to be.

The changes we pass through before we die, the changes which the lower animals undergo, do they not all hint, at least, at this view of death?

Listen, friends, to one of the "Parables," which nature is everywhere repeating, a parable taught by a fact in insect life. The larva or grub of the dragon-fly lives wholly on the bottoms of ponds and pools, whereas the dragon-fly, into which it is changed, lives in the upper air. Some species are very beautiful, showing colors of a metallic brilliancy. At a certain stage, the grub, rising in the water, creeps up the stem of some water-plant, and is transformed into a winged creature. The parable runs substantially thus:

"In a certain beautiful pond there dwelt large numbers of the grub of the dragon-fly. They became aware that one after another of their company were disappearing never to return. They wondered where those went who quitted the world. They had no idea of any world of life but their little native pond that was the world to them. As their wonder grew, one of them, feeling the mysterious change approaching impelling him to ascend to the surface of the water, promised to come back and tell what happened to him after his disappearance. But the promise was not kept. Then another went and before he went, he made the same promise. 'Our brother has never returned, but, dear friends, I feel that I am going to him, wherever that may be, either to a new life or to that death from which there is no return. I renew the solemn promise. Should the great hope be true, we will come back and tell you so. Farewell.' And then he rose up through the water, on reaching the brink of the pond he seized on a plant of the forget-me-not, and, clinging to its stalk, clambered out of the water into the air. The others watched him, but after that they saw him no more, and they sank down sad and uneasy to their home below. As before, the hours passed on, and nothing more was seen of the departed, only the broken shell fell back and crumbled away. 'He is faithless,' said some, 'he forgets us like his brother,' said others. Only a few murmured: 'We will not despair.' And after awhile others went up in succession; for the time came to all when the lustrous eyes of the perfect creature shone through the masked face of the grub, and he must pass on to the fulfilment of his destiny. The result among those who remained was always the same. There were ever some who doubted and feared, ever some that disbelieved and ridiculed, ever some who looked forward and hoped. Ah! could they only have known, poor things! If those eyes, fitted only for the dense water-world, could have seen into the finer element beyond! But that they could not do. And those

who had passed into another and higher world, when they burst each from his prison house by the water-side and arose on glittering wings into the summer air, in a brighter sphere,—had they no memory of the dear ones they had left, no tender concern for their griefs and fears? Ah! so far from it, they thought of them amidst the transports of their wildest flights, and returned ever and ever to the precincts of that world which had once been the only world to them. But to the world of waters they could never return. Thus divided yet near, parted yet united by love, they hovered over the barrier that lay between them. They were there to welcome their emancipated brothers who soon followed them. And often the breezy air at the forest pond resounded on the bright summer afternoons with the clashing of dragon flies' wings as they darted to and fro over the crystal water in the rapture of the new life. On these occasions some fresh arrival of kindred from below added a keener sense to their already joyous existence. Sweet assuredly it was to each new comer, when the mystery of his fate was thus solved, to find in the new region, not a strange and friendless abode, but a home rich with the welcomes of those who had gone before."

I add a word of interpretation. It is hardly necessary, since, like the larvæ of the dragon-flies, we are living and creeping about on the bottom of an ocean some five-and-twenty miles deep: (the atmosphere that envelopes this globe, and which, in comparison with the interplanetary ether outside of it is as dense as water compared with air), why may it not be such is the thought that this beautiful parable suggests, that at death, when these visible tenements fall away, we pass into a higher sphere, with which our present organs are not fine enough to communicate, and where the wondrous rudimental powers folded up within us, of which we are but dimly conscious now, released from the confining flesh, expand into a glorious beauty passing the imagination to conceive? But the hope that springs eternal in the breast, of a higher and more enduring life than this of the body, turns from all these hints of nature to one great natural fact, even to Him in whom our nature was wonderfully developed. As an instance and example of a spirit that bears no mark of mortality, in a word, as the representative man of our race, in whom the loftiest possibilities of human nature are realized, Christ is the hope fulfilled and the pledge of an imperishable life in us all. Once let this idea be planted in the heart, and it will bring forth immortal fruit, faith, veneration, love; and you will become conscious of a life that is fed by springs over which death has no power. You will cease to be anxious about a future life, for you will be entering deeper and deeper here and now into an immortal condition of existence, passing from under the shadow of death, that rests over all the world, into the unclouded light of being which never sets. Every day this corruptible will be putting on incorruption, this mortal, immortality. Such was the experience of the first disciples of Jesus, by whom he was trusted in, revered, and loved as he has never been since; to use the language of one of them: "He was formed within them the hope of ever-

lasting glory!" And then, too, when we are in full sympathy with him, then will his utterances, which, apart from him, have no more authority nor interest than any of the sayings of wise men of old, take on the significance of revelations. We shall feel their truth and power as we never felt them before. For we shall see ever more clearly how they are surcharged with the heart, with the very life of the speaker. They were no hearsays uttered by rote. They were no mere commonplace traditions. They gushed up like springs of water from an unfathomed deep of personal conviction. He spoke not like the Scribes. At the slightest suggestions, upon sudden and ordinary week-day occasions, his faith overflowed in speech. His affirmations effervesced with his very life. At the briefest word of another there lightened from him thoughts that breathe the profoundest wisdom, words that burn with a fire that illumines the world.

"I am the Resurrection and the Life," said He, "whoso believes in me, though he were dead, yet will he live, and he who lives believing in me will never die." What words are these to come from mortal lips! But pause and consider what had been the experience of the speaker, how all things had worked together to create in him so profound a consciousness that he said: "Of myself I am nothing. It is not I, it is the Father who speaks and works through me;" not that His own will was annihilated, but it had become identified with the divine will. Whoso believed in him, as he said, believed not in him but in Him who sent him. It was not to himself that he arrogated the power by which the dead live again and the living never die. To faith in God, death is no longer death, but life.

O when shall our hearts be so open and so pure that we shall inhale as our very life-breath, the air of immortality which these words breathe, and with all the strength of personal conviction echo the triumphant cry of the apostle: "O, death! where is thy sting? O grave! where is thy victory? Thanks be to God who has given us the victory through our Lord Jesus Christ.

"He leads us to the height
Named of the Infinite and long sought good,
And fountains of delight;
And where his feet have stood,
Pain, fear, and sin lie prostrate and subdued.

From that great Life flow forth
Immortal harmonies of power to still
All discords born of earth,
And draw the ardent will
It's destiny of goodness to fulfil.

Might but a little part,
A wandering breath of that high melody,
Descend into each heart,
And change us till we be
Transformed and swallowed up, O Love, in thee!"

POWER dwells with cheerfulness; hope puts us in a working mood, whilst despair is no muse, and unites the active powers. A man should make life and nature happier to us, or he had better never been born.—EMERSON.

THE SCRIPTURE LESSON.

NO Scripture Lesson has been prepared for Sixth month 26. In its stead a review of the lessons of the quarter ending with the present month may be profitable, or a general Temperance Lesson, which would interest all.

The Lessons for the next quarter will leave the Old Testament and take up the Life of Jesus, beginning with his infancy, as it is recorded by Matthew, and gathering from the other Gospels such portions as are confirmatory of what he relates.

Matthew is the same as he that in Mark 2:14 is called Levi. He is believed to have been a Jew, though his business was that of a publican or tax-collector under the Roman Government. The date of the writing is placed at between A. D. 50 and 65. Matthew's Gospel is said to have been written for the Jewish converts in Palestine, among whom, according to the testimony of Eusebius, he labored. Later authorities have named Ethiopia, Parthia, Egypt, and Macedonia as fields of his missionary work. His death is by the most ancient authorities attributed to natural causes.

PURITY FOR PURITY.

SOCIAL influence is a most potent agent either to perpetuate or to abolish the double standard of morality. The woman socially is generally relentless ostracized, while the unchaste man, the young man who "sows wild oats," if possessed of money, or of wealthy connections, is condoned and welcomed.

In the parlor and in society, woman, theoretically at least, is supreme. Her attitude in this domain towards the unchaste man, the known libertine, is a vital matter for good or ill. The key-note of woman's duty socially was sounded admirably by a bright and morally brave young woman, Miss Clothier, of Massachusetts, who in a late response to an address of welcome, speaking in behalf of twelve thousand young women, organized as the National Young Women's Christian Temperance Union, with several thousand young men as honorary members, said: "We ask as young ladies, that the young gentlemen who stand side by side with us as honored members, the young gentlemen with whom we associate, should stand on the same high moral plane as ourselves. We ask them just what they ask of us, *Purity for purity.*" Nothing less than this should be the social demand of virtuous womanhood everywhere.

Nor are chaste, reputable men without grave social responsibility for their bearing towards those who, as libertines, prey upon womanhood and girlhood. Says Canon Wilberforce, very pertinently: "If men of culture and standing in society would combine to mete out the same penalty to one who deliberately robs a woman of her purity that they would inflict upon one who cheats at cards, or fails to settle his racing debts, the effect would be immediate and salutary." The White Cross pledge: "To treat all women with respect, and endeavor to protect them from wrong and degradation," should be the badge of honor for men, requisite for social recognition among true gentlemen.—*The Philanthropist.*

NATURAL GAS.

PROF. N. S. SHALER, of the United States Geological Survey, discusses in the *Forum* for May, the present information we have on the subject of natural gas. The consumption of this gas during the year 1886, estimated on a coal basis, probably exceeded in value \$6,000,000; and its use is rapidly increasing, since its cheapness as a fuel effects a saving in many factories equal to not less than ten per cent. on the capital invested. As regards the extent of the natural gas deposits, Prof. Shaler is of the opinion that "the Mississippi Valley section of this country can alone be looked to as a field for a supply of this product, at least in large quantities," because in this region the earth deposits have been least disturbed and the imprisoned gas has not had so much chance to escape. The durability of the supply is largely a matter of conjecture, although the steady diminution in the flow of the gas as the wells grow older indicates their exhaustibility; and it is estimated that the supply for thirty miles around Pittsburg is likely to be used up within eight years. Judging from the geological conditions of the earth, it does not appear likely that large supplies of natural gas will be found in any of the industrial centres of the Old World, although in Africa, Australia, South America, and parts of Asia there is a probability of finding it in abundance. The Geological Survey is now engaged in gathering information on the subject in all parts of the country, and hopes soon to know just where natural gas may be sought for with a prospect of success.—*The American.*

THERE are some twenty thousand Mormons in Ohio calling themselves Josephites, who believe in the Mormon Bible, of whom Joseph Smith, the son of the celebrated Mormon prophet is the head, but who neither believe in nor practice the system of plural marriages. At a recent convention of these Mormons, held at Kirtland, in that State, this Joseph Smith took occasion to denounce polygamy, and declared it to be an apostasy from the true Mormon faith.—*Independent.*

THE LORD'S PRAYER.—We are so accustomed to the use of the Lord's Prayer that there is a danger of overlooking the full meaning of its petitions. How much, for instance, is comprehended in "Thy kingdom come?" With what intense longing we should utter it if we remembered that its fulfilment implies that all bitter cries of the outcast poor would be hushed, that all harm and wrong would cease, that all swords would be beaten into pruning-hooks, and that in every heart now tempest-tossed and stirred to its utmost depths, peace would reign undisturbed.—*The Herald of Peace.*

I SAW also the mountains burned up, and the rubbish, the rough, crooked ways and places made smooth and plain, that the Lord might come to his tabernacle. These things are to be found in man's heart, but to speak of these things being within, seemed strange to the rough, crooked, and mountainous ones.—GEORGE FOX.

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"SOUND IN WORD AND DOCTRINE."

IT is sometimes said that the query addressed to Ministers and Elders in their quarterly meetings, "Are ministers sound in word and doctrine?" has no significance at this time, and some who have seats in that body are free to make the same declaration.

The subject is an important one, and touches the Society at its very core. If we have a doctrine,—and who that is acquainted with the first principles of our profession will say we have not?—then those who are accredited by the several meetings to be the exponents of that doctrine before the world, must deliver the word in accord with the principles thus established. No greater mistake in regard to our profession can be made, than for one to say we have no doctrine. An organization of men cannot exist without some central thought to rally to. Why do men band together for any purpose, either secular or religious, if it be not to strengthen and help one another in the prosecution of a definite object, which is clearly set forth as the organic principle upon which the members are bound together? This is fundamental and no one doubts its necessity.

The Society of Friends arose and became a distinct religious body, not alone as a protest against the corruptions that were eating out the spiritual life of the Christian church, but to hold forth as a rallying point to the sincere seekers after the truth as it is in Jesus, the great underlying doctrine that the light which enlighteneth the soul has been given to every rational intelligent creature, and is sufficient, if obeyed, to lead into all righteousness. That this light is the gift of God, who is one and indivisible, manifesting himself to his human children in the different ages according to their capacities, condescending to their low estates and ever leading them through his chosen instruments into clearer perceptions of his relations to them and theirs to him. Hence "Mind the Light" became a doctrine at once new and startling to the age in which it was proclaimed, and the fundamental principal of the Gospel of Jesus Christ, as understood by the bold and undaunted champions for this truth. It needed no preamble setting forth as do the creeds of the schoolmen, a belief in an Almighty Maker, and all the attributes ascribed to such

a being. To "Mind the Light" is to accept without controversy the existence of such a light, and its power to uphold and rule the universe. Then as a sequence came that other doctrine of Jesus, "God is a Spirit, and they that worship Him must worship in spirit and in truth." This also was engraved on their banner, and became a fundamental doctrine of the Society of Friends.

The revelation of God, through the work and mission of Jesus, the well-beloved Son, has ever been held a truth in the Society of Friends and never more fully believed in and acknowledged than at this time and by the branch of the Society of Friends which this paper represents. All unite in believing the Sonship to be spiritual: here the question rests. The society as a body is willing to leave each inquirer to the revelation as made to each.

Then as a hedge around the body gathered under the liberty wherewith the truth sets free the immortal and enduring testimonies were framed, to be as the "by laws," governing our relations one to another and our duties to the Divine Being, whom through the Spiritual union acknowledged to exist between Him and the believer we call with great fitness "Our Heavenly Father." The call goes forth, "To your tents Oh Israel!" To your secret places of communion with the Father that ye may know what is his will concerning you and be ready to move forward shoulder to shoulder, under his banner in the great battle for truth and righteousness.

TRUE CHRISTIANITY.

IT is generally acknowledged that in man we may recognize a dual nature, and that in our own individual experience this is very evident. Or, dividing after the manner indicated by the Apostle Paul, we find that part of mankind walk according to their lower or mere animal nature, following their natural impulses, are in a measure dead to the higher law of the Spirit, and cannot in any degree please or serve God. "They that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit." The mind of the Spirit is life and peace, and the mind of the flesh is death, says the apostle.

But we may be conscious that we have not entirely attained to the life which is fully spiritual, while believing with hope that our lives are in some degree regulated by that inward light of Christ which is the sign of true discipleship and constitutes Christianity. Now it is the life of Christianity to promote the culture of the spiritual or higher nature, and see that the lower and selfish does not gain the mastery. The divine impulse causes men and women to gather up the neglected children of the streets and seek with ardor to lead them to see the true guiding

light which is vouchsafed to all who seek it in sincerity, and the seare doing a noble work for Christianity. Or those who seek to point out the living way of the Spirit to the poor Indian are doing a work as noble, that must have the blessing of the Father. In a thousand ways we may serve and bless our fellow creatures of the earth, and if we do so in a right and sincere spirit, we show forth the legitimate fruits of the Spirit of the Highest.

MARRIAGES.

ROBERTS—COLLINS.—On Fourth-day afternoon, Sixth month 1st, at Race Street Meeting House, under the care of the Monthly Meeting of Friends of Philadelphia, Thomas Mather Roberts, son of Edwin and Caroline M. Roberts, and Susan H., daughter of John and Sallie L. Collins.

DEATHS.

ADAMS—Suddenly, Sixth month 6, at Springfield Mass., Charles Adams, of Philadelphia, in his 75th year, a member of the Monthly Meeting of Friends of Philadelphia.

In commemoration of his fiftieth wedding anniversary he had been visiting a married daughter at Enfield, Mass., and when starting for home was stricken down at the railroad depot.

He was well-known in Philadelphia, and by Friends in other sections by his interest in the First-day school movement and his connection with the *Journal* for several years as its business agent.

JANNEY.—On the 6th of Fifth month, 1887, at the residence of her brother, Henry Janney, in Baltimore, Md., in the 65th year of her age, Ellen Janney, a member of Baltimore Monthly Meeting of Friends.

JOHN.—Rebecca Underwood John departed this life on Sixth month 3d, 1887, aged 79 years, 3 months, and 19 days. Her close was marked by great peacefulness, being conscious unto the last, when she fell asleep, we doubt not, to awake into brighter scenes, and behold a fairer sunlight that shall never cease. She was a member of Roaring Creek Monthly Meeting, and Bear Gap Particular Meeting, and was an approved minister for forty-five years. Her great dedication and faithfulness to religious duties is well-known, having traveled extensively in former years in the ministry, with minutes of unity from her meetings. Of recent years her religious labors have mainly been in the vicinity of her own home, but she has been very diligent therein.

Her funeral took place in Bear Gap Meeting House on Second-day, 6th inst., and was largely attended. Many of other religious professions came from miles around to pay their last respects to one whom they esteemed as a dedicated christian. Testimony was borne with feeling to the value of her memory and consistent example as a neighbor and a gospel minister.

Her venerable husband, Perry John, was able to attend the funeral and it is hoped may yet be spared longer in the service of his Lord. "The memory of the just is as a shining light, that shineth more and more unto the perfect day." E.

MORRELL.—At her residence, Johnstown, Pa., suddenly, Sixth month 7, Susan Lower, widow of Daniel J. Morrell, and daughter of the late Powell Stackhouse, of Philadelphia, Pa.

NICKOLS.—Died at his residence, in Lincoln Township, Morrow county, Ohio, Jacob Nickols aged 71 years, a member of Green Plain Monthly Meeting of friends. Deceased was born in Loudoun county, Va., a member of Green

Creek Monthly Meeting, removing to Ohio in 1851, living within the limits of Allum Creek Monthly Meeting when the members were attached to Green Plain Monthly Meeting.

SARAH W. PAXSON.

True humility loves the sacrifices of daily life better than the praise of men, but to find it we must turn aside from public highways, into the shaded walks of life where domestic virtues are guarded with the sacred enclosure of home. Here diligently discharging the most important duties of a woman's sphere, we always found our dear friend Sarah W. Paxson, the exquisite simplicity of her character finding its development in a home where nothing was ever permitted "to disturb the severe tenor of her entirely conscientious career." For she was truly an ideal mother and the centre of a family that was a high type of a thoroughly modest, cultured, and well ordered household, in the midst of which she dwelt as a Spirit of Peace, her daily life revealing that in the secret depths of her nature was the repose of a holy mind and a soul at peace with God.

Her maiden name was Sarah Willet Comly, daughter of James and Eliza Comly. Early in life she married William Laurence Paxson, whom she survived but a few years. After the death of her husband she lived with her son and widowed daughter in Germantown, leaving them as she supposed, for a few days only, to take care of her brother, the late Franklin A. Comly. Here, after six weeks of work and anxious watching she was taken suddenly ill and died within a few hours on the 11th of Fourth month, 1887,—passing quietly from sleep to death, the spirit stealing away at midnight so silently that the loving one who watched beside her scarcely knew it was departing.

Our friend had lived beyond the allotted time of three score years and ten, but to us she never seemed old—only a beautiful example of courageous and cheerful life in its decline, always equal to every emergency, keeping the same active place in the household, and by her ripe judgment and wise counsel directing and often controlling the interests of both children and grandchildren.

She was the gentlest of women, yet her gentleness never degenerated into weakness, for she was above all things a strong character with an unflinching genuineness "that spoke the truth in love;" full of sympathy and tenderness, yet controlled by the force of unyielding convictions. Amiable and long suffering, yet capable at the same time of righteous indignation in the presence of hypocrisy, deceit, and falsity. Reticent almost to a fault she concealed her own cares and sorrows, bore her own burdens with meekness and patience, yet bestowed her sympathies lavishly out of the abundance of her charity. Those who were entrusted with her affectionate confidence, and who knew her in her own beautiful life, knew too how she encouraged the despairing, strengthened the weak, helped the helpless, gave to the needy. It may truly be said of her "that whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" were the fruits that she gathered and garnered and left as a rich heritage to her children and grandchildren.

The shock of the sister's death wrought terribly upon the weakened brain of the sufferer, already worn by stress of work and grave anxieties, and in less than a fortnight they were both at rest, lying side by side in the quiet graveyard of the Friends at Abington, among those who were dearest to them in life. And now when we stand beside the silent graves, we feel that the remembrance of Sarah W. Paxson as a mother, relative, and friend is a possession which those who have enjoyed will never lose. *

For Friends' Intelligencer and Journal.

VISITS IN SOUTHERN QUARTER.—III.

INQUIRING concerning the present condition of the colored people, I was glad to learn that there is a steady uplighting of the race in these parts. They are generally industrious, and anxious to give their children the advantages of learning. As a friend said of them, "They are not different from the white laboring class. They try to get all the enjoyment out of life that their means will afford, and quite as often, by economy and steady industry, become owners of the soil." Entering the train that runs from Cambridge, Md., to Seaford, Del., the next morning, there was scarcely a vacant seat, the two cars that convey passengers being almost entirely occupied with colored people of all ages, whole families being of the number. I learned afterward that they were on their way to the strawberry fields of Sussex county, where the most expert pickers earn from one dollar to one dollar and fifty cents a day,—the day sometimes ending by the middle of the afternoon. They are paid by the box, and little children not more than seven years old are seen among the pickers, working with a will, and proudly bringing to the stand the tray containing the boxes they have picked, for which they are duly credited.

The branch road from Cambridge connects with the Delaware railroad at Seaford, a prosperous town on the Nanticoke, a navigable tributary of Chesapeake Bay. A day and a half is spent at Seaford in family reunions. There is not a vestige left of the early occupancy of Friends in the county of Sussex, although about the close of the last century there was an occasional meeting held some miles out of Seaford, the locality not now known with any degree of certainty. Throngs of pickers swarm in the strawberry fields, and long trains filled with crates of delicious fruit of the most choice varieties pass over the road at short intervals. Shipments are made for Baltimore, Philadelphia, New York, and Boston; only the very finest of the crop going to the latter place. The oyster trade of Seaford is a profitable industry; the packing houses give employment to about 500 persons during the season, closing in time for the fruit gathering, which, beginning with the strawberry crop, continues until the early fall, when, after the peaches are marketed, the oyster packing begins again. A suburb of the town called "Africa" swarms with these dark skinned workers. Most of the houses in this quarter are freshly whitewashed outside and in, and the gardens well tended; the little tots that throng the door-ways are clean and tidy, and a degree of thrift that is most hopeful is everywhere observable in their homes. The grain fields of the whole Peninsula are luxuriant and the corn growing finely; the promise of abundance encourages the farmer, but the cold weather of the month just closing has been disastrous to the peaches. Whole orchards of fine, young, bearing trees have dropped nearly all the fruit, not leaving in many cases enough for home consumption. But peach growing is becoming more and more uncertain, and nursery men and growers are carefully investigating the diseases

and disasters that have so greatly interfered with their success.

The ride from Seaford to Wyoming, the station nearest to Camden, is only about an hour. A friend with conveyance is waiting my arrival, and a short drive brings me to his hospitable home in Camden, and a cordial welcome from his wife and family places me at ease, and I reverently feel the close bond of Christian fellowship.

Some social visits are paid in the evening. There are more of the members of Camden meeting living at Wyoming than at Camden. The distance between the two places is short, and many walk to meeting. Mid-week meeting is held on Fourth-day. The attendance on the present occasion was larger than usual; a few, not Friends, met with us. I felt grateful for the privilege of worshipping with the little company who met together. At the close, it was concluded to have a meeting at Wyoming, a hall being offered without charge. Notice was given which, though short, brought the Friends of the place and a number of others together at an early hour in the evening. We had a satisfactory meeting, and the kind reception given us opens the way for further service in the place when Friends again visit the neighborhood.

Fifth-day morning was spent in looking over the old records of Duck Creek Monthly Meeting from its beginning to the time it was united with Murticle (Motherkill) under the name of Camden Monthly Meeting. This was in 1830. The book recording the manumission of slaves and several other ancient records are in possession of Camden meeting; all full of interest to those who take pleasure in studying the history of the Society. Several visits were made to Friends and friendly people, mostly those not able to get to meeting.

I took the cars on Sixth-day morning for Still Pond, in Maryland, which required a change at Clayton and a ride of an hour and a half on the Baltimore and Delaware Bay R. R. Here again I was kindly met and found pleasant welcome. This is a most attractive part of the State of Maryland, quite rolling, and fertile as a garden. Small fruits are not cultivated to any extent. Large peach orchards and extensive fields of wheat and corn, with scant wooded tracts, diversify the landscape. Fine hedges, mostly well trimmed, divide the farms and line the road-ways, and the melody of the song-birds fills the air with music. I scarcely remember to have been in any place where such variety in note and such beauty of plumage were met with, yet the quarrelsome English sparrow is here, and seems likely to stay, to the imminent peril of the wren and other small song-birds, whose nests it makes war upon.

Seventh-day is spent in visiting members and the descendants of Friends, very many of whom have united with the Methodists, yet they express great love for the principles of the Society, and are glad to attend our meetings when they can. Those living in the little villages that lie along the railroad are mostly without means of conveyance, and the distances are too great for walking. Cecil meeting-house is in a pretty grove, occupying a little knoll, and has a small

graveyard attached. Kennedyville, Still Pond, and Lynch's Station are the nearest towns, but the membership includes Friends living at Chestertown, the terminus of the railroad.

Some notice had been given that a member of the Yearly Meeting's Visiting Committee expected to be at the meeting on First-day morning. Friends who are usually present and those notified, with a few not of the Society, were in attendance. There was an openness to hand forth the plain, practical doctrines of our simple faith, and the earnest attention of the hearers gave evidence that the word spoken was well received. There are many children and young people belonging to this meeting. A First-day school is much needed to hold these to the meeting and train them to useful service. It wants but a conviction that this is essential to the perpetuity of the Society; there are men and women fully competent to take the lead in such a movement; and the prayer arises that they may not hold themselves aloof and see their children gathered into other folds. The afternoon is spent in social commingling, and the early morning finds me on the cars with my face turned homeward, having been absent nearly two weeks, in the prosecution of the work of the yearly meeting. It has never before presented to my mind so many reasons for its necessity, or the need there is that those who engage in it shall feel the weight and importance of the undertaking. Without a vocal ministry, without First-day schools, except in one monthly meeting, and with an adult membership engrossed, with but few exceptions, in the cares and responsibilities of active business, there is not much to attract the youth among them to the Society into which they have been born, or to make the one hour on the First-day of the week, spent with their elders in silent waiting, more satisfying than the gathering in the other places of worship that are found in their midst, offering attractions that please the fancy and appeal to the emotional nature within them.

These things must be weightily considered, and such a course adopted as the exigencies of the age demands, if there is to be in this part of our heritage a rallying to the standard of truth set up by our forefathers.

L. J. R.

Sixth month 6th, 1887.

NEWS OF FRIENDS.

BLUE RIVER QUARTERLY MEETING.

EDITOR INTELLIGENCER AND JOURNAL:

BLUE River Quarterly Meeting was held, near Salem, Indiana, on Seventh-day, 5th Month 28th and I send the enclosed report taken from a private letter received by Thos. W. Woodnut from a friend residing near Salem:

On Fifth-day evening preceding the Quarterly Meeting, Abel Mills had a large and attentive audience at a school-house in Friends Settlement. On Sixth-day morning there was an appointed meeting, at which Edward Coale and Abel Mills spoke; On Sixth-day afternoon the meeting of Ministers and Elders convened and in the evening the meeting-house was full of interested people in attendance on the quarterly First-day School Conference:

Seventh-day morning the quarterly meeting was held and found to be a season of spiritual refreshment as well as of business interest. A proposition regarding birth-right membership, (understood to be with reference to an honorable release from or personal acceptance of the birth-right privileges and duties of those holding membership by birth-right, at a suitable time after attaining their majority), was given to a strong committee for report at next quarterly meeting. A memorial for our deceased friend Thomas Morris was approved and forwarded. Seventh-day afternoon a house meeting was held at Levi Knight's, and another in the evening at Charles Brooks's. First-day morning at the time for the gathering of the First-day School the numbers in attendance proved too large for the house, and it was decided to hold it in the beautiful grove belonging to the meeting. Here the school, the regular meeting meeting for worship, and afternoon meeting were held without the audience leaving the ground, the attendance being estimated variously at from six to twelve hundred persons, people bringing their dinners and eating between meetings. First-day evening an appointed meeting was held in the house of Orthodox Friends, this closing a series of closely connected meetings of which our friend says: "Truly it was an outpouring of the people, and wonderfully satisfactory, so far as we can learn." Similar reports as to the interest manifested inside and outside our membership were also received some time since from Prairie Grove Quarterly Meeting, Iowa, where our Yearly Meeting Committee was in attendance: quite a number of meetings being held at various points within a radius of ten or twelve miles, and great interest manifested. With the help likely to come to us from the interest shown for western and scattered members and isolated meetings by Philadelphia Yearly Meeting, may we not hope for a general awakening in these fields with renewed interest and the strengthening for usefulness of these outposts of our denomination? May we all East as well as West look for the light on our path and follow as the way opens!

J. W. P.

To the above we add the following from a report of the same meeting which we have received from one who was present:

Blue River Quarterly Meeting in its annual round, convened at Highland Creek, Washington county, Ind., six miles from the place of its birth 70 years ago, 300 miles from Clear Creek, Ill., where it is held once in the year, and 250 from Benjaminville, where it is held twice. In the meeting for worship the subject of Christ dying for us was enlarged upon by one of the ministers present, in a very satisfactory manner, showing that as He is the way, the truth, and the life, which way is for us—redeeming in its nature, then he died for us in the sense that he died for the cause for which he came into the world, i. e., "to bear witness to the truth," counting this so much more glorious than his natural life. In the meeting for business the clerks, Griffith E. Coale, of Benjaminville, and Mary E. Trueblood, of this place, were at the table. The representatives being called, thirteen were absent, for whom various reasons were assigned;

but owing to the great distance Friends have to come to be with us, the meeting is very lenient towards such. The ministers present were Edward Coale and Abel Mills, who were eminently favored through all the various meetings held on this memorable occasion. They, with some others, seemed to be on double duty, being members of the Yearly Meeting's Committee, on "Isolated Friends," besides quarterly meeting work. In the line of the first duty, they held a number of house meetings with those who from infirmity and weight of years were not able to get out to meeting, which I learn were precious opportunities. They held also a number of public meetings earlier in the week, which though favored opportunities, were not so largely attended by the good people of the neighborhood as we could have wished.

First-day morning dawned as bright and lovely as the week previous had been. The Methodist minister postponed his meeting that day and the congregation came in mass. We found we could not accommodate one-half in the house, so moved out in the yard under the shade of forest trees. There was much misgiving at first as to whether order could be maintained, but it proved a very satisfactory meeting. At the close the Methodist minister made some fitting remarks, stating that it was the first meeting of our branch he had ever attended, and he was well pleased. That evening the committee had an appointed meeting with the other branch of Friends, which was not very largely attended, nevertheless the truths of the Gospel as we understand them were freely declared. Thus closed a series of meetings in connection with the quarter, long to be remembered.

T. H. T.

COMMUNICATIONS.

PROCEEDINGS IN NEW YORK YEARLY MEETING.

EDITORS INTELLIGENCER AND JOURNAL:

THE report of New York Yearly Meeting, in your last issue, lacks a completeness that requires some additions. The meeting, on Third-day morning, was mostly occupied in the discussion of the state of the Society, as represented in the fact that more than three-quarters of our members continue to neglect our mid-week meetings. The discussion manifested that there was a growing conviction in the minds of some Friends that the Society might be in error in requiring its members, "as a reasonable duty," to attend meetings twice in seven days. As the members of our Yearly Meeting are probably no exceptions to this so called "delinquency," we think it well that the subject should not be ignored, but considered in the light of the facts of to-day, and the broader conception, that righteousness consists more in deeds than forms or places of worship as a measure of our goodness.

FRIEND.

New York, Sixth month 12.

PETITIONS FOR JOHNSON'S COMMUTATION.

EDITORS INTELLIGENCER AND JOURNAL:

PLEASE inform Friends, through your valuable paper, who may wish to sign a petition for the commutation of the sentence of the man Johnson, how they may

do it, whether sending their names to James S. Cummins, Media, would be sufficient or not?

S. Y.

White Horse, Pa.

[We should suggest that a copy of the petition, (as given in this paper), should be made and signed; or that printed copies can probably be obtained of J. S. Cummins.—Eds.]

SWARTHMORE NOTES.

—The Commencement exercises will take place at the College, on next Third-day, the 21st inst., at 11 o'clock. The full programme is given elsewhere. There are twelve graduates, showing a gradual increase of the number since 1885, when, owing to a change in the requirements for a degree, the class numbered but four. The twelve this year will make the whole number of the graduated Alumni of the College 174. Among these there have been 7 deaths since graduation. The largest class was that of 1882, numbering 20. Of the present Junior class 32 have reentered, 16 young men and 16 young women, giving assurance that the graduating class of 1888 will be the largest in the experience of the College.

—A new and interesting feature of this Commencement will be an exhibition of the drawings and shop-work for the year in the scientific building, which will be open to visitors on the afternoons of the 20th and 21st inst.

—The Baccalaureate Address of the President will dwell especially upon the value of such a college course as Swarthmore gives, under guarded care. It will be given on First-day morning, the 19th inst, as the close of the First-day school exercises for the year.

—Russell and Carroll Hayes, and Frederick Pyle, and I. D. Webster, members of the classes of '88 and '89, intend to spend their summer vacation in a trip to England and parts of the Continent. They will sail from New York in the steamship *The Queen*, of the National Line, on the 22nd instant, the day after Commencement, and will land at Queenstown. They expect to purchase bicycles, with which they will make a tour in Ireland, Scotland, England, France, and Germany, and return to the College in time for the reopening in Ninth month.

—The "reception" of their friends, and the Faculty and students, by the Class of 1887, takes place on Seventh-day evening, (the 18th), and on Second-day the Class-day exercises take place.

—The grounds are much improved in appearance since the late rains, and will be looking their best at Commencement.

DEBTS scattered about in sums of two or three dollars will damage a man's reputation more than obligations for a hundred times the amount to one person. If the butcher, the baker, the grocer, the shoemaker, and the tailor are not paid, the man becomes odious in the community. Nothing will undermine respectable standing in a community like the non-payment of small bills.—*Christian Advocate*.

WILLIAM BIDDLE.

A FRIEND has sent us some account of the late William Biddle, a member of the "Orthodox" body, extracted from the *Evening Bulletin* of this city, of the 8th instant. He died at his residence, in Germantown, on the 7th, in his 82d year. The article referred to says of him:

William Biddle, son of John and Elizabeth Canby Biddle, was born in Philadelphia, May 17th, 1806. He was fifth in descent from William Biddle, of London, who came to West Jersey, A. D. 1680, and from whom is descended the family of the name of Biddle so favorably known in Philadelphia. Owen Biddle, grandfather of the late William Biddle, took an active part in the war of the Revolution, holding, among other colonial offices, that of a commissary in the army. He was by birth a Friend, and when the war came to a successful close he returned to the faith of his fathers.

Educated in the Friends' Schools from his early years, William Biddle has been identified with the educational and benevolent institutions of this city. In 1834, and for many years following, he was a director, and later a controller of the public schools. For more than forty years he was a manager of the Magdalen Asylum. In 1840 he was chosen a director of Girard College, and as a member of the Committee of Instruction and the Household had largely to do with the first organization of the college which was opened for scholars, January 1st, 1847.

In 1849 William Biddle was elected a manager of the Pennsylvania Hospital, a post he continued to hold for a period of nearly thirty-eight years, the last fourteen of which he was President of the Board. In 1855 he was chosen secretary of the Minehill and Schuylkill Haven Railroad Co., and in 1883 was appointed its President.

In 1858 Josiah Dawson, a wealthy citizen of Philadelphia, named as executors of his estate, Thomas Williamson, Mordecai L. Dawson, and William Biddle. After devising nearly two hundred thousand dollars in private legacies, the remainder, amounting to two hundred and fifty thousand dollars, was to be distributed, at the discretion of his executors, among the hospitals and other charitable institutions of Philadelphia. This distribution was made in the most catholic and judicious manner by William Biddle and his associates. In the religious Society of Friends William Biddle has long held a prominent place, and has for years taken an active part in matters connected with the education of its younger members. Full of generous sympathies, earnest in his efforts to promote the best welfare of his fellow-beings, William Biddle was a delightful companion, a wise counsellor, a loyal friend. He combined in a remarkable manner those two traits which go so far to make a perfect character—"Sweetness with strength," and rarely, of modern times, have the words of the patriarch been more applicable to any one than they were to William Biddle:

"When the ear heard me it blessed me.

"When the eye saw me it gave witness unto me.

"Because I delivered the poor that cried and the fatherless and him that had none to help him.

"The blessing of him that was ready to perish came upon me and I caused the widow's heart to sing for joy.

"I was eyes to the blind and feet was I to the lame.

"I was a father to the poor: and the cause that I knew not I searched out."

From the N. Y. Journal of Commerce.

[One of our favorite correspondents, who is still on the sunny side of high noon, sends us from San José, California, her questions about the hour of the sunset hour, and the voiceless reply of one who is dwelling close to the border.]

IN SUNSET LAND.

O TELL me, you who dwell in sunset land,
Whose white tents in purple shadows stand
Far down the westward slope,
Tell me if still you hear the voice of hope:
If without pang or pain
You know that dew and bloom will never come again?

For there no more with bridal song of love
Do lark and linnet build in field or grove;
Pale leaves flit through the air,
And empty nests hang in the branches bare.
How can ye sit serene,
Nor grieving, backward gaze on many a fairer scene?

I hear no words, but written in the eyes
Lifted, expectant, to the vesper skies,
In answer to my thought,
"Pleasant is rest when the day's task is wrought,
Pleasant the tranquil hour,
And the rich light that falls on dying leaf and flower.

The paths are cool and still in sunset land,
Our weary brows with airs of peace are fanned,
The fever, the unrest
Are past, the eager struggle to be blest.
Ah! in this evening glow,
How few the joys that keep the splendor they foretold!

The light is crystal clear in sunset land,
Much that was veiled and dim we understand,
We know and we are known;
Illusions, dreams, and fantasies are flown,
And past the stir and strife,
We read and ponder well the meaning of our life.

Nor deem, beloved, that we dwell alone;
Though faces that illumined our day are gone,
As night's soft shades appear,
More beautiful they seem, and strangely near.
Morning is pleasure's prime,
But God's own angels walk the earth at evening time."

Then let me enter into sunset land,
Nor fear to wear the almond wreath and stand
Near to the unbarred gate,
Where darkness and the world's oblivion wait.
Beyond that silent way
New heights shall be unveiled, and a sublimer day!

FRANCIS L. MACE.

ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly, until he knows that every day is Doomsday.—EMERSON.

THE RISING TIDE.

THE west wind clears the morning,
 The seashores silver gray;
 The night was long, but fresh and strong
 Awakes the breezy day;
 Like smoke that flies across the lift,
 The clouds are faint and thin;
 And near and far, along the bar,
 The tide comes creeping in.

The dreams of midnight showed me
 A life of loneliness,
 A stony shore, that knew no more
 The bright wave's soft caress
 The morning broke, the visions fled—
 With dawn new hopes begin;
 The light is sweet, and at my feet
 The tide comes rolling in.

Over the bare, black boulders
 The ocean sweeps and swells;
 Oh, waters wide, ye come to hide
 Dull stones and empty shells!
 I hear the floods lift up your voice
 With loud, triumphant din;
 Sad dreams depart—rest, doubting heart,
 The tide comes foaming in!

—SARAH DOUDNEY.

Not long prayers, but ardent zeal,—
 This is what is wanted more:
 To put the shoulder to the wheel,
 And bread unto the hungry deal
 From the store.

Not high-sounding notes of praise,
 Ringing through the vaulted dome;
 But that we the fallen raise,
 Bring the poor from life's highways
 To the home.

Worship God by doing good,
 Help the suffering in their needs.
 He who loves God as he should,
 Makes his heart's love understood
 By his deeds.

—Selected.

JAMES N. BUFFUM.

A DISPATCH from Boston, on the 12th inst., says: Hon. James N. Buffum, one of the last of the band of Abolitionists led by Garrison and Phillips, died at his home in Lynn this evening at 10 o'clock. Mr. Buffum had been gradually failing for several months, and his death was known to be not far in the future when he celebrated his eightieth birthday a few weeks ago. He had been unconscious for forty-eight hours previous to his death, and passed away without suffering. Only his family were present.

James Needham Buffum was a native of North Berwick, Me., where he was born May 16, 1807. He was a descendant of the Buffums who came from England in 1638 and settled in Salem, Mass. That family adopted the Quaker faith and Joshua Buffum in consequence was banished by Gov. Endicott. The subject of this sketch took up his residence in Salem

when 17 years old. He was employed in the Hook organ manufactory three years and attended the Friends' school in Providence one year. In 1831 he removed to Lynn, Mass., and for twenty years was a contracting builder. He had a varied business experience after that, real estate, lumber, and manufacturing occupying his attention until his death. He was a public spirited citizen, and took great pride in the development of Lynn. He erected more than 400 buildings in the city, and in the registry of deeds at Salem are recorded over 700 of his transactions in real estate in Lynn. He laid out Ocean street, and opened up to settlement a large section of the Highlands. He brought the first steam engine into Lynn, and set up the first wood planing machine in Massachusetts. He was the original promoter of the Lynn Gaslight Company; was one of the founders of the Lighthouse Bank, now the Central National Bank, and was connected with various other public enterprises. In 1868 he was chosen Presidential Elector; in 1869 he was elected Mayor; in 1872, was reelected to the same office, and in 1873 he was elected a Representative to the Legislature. In all of these positions he served with credit to himself and to the city.

The anti-slavery cause early enlisted Mr. Buffum's sympathy and active cooperation. He made the acquaintance of William Lloyd Garrison in 1831, whose lifelong friendship and esteem he retained. The *Liberator* dates its existence from that year, and Mr. Buffum was a subscriber and constant reader during its continuance of 30 years. When Fred Douglass was dragged out of a car on the Eastern Railroad because of his color, Mr. Buffum heroically fought the mob. He and Douglass went to England in 1845 to protest against the Free Church of Scotland keeping the money contributed to it by the slave holders of America. The two champions cooperated with Henry C. Wright and George Thompson, and held anti-slavery meetings in Scotland. During that memorable trip Mr. Buffum made friends with Cobden and Bright, O'Connell, Father Mathew, Richard D. Webb, the correspondent of Edmund Quincy and James Haughton. Mr. Buffum was the founder of the Free Church in Lynn, Samuel Johnson, author of "Oriental Religions," being the preacher.

In 1873, when 65 years old, the financial crisis seriously embarrassed Mr. Buffum. He was advised to compromise with his creditors, but the suggestion was offensive to him. He declared that he would never pay less than a hundred cents on a dollar—and he did it in the end. It is said that at the most critical moment of his struggle he was assisted by Wendell Phillips and Gen. Butler, who indorsed for him to a limited amount, and Mr. Buffum never ceased to express his gratitude, regarding them as "friends in need." Another trial came to him in the burning of his mill in 1880. He was then 73 years old, but he bore his loss of \$30,000 without a complaint—showing even in the bosom of his family no discouragement—rebuilt with his usual energy, and, plucking safety out of the nettle danger, soon forgot his loss in his larger gains.

The citizens of Lynn feel that they have lost a landmark. Mr. Buffum's commanding figure was as

familiar as High Rock. He was gifted physically and mentally. His nature was genial, his temper rarely ruffled, his sense of humor keen, and he had a ready wit. He had mental, moral, and physical courage withal. Combining so many happy traits it is no wonder he was admired and respected, and his memory will be kept green.

From the Woman's Journal.

ART EDUCATION FOR WOMEN.

SINCE cultivation of art must be bred into a people, and slowly assimilated by them, it is a matter of congratulation that in so many American cities a movement for industrial art education has been well begun.

The woman who has a thorough art education can to-day easily find employment. The demand for art-teachers is in excess of the supply. Eighteen young ladies who graduated from a school of design in one of our Eastern cities found immediate and lucrative employment. Occupation in the useful and ornamental arts will give to the rising ambition and talent of American girls a large and noble scope. "There is an unworked mine of untold wealth among us," says Professor Walter Smith, "in the art education of women. We could utilize much human life, not now profitably occupied, by educating and employing women as teachers of art. There are also many branches of art workmanship, requiring delicate fingers and native readiness of taste, which could be better performed by women than men." There is, therefore, for young women obliged to think of self-support, a large and hopeful future. Industrial art furnishes them with a fitting for many kinds of employment, pleasant and profitable, labor well suited to their tastes, their strength, and capacity. They must be willing to elevate their standard of preparation; must be content to serve a long and sometimes laborious apprenticeship to their various professions.

No investment of funds will yield so large an interest to an American city, as the money given to found technical and industrial schools, where gifted and promising girls can be trained for such occupations at small expense to themselves. Their commercial value, alone, should give them practical importance in any community. And as industrial art and fine art have, in the main, the same elementary basis, whatever promotes the former must aid the latter directly or indirectly; and thus the public taste will be elevated, and the public judgment of art matters educated.

I have emphasized the need and value of industrial art education for women, because of the deficiency in this respect in our present school systems; and because it offers to the ambition of women an almost limitless field, not crowded with applicants as is the profession of teaching.

And when, in addition, a New England manufacturer makes the statement that the designs used in his factory "cost \$40,000 yearly, every dollar of which goes to England, France, and Germany, and that the same designs might have been made within a mile of his mill for \$5,000 if an art school had been maintained for five years," we have a very strong reason

for the conviction that the technical schools, and schools of design already doing such good work will be increased and rendered thoroughly efficient. When was an American accused of indifference to any question of money-saving or money-making? The difficulties in the way of art education vanish daily. Its agencies and its area have doubled in the last half-dozen years, and are already providing employment for large numbers of women.

MARY A. LIVERMORE.

BRAIN-FORCING IN CHILDHOOD.

NOT very long ago a lady of this city brought her little daughter, twelve years of age, to see me professionally. The child was on her way to school, and had with her a large satchel full of books. She was pale, tall, and thin. The muscles of her face twitched convulsively, and she could not keep her hands and feet still. She was suffering from chorea, or St. Vitus's dance, and, in addition, had almost constant headache and other symptoms of nervous derangement. In the course of my examination I asked her to empty her satchel of the books it contained, and which, as she informed me, she had been studying that morning and the night before. This is the list:

1. An English grammar. 2. A scholar's companion. 3. An arithmetic. 4. A geography. 5. A history of the United States. 6. An elementary guide to astronomy. 7. A temperance physiology and hygiene. 8. A method of learning French. 9. A French reading-book.

Nine in all—nine different subjects of knowledge which that poor child was required to study between the hours of three in the afternoon of one day and nine in the morning of the following day! Allowing one hour for dinner, half hour for breakfast, an hour for undressing at night and dressing in the morning, an hour for going home and returning from school, and eight hours for sleep (and less than this will not suffice for a growing boy or girl—it had better be nine or ten) and we have six hours and a half left in which to study nine different branches of learning! Now, suppose either one of you ladies and gentlemen should retire to some quiet nook, and, with your well developed and trained brains and experienced minds, should try to study nine unfamiliar subjects of knowledge in six hours and a half, would you think it strange if at the end of that time you should somewhat mix matters, and imagine that Hong-Kong is the name of a lunar volcano, that the Continental Congress is one of the parts of speech, and that the ductus communis choledochus is situated on Passamaquoddy Bay? She showed no such confusion of ideas. She had studied her lessons well, but she had done so at the expense of her brain-substance. In a little while, and English grammar, geographies, and temperance physiologies, would have been like the "subsequent proceedings," in Nye's poem; they would have "interested her no more." I say that she had learned her lessons at the expense of her brain-substance. This is no flower of speech, but a sober fact. A very simple examination enabled me to satisfy myself that she was living on her brain-capital instead of her brain-income. Her expenditures were greater than

her receipts, and brain-bankruptcy was staring her in the face.

One of the greatest mistakes made in our present system of educating children is, that they are given too many subjects to study at once. The power of dissociation—that is, of keeping one subject entirely clear of another subject—is not great in the minds of children. They therefore have a mass of confused ideas when they have got through with their daily tasks, which it is always difficult, and sometimes impossible, for them to separate one from the other. It is true that some children are, from the beginning, able to concentrate the attention first on one subject and then on another; but these are quite exceptional instances, and the brain is very likely to be strained in the effort. It is as though a person should spend six hours in looking alternately through a telescope and a microscope, giving a few minutes to each. It would certainly be found at the end of that time that the sight had been injured for the time being, at least, and if the practice should be continued there can be no doubt that permanent impairment of vision would be the result.

The effort to form and maintain clear and forcible ideas of several subjects at once is a difficult matter, even for adults. It has been found by experience that it is advantageous to reduce the number of branches of medical science which students are required to study simultaneously. Several of the better class of medical colleges in this country a few years ago cut down the list of from eight or ten to less than half the number, and extended the period of study from two sessions of four months each to three of from six to eight months. I speak from personal experience when I say that I am aware of the most lamentable results of the "cramming" process in medical students. I have been a teacher in medical schools for nearly twenty-five years. In the course of my examinations it has often happened that I have put a question in one branch of medicine to a candidate for graduation and have received an answer in an entirely different branch. How much better it would be for the future man or woman if the boy or girl, instead of being required to learn a dozen different subjects at once, as was the poor little victim of St. Vitus's dance to whom I referred in the beginning of my remarks, should have the number reduced to two, or at most three!—DR. WILLIAM A. HAMMOND, in *Popular Science Monthly*.

W. E. GLADSTONE.

MR. GLADSTONE is marked physically as well as mentally for a great leader. He is about five feet nine inches in height, but looks taller. His build is muscular, and but a very short time ago he was able to take a hand at felling a tree with young men. There was a time when he was one of the most skillful of horsemen. He is still a great pedestrian, and there scarcely passes a day that he is not to be seen walking. He walks with his head thrown back, and a step firm and rapid. His countenance is singularly beautiful. He has large black eyes that flash brilliantly, even at his age. Deep set and with heavy eyelids, they sometimes give the impression of the

eyes of a hooded eagle. He has a large, exquisitely chiseled nose. The mouth also is finely modeled. The head is unusually large. It was in early youth covered with thick, black hair. The brow is lofty and broad and very expressive. The complexion is white almost as wax, and gives the face a look of wonderful delicacy. The face is the most expressive in the House of Commons. It reflects every emotion as clearly and rapidly as a summer lake its summer sky. When Mr. Gladstone is angry his brow is clouded and his eyes shine. When he is amused his face beams. When he is contemplative, his lips curve and his head is tossed. His air is joyous if things go well, and mournful if things go ill; though when the final trial comes, and he stands convinced that he must meet absolute and resistless defeat, he looks out with dignified tranquility.

All the passions of the human soul shine forth by his look and gesture. His voice is powerful, and at the same time can be soft, can rise in menace or sink in entreaty. Allusions have been made to the vast and heterogeneous stores of learning which are in this single man's brain. He has extraordinary subtlety of mind, so that he is able to present a case in a thousand different lights; and it is this faculty that has given him the unpleasant and undeserved reputation of sophistry and of duplicity. He speaks as a rule with considerable vehemence and gesticulates freely. To speak of him as the first orator in the House of Commons is to give a very inadequate statement of his position. Over and over again in the course of his career he has turned a battle, when he was seemingly just beaten, into a victory, and nobody is ever able to say how things will go until Mr. Gladstone has first spoken.—*The Great Irish Struggle*.

THE FROGS' WINTER QUARTERS.

"SOME have been puzzled to know where all the frogs came from last spring, almost before the frost was out of the ground. They all seemed well, and able to sing; and in no way did they appear to have suffered from the cold weather. I am often obliged, during the winter months, to secure the assistance of a frog to make the fact of blood-circulation plain to my students in zoölogy, and, as I do not always have a supply of frogs on hand, I have many times gone to their winter homes, and taken them out of their comfortable quarters for a course in the laboratory. A spring is selected which contains as many stones, sticks, leaves, and as much mud as possible, and a regular attack upon the inhabitants is at once commenced. I first dig a ditch to drain off the water, and then I remove carefully the sticks and stones, watching all the time for signs of life under each piece; and afterward I dig down into the mud, usually with my hands, to avoid hurting the animals which may be buried in it. I have never failed to catch several frogs, cray-fish, newts, worms, and sometimes minnows and smaller animals, fit for winter study. I have always been repaid for my trouble by the enthusiasm with which three or four students—who volunteered to help me—dig in the mud after the specimens, and by the interest they take in

learning how a frog passes a cold winter in north-western Pennsylvania, at an altitude of twelve hundred feet above the sea, when the temperature is often twenty degrees below zero, and the ground frozen from three to five feet deep. Of course, large numbers of these animals winter in swamps, though we cannot find them there: but we may be always sure of our game if we choose a living spring."

—*Swiss Cross.*

A new trade for women is that of "neighborhood darning." The woman who follows it has for her customers a dozen or twenty households, each of which she visits weekly, and spends a few hours in doing up the family darning and mending, including ripping and cleansing of old gowns. Her engagements are systematized, and she never lacks work. Some of these menders make a specialty of repairing lace and other delicate fabrics. The pay is fairly good, and the professional mender is a great blessing to busy housekeepers with large families.—*Woman's Journal.*

A WRITER in the *Herald of Truth* (Mennonite) objects to dancing as an amusement for the following reasons: It allows the dancers of different sexes to take liberties with each other which decorum would forbid at other times. It cultivates vanity by a display of personal charms and graceful motions. As generally practiced, it wars against health, for "it delights in night and gaslight, crowds, and excitement. It reverses all rational habits of life." It substitutes mere animal motions for intelligent, social converse. It unfits the mind for serious thoughtfulness.

In man's low estate of sin and imperfection, it doth not yet appear what he shall be. But the humblest germ of good is prophetic of the spiritual unfolding that shall yet make him truly a son of God.—R. R. SHIPPEN.

"I AM in love with Love,
And the sole thing I hate is Hate;
For Hate is the unpardonable sin,
And Love the Holy Ghost within."

—LONGFELLOW.

NEWS AND OTHER GLEANINGS.

—The Synod of the Reformed Presbyterian Church of America, in session at Newburgh, New York, on the 7th inst. adopted resolutions strongly condemning secret societies. Among other reasons advanced are that because of their secrecy they are immoral, selfish, and unjust, and that they are degrading and enslaving to the consciences of their members.

—The Penn Mutual Life Insurance Company (of Philadelphia), which lately made a new departure by appointing two women, Drs. Anna Broomall and Clara Marshall, as examiners of women applicants for insurance, have now appointed as examiners for their Boston branch, Drs. Grace Wolcott and Lena V. Ingraham. —*Exchange.*

—Mrs. L. F. Baldy, of California, is about to establish a colony of silk culturists in Maryland. A tract of one hundred acres near Odenton will be divided among ten

colonists, and by next spring she hopes to have the experiment fully under way. She proposes to raise grapes along with the silkworms, as the worms require but six weeks of care. Mrs. Baldy is a member of the Woman's Silk Culture Association of the United States.—*Exchange.*

—MONTREAL, June 12.—The Canadian Pacific Railway Telegraph Company has collected crop reports from all points of the Northwest and Manitoba, and with hardly a single exception, the prospects are said to be very much better than last year, and a plentiful harvest is expected.

—It is told of Dr. Thomas, now assistant bishop of Kansas, who was renowned in Yale and after his graduation as a chess player, that suddenly he gave up his favorite game. Asked the reason for his conduct, he said: "I found that I took so much interest in the game that when I was beaten it aroused in me feelings that I could not conscientiously entertain. There was nothing left for me to do but to give up chess."

—The Indians of Oregon make it a point to pay the debts of their dead relatives. A Portland merchant has been paid \$330 of a debt of \$345 due him from an Indian who died several years ago.

—It is estimated that the sale of roses in this country amounts to fully a million plants a year, and that the sale of cut roses last year was 24,000,000 buds and flowers.

—In the Spanish district of Corunna the old Roman carts without springs are still used, and the Cincinnatus plow. Meat is rarely used by the peasant proprietors except on great festive occasions, and the common beverage is water; tea and coffee being considered luxuries for the rich.

—The honey crop, unlike others, cannot be forecasted. As a California honey merchant explained: Honey is unlike other products. A person knows the acreage of wheat, and can form an opinion from appearances of the probable value of the crop, while no one can look into the flowers and tell whether they contain honey or not. It is only known that when the ground is very dry the flowers do not produce as much honey as when there is a proper amount of moisture, although they may look as bright as ever.

CURRENT EVENTS.

PRESIDENT CLEVELAND returned to Washington from his visit to the Adirondacks, at the close of last week.

WILLIAM BACON STEVENS, Protestant Episcopal Bishop of Pennsylvania, (this diocese, however, includes only the south-eastern section of the State), died after a protracted illness, on the 11th inst., aged 72 years.

A DISPATCH dated on the 10th inst., says: Great damage has been done in West Virginia and the contiguous portion of Ohio during the last ten days by continuous and heavy storms. Railroad travel has been greatly interrupted, bridges have been washed away, live stock drowned, crops ruined, and valuable timber carried off. At New Martinsville, on the 9th, the Methodist church was wrecked by lightning.

A DISPATCH from St. Petersburg, dated the 10th instant, says: Severe shocks of earthquake have occurred at Ver-nome, in Turkestan. The town was almost entirely destroyed. One hundred and twenty persons were killed and one hundred and twenty-five injured. Among the latter is General Friede, the governor of the province of Semi Retchinsk. Shocks still continue to be felt at intervals. The inhabitants of the town are panic-stricken, and have fled for safety to the open country.

MUCH anxiety has been lately felt concerning the health of Frederick William, the Crown Prince of Germany, eldest son of the Emperor William, and heir-apparent to the throne, who is afflicted with a growth in the throat which it has been feared is cancerous. Eminent physicians called to examine it are reported as saying that it is not malignant, but there are also statements to the contrary. The Crown Prince was born in 1831, and his wife, Victoria, is the eldest daughter of the Queen of England. As the Emperor is past ninety years old, and in feeble health, the succession of his son has been anticipated as likely to occur at any time.

AN extensive strike among the coke workers in Western Pennsylvania has been in part terminated by the granting of an increase of pay, as asked by the men, by one very large concern, the H. B. Frick Company. This employs 3,000 men.

THE Indian Training School at Carlisle, Penna., on the 13th inst. sent West 73 pupils, nearly all of whom had completed the course of the school. They were mostly Sioux. The customary annual examination will be dispensed with on account of extensive building operations now in progress.

THE State Department is advised that foreigners visiting Cuba, who remain there more than one month, must provide themselves with passports. Spanish consuls in the United States are now instructed to affix a *visa* to United States passports at the cost of one dollar.

THE deaths in this city last week numbered 389, which was 37 more than during the previous week, and 77 more than during the corresponding period last year. Among the principal causes were: Apoplexy, 8; cholera infantum, 9; consumption of the lungs, 48; croup, 10; typhoid fever, 13; inflammation of brain, 20; inflammation of lungs, 28; inflammation of stomach and bowels, 8; measles, 11; old age, 14. Of the whole number of deaths those of infants under one year were 103.

NOTICES.

. A meeting of the Joint Committee on Temperance and Intoxicating Beverages, of Philadelphia Yearly Meeting of Friends, will be held at Race Street Meeting-house, Fifteenth and Race streets, Philadelphia, on Seventh-day, Sixth month 18th, 1887, at one o'clock, P. M.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

. Henry T. Child expects to attend Chichester Meeting of Friends, near Linwood, on First-day morning, the 12th inst., and a Temperance Meeting in the afternoon at the same place.

. At a meeting of the Committee to visit the branches of Philadelphia Yearly Meeting, held Fifth month 13th, the following Friends were appointed to visit Fishing Creek Half-Year Meeting, and its component meetings, and such families as may open to reach:

Henry T. Child, (634 Race St., Phila.), Joseph B. Livezey, Martha Dodson, Wm. Dunn Rogers, Jeremiah Hayhurst, Louisa A. Wright, and Mary H. Barnard.

A portion of the committee expect to attend meetings at Reading, on the 19th of Sixth month; to visit Roaring Creek and Catawissa on the 20th and 21st; and the other meetings in their order; others expect to remain after the Half-Year Meeting.

The following committee was appointed to visit Hadonfield Quarter, some of whom expect to attend the Quarterly Meeting at Medford, on Fifth-day, the 16th of Sixth month:

Henry T. Child, Louisa A. Wright, Catharine P. Foulke, Mary H. Barnard, Jeremiah Hayhurst, Joseph B. Livezey, Ezra Fell.

. Quarterly Meetings in Sixth month will occur as follows:

- 23. Fishing Creek H. Y. M., Millville, Pa.
- 25. Scipir, Deruyter, N. Y.

. At a meeting of the Executive Committee of the First-day School General Conference, held in Philadelphia, Fifth month 11, 1887, William J. Hall, Swarthmore, Pa., was appointed Treasurer, in place of E. Blackburn, resigned. All financial correspondence should be hereafter directed to the new Treasurer.

ROBERT M. JANNEY, Clerk.

PUBLISHERS' NOTICES.

. WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

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WATCH, PRAY, AND WORK.

CHEEK grow pale, but heart be vigorous!

Body fall, but soul have peace!

Welcome, pain, thou searcher rigorous!

Slay me, but my faith increase.

Sin, o'er sense so softly stealing,

Doubt, that would my strength impair,

Hence at once from life and feeling!

Now my cross I gladly bear.

Up, my soul! with clear sedateness

Read heaven's law, writ bright and broad;

Up! a sacrifice to greatness,

Truth and goodness,—up to God!

Up to labor! from thee shaking

Off the bonds of sloth, be brave!

Give thyself to prayer and waking;

Toil some fainting heart to save!

—FREDERIKA BREMER.

CHRISTIAN PROGRESS.¹

IF we take up a course of systematic study of human affairs from ancient to modern times and mark the progress which has steadily advanced from age to age, we shall find that the grand advance has ever been in the direction indicated by the blessed Master during the brief time of his ministry, walking up and down in Jewry, teaching the doctrine of the kingdom of God to Israel, and through Israel to all the nations of mankind. Slowly and majestically has this Sun of Righteousness arisen in the earth, ancient wrong has perished gradually, true knowledge has replaced ancient error, superstitions have been dissipated, and more than all, humane progress has made such mighty strides on earth that we now see plainly by the signs of the times that all evil must die at last, as the true prophets have ever declared. In the 4th chapter of Luke we find it stated that on the Sabbath, in the very beginning of his ministry, the Christ preached in the synagogue of Nazareth, saying from the book of the prophet Isaiah: "The spirit of the Lord is upon me, because He appointed me to preach good tidings to the poor: He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." We learn that here he closed the book, and gave it back to the attendant and sat down, continuing his

remarks with these words: "To-day hath this scripture been fulfilled in your ears." Great offense was taken with this plain assumption of prophetic authority, and doubtless it was entirely natural that this should be so. In the country of his own nativity it was to the people incredible that this young mechanic should be a person with power to set at liberty captives, to open blind eyes, to preach good tidings to the poor. But it was observed even at this early day that his word was with authority and unwonted power. A wondrous power of healing both for physical and spiritual ills was seen to be in him. The multitude, fickle, and given to extremes, sought now to prevent him from going forth in pursuance of his divinely appointed mission; but he said unto them: "I must preach the good tidings of the kingdom of God to the other cities also; for therefore was I sent." But now after the lapse of ages, and we have had opportunity to see the working of the holy principles then and there enunciated, we are able to perceive that the little leaven placed in the measures of meal by the blessed One sent of God, is indeed leavening the whole lump. We see that the small seed (like the grain of mustard for seeming insignificance) has become the great refuge of all the creatures in the garden of God.

It is claimed that natural progress under the influence of Christianity is toward respect for the individual and toward self-control, in preference of the higher and more distant good, to the lower and present.

Under the old Roman law parental power was utter and absolute. The father had power of life and death over his son, and he had legal power to sell him as a slave. He could assign a wife to him, divorce him, or transfer him to another family by "adoption." The son thrice sold by his father was free from his power or emancipated. It was not till Constantine (333 A. D.) first amended Roman law at the instance of Christian teachers, that a father was amenable to law for killing a son. Under Justinian (528 A. D.) the spirit of Christianity was still more distinctly felt.

The absolute power of husbands over wives ceased under Justinian. And yet the leader is far in advance of his followers and the modern Christian world has not yet accepted the principles of their teacher in their fulness. "The certain progress toward a full acknowledgment of natural right for woman has gone hand in hand with Christianity in

¹ Read at the Conference at 15th and Race streets, Philadelphia, Sixth month 15, 1887.

all its noblest forms," says Charles Loring Brace in his "*Gesta Christi*," "As to the position of woman, it was a continual reproach to the early Christians that they put woman in so high a position. Woman had from the first a strong influence in the church; the earliest converts from all ranks of society were women, and the example of Christ and the apostles has given the key-note to all modern civilization in the tender respect and dignity thrown around the weaker sex. In this the Jews of the imperial era only followed out much of the early teachings of their sacred book. The picture of the Jewish woman in the last chapter of Proverbs (xxxii, 10-31) might describe the position of a Christian lady with many dependents in the nineteenth century in any civilized portion of America or Europe."

The Hindoo, the Buddhist, and every other non-Christian cult puts woman on a far lower platform than does Christianity; and one great motive for the persistent efforts to supplant lower forms of religious belief by Christianity, is the emancipation of women. Nor has Mohammedanism had any part in the great work.

It is held by most of the best authorities that a great wrong was done by the Romish church in ordaining the celibacy of the clergy, and thus dishonoring marriage for the sake of exalting the temporal power of the papacy. This seems to be a decided setting aside of the whole spirit of Christ from the supposed church. And here we are entitled to claim for the early society of Friends a very noble series of steps in behalf of the rights of woman. Woman fully acknowledged in the Christian ministry and in the government of the church was a return to the spirit of Christ in a practical matter; the equal bond in marriage, and the noble deference shown to her natural rights in every relation of life, ought to be held in perpetual remembrance by mankind, in honor of the great prophetic spirit of George Fox and the fathers of the early days of our church in the seventeenth century.

Peace was, as we know from the direct and repeated teachings of the Christ and his first apostles, a part and parcel of Christianity. This was the constant claim of the Friends, and ever it has been their stand that war is essentially barbaric—entirely inconsistent with every principle of true Christianity. In regard to this great subject it is wonderful that the professed church of Christ has been so strangely derelict in this respect. Our own little division of the church has indeed striven to keep a clear record and so have some other of the less popular, but not the less worthy of the disciples of Christ. War is, and ever has been, indefensible under the reign of the Christ. We know that the disciples of Christ felt restrained from engaging in warfare for the first two or perhaps three centuries; but under the pressure of Roman authority, the church soon sank into the long postasy of the dark ages.

Many of the early Christian fathers took the ground that no Christian could lawfully be a soldier or engage in a war. Lactantius states distinctly and repeatedly that it can never be lawful for a righteous man to go to war. Indeed one of the accusations

against Christians was that they refused to serve in the Roman armies. This is not strange. But the abandonment of the stand for peace, was most strange. And now the noble and determined efforts of the followers of the Prince of Peace we must believe, are destined to put an end to war on earth; but it must come by the righting of the wrongs that affect mankind, not by crying peace! peace! when wrong prevails.

The first hospital is said to have been built in Rome at the end of the 4th century. These institutions are a feature of Christian civilization, unknown before in the world. They were doubtless a resolute effort to render truly effective the instructions of Christ. So far as I know, the ministrations to disease and suffering by means of the hospital is yet unknown outside of Christendom. It were tedious to recount the various monstrous wrongs that have afflicted human society through the long and terrible dark ages. "Torture" as a means of discovering guilt or of procuring confessions of guilt, was for a long period justified by the apparent Church; until at length right reason asserted its authority and cruelty fell prostrate before the spirit of mercy and love that everywhere underlies Christianity. Yet how slowly it has died; how resolutely has evil asserted its claim to be righteousness, and stamped right reason as error.

We all remember when in our land, more favored with light or the means of light than any other land on earth, an awful and most degrading system of human slavery was seemingly popular and flourishing. It seemed scarcely to offend the great majority of our people that every year dreadful cruelties were inflicted on our fellow creatures, at the very recital of which the heart grows sick, and these were upheld and justified by an apostate church which bolstered itself by a superabundance of so called "orthodox" doctrine.

We may claim that the Society of Friends, following the guidance of the Spirit of God, opposed and entirely denounced slavery from religious ground, before the war of the Revolution; liberated and provided for the freed men; and so far as possible, educated them. But the general system in all its horrors was only swept away from this country by the bloody and disastrous civil war of 1861-65. After this mighty deliverance, who shall despair in the face of any of the deep sins and wrongs which are yet blots upon the darkened face of Christian civilization. It is far more congenial to us to declaim against the "sin we have no mind to," than to tear out and renounce our own bosom sins; but there is no rest for the wicked. Very often in its history has the organized Church become arrayed against true Christianity; but we feel now a renewed assurance "that the Lord God Omnipotent reigneth," and evil must die the death from which there is no awakening. We believe the liquor curse is doomed as have been many other wrongs and crimes against humanity, and that the wondrous dreams of the great prophets of Israel are to be fulfilled.

We especially rejoice in view of the multitude of giant wrongs and crimes that in our present century

have already been subdued by the distinctly recognized spirit of Christ leading mankind upward and onward in the direction of beneficence. Prison reformation has been so effective that we see the most strenuous efforts directed to making the penitentiary a place for repentance and reformation. Our erring brother is regarded as a soul needing help and physical training as well as restraining punishment, and so is taught a useful trade; and at the end of his term of imprisonment he goes forth armed with an industry by means of which he may rise to self-sustaining manhood. A library of good, interesting books sustains the mind even in the prison house; and the body is nourished by adequate food of a sustaining character. Many are reformed, take new names, and lead in the future, worthy lives.

The insane who in past ages would have been accounted possessed of devils, are now treated as suffering from disease of the brain, are soothed, calmed, and treated as suffering invalids until, if possible, the brain is restored to its healthy condition.

Our darkened races are under the loving care of those who are the followers of Christ in spirit and in truth. These are their watchful advocates and their faithful helpers.

Governmental power provides education for their children, and the tomahawk and scalping knife are things of the past to the young braves who have been trained in a peaceful warfare against ignorance, superstition, and idleness. Dusky, grim faces beam with intelligence and love and become comely. The poor Indian is seen to be a temple of the Holy Ghost.

But no real Christian disciple dreams that the time for rest has come in which we may legitimately delay further aggressive work and say "It is enough!" "I remember in Austria," said the venerable Francis G. Peabody, in a recent religious address to the students of Harvard, "a high hill rising out of the plain, with a steep and rugged pathway winding up its flanks, and, at the top, a broad and beautiful view and a shrine for prayer. As one wearily climbs the hill, he finds at intervals rough benches set for his rest; and opposite each bench is set up one of those rude pictures from the last days of Jesus, which are called in Catholic countries 'the stations of the cross.' Thus, one pauses in his climbing and, as he pauses, there looks down upon him one great thought out of the life of Christ. And so, refreshed, he climbs again; and the landscape slowly broadens beneath him until, at last, the world on every side lies at his feet and the final station of the cross is won. Such is the normal and healthy progress of a human life. It must be climbing, and it must be weary. No fool is greater than he who would see the vision from the heights of life without making the effort to climb. Yet here and there along this steep ascent there are given us brief chances to pause and rest,—moments like those which Jesus sought in the quietness of Ephraim, and like these which, in God's mercy, we have been permitted to share together here; and, as we thus pause, there looks down upon us one solemn thought of the Christian life, with its plain and restful message. So, refreshed and strengthened, let us climb again, from the lower to the higher levels, from

station to station of larger outlook, until, at last, in God's own time we may stand where the world and its temptations are softened into a landscape at our feet, and the final station of the cross is won."

S. R.

A MEMORIAL OF NEW GARDEN MONTHLY MEETING OF FRIENDS CONCERNING GEORGE WEBSTER, DECEASED.

He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.—Matt. x. 41.

THE consistent life and faithful labors of an earnest worker in the cause of Truth and Righteousness are worthy of our remembrance.

Under this impression, we have been induced to prepare a brief notice of our deceased friend, George Webster.

He was the son of Jesse and Elizabeth Lukens Webster, and was born on the sixteenth of Fourth month, 1836. His parents being conscientiously concerned for the welfare of their children, his education was carefully guarded, and he encouraged to seek from a Higher Power a knowledge of the way wherein he should walk.

Very early in life he began to manifest a concern to live in accordance with the principles and testimonies of Friends. Some who knew him in his early manhood, at the time our country was convulsed with strife, and passing through the fearful ordeal of civil war, remember how dauntless and unflinching he stood, by word and deed, in the espousal of our testimony to the principle of Peace.

Being possessed of unusual physical strength, and a strong will, whatever he took hold of, either physical or mental, was with a vigorous grasp. He was proverbially a worker, hence he was in danger of exercising these faculties beyond his power of endurance.

In his business relations he was eminently practical, possessing the ability to avail himself of every advantage when he had not the means at hand to procure them.

He was not learned, neither wise in the wisdom of this world, but he had that which is of more value. He was honest, and alike just unto others and to himself; was faithful to his convictions of manifested duty, either to encourage or dissuade, to justify or reprove.

He was united in marriage with Phebe, daughter of _____ and _____, on the _____ tenth of Second month, 1865.

His first appearance in the ministry was on the sixteenth of the Tenth month, 1869, in Kennett Meeting, while attending there with a committee of the Quarterly Meeting. The baptisms through which he had to pass in the preparation for his ministerial labors were deeply proving. He sometimes related an incident connected with his awakening to spiritual duties. On returning home early one morning, after watching by the bedside of a sick friend, crossing a neighbor's premises, a watch-dog followed barking after him for some distance to guard his master's property. His spiritual ear was saluted by a

voice saying, "Is my child worse than a dog, that he should be less faithful to his Master?" This query followed him for days, and each day he became more humbled under a sense of his unfaithfulness. It was there he covenanted with his Heavenly Father that if he would enable him to know the true voice he would be more dedicated to His service. He has been heard to speak of his feelings when the Truth appeared to him that his work was to be in the line of the ministry. His strong will resisted until discouragement and darkness covered him. In this distressed condition, he was made willing to yield, and although he often had times of close proving, yet that peace of mind none but the Father can give, was his portion.

His gift in the ministry was acknowledged in the year 1874. In the exercise of this gift he made a number of visits with a minute of approval from New Garden Monthly Meeting, and it is believed these visits were made to the satisfaction of his own mind and that of others. He was also frequently led to attend neighboring meetings, and to visit the erring with a view to private, individual labor for their recovery.

He was not a fluent speaker, but rather sought to impress the truths of the gospel in their simplicity.

In the autumn of 1882, the Western Quarterly Meeting appointed a large committee on account of the deficiencies manifest in the attendance of our religious meetings. The deliberations of this committee resulted in its visiting in gospel love nearly all the families of that body. George Webster was one of this committee, and his earnest concern for the awakening of his fellow-members to greater spiritual vitality induced him zealously to devote his energies to the performance of the service, and the labor in carrying out the work, without neglecting home duties, caused him much mental and physical effort.

Devotedly attached to his home and its attendant cares and duties, he did not allow these to overshadow his broader love for humanity and his faithful service in the Master's wider fields. Through the spring and early summer it was obvious his health was breaking, as he sometimes expressed surprise that a little exertion should weary him. The harvest ended, he again joined the committee in visiting the families of London Grove Meeting.

A co-laborer in this mission has thus written of him: "That he was truly devoted to the work, remarking that he would like to go to the house of every member of the Quarterly Meeting within reach. One of the freshest memories of his service was his sympathy for the children. These were rarely left unnoticed, and often he was led to speak to them in a way calculated to arrest their attention and fasten the truth of his words upon their minds. He was careful on entering the house to speak to them, and seldom or never forgot to take them by the hand, with some pleasant word, or the gift of a little book he had with him. As we neared the close of the work within the limits of that meeting, he expressed the feeling that he might be excused from the last three or four visits, desiring to put in his wheat. When some one said to him, 'Hold out to

the end,' he continued with us. At the close he remarked, 'I would not have missed this for a great deal.' The last First-day meeting we attended there, was a most remarkable one. I never saw him more lifted above all of earth in his public testimony. It seems now, as I look back to it, all the brightness of his devoted life was permitted to shine out in that public manifestation of his love to God and man. I shall long remember the seeming childlike gladness that shone from his countenance as he bade us farewell, and turned his steps homewards, never to re-enter that unfinished field of labor."

Shortly after this his health declined more rapidly, and soon "the silver cord was loosed and the pitcher broken at the fountain."

He departed this life on the thirty-first day of Tenth month, 1883, aged 47 years, 6 months, and 21 days.

The funeral from New Garden Meeting House, on the third of the Eleventh month, was largely attended, and a solemn, impressive opportunity, wherein testimony was borne to his worth, not only by the spoken word, but by the manifest respect and sorrow of those assembled.

Read and approved in New Garden Monthly Meeting of men and women Friends, held the ninth of Ninth month, 1886.

Signed by direction thereof, by

DAVID FERRIS, *Clerk for the day.*

SARAH ANN CONARD, *Clerk.*

Read in and approved by the Western Quarterly Meeting of Friends, held Tenth month 26th, 1886, and directed to be forwarded to the Representative Committee or Meeting for Sufferings.

Signed by direction of the meeting:

EVAN T. SWAYNE, } *Clerks.*
MARGARETTA WALTON, }

DISCUSSION IN LONDON YEARLY MEETING.

[London Yearly Meeting gave much consideration to the report of the "Conference," on the clause proposing that the Yearly Meeting "issue a minute or address to Friends in the various yearly meetings in correspondence with it, as well as to those who are separated from them." From the report in *The Friend* we extract the following. Eds.]

WILLIAM GRAHAM thought the carrying out of this proposal would be very difficult. How were they going to send an Epistle to the large Yearly Meeting in Ohio that had been described as the "Hoyle party"? He believed it would not be long before there was a regular correspondence between Pennsylvania and that large body, which was very conservative, and really one of Friends. He owned that his sympathy was with them.

Joseph John Dymond was inclined to look on this portion of the report as distinctly the weakest. It represented a feeling which prevailed in the mind of the first Conference as well as the second. But how to carry that suggestion out was a very difficult problem, and, he believed, an unanswered one. He did not see how they could frame any minute which would be applicable to all the meetings. He did not

know whether it was intended to include the Hicksites, but of course they called themselves Friends. Friends would do wisely to hold their hands in respect to this part of the report.

William Edward Turner did not think the Conference anticipated any result from this proposition in the direction of establishing union between the separated bodies of Friends in America. The intention was to express brotherly sympathy with all. He should be sorry if, after what took place in the Conference, we could not now offer a minute manifesting this sympathy. He hoped the heart of this meeting was large enough, and its spirit sufficiently catholic, to send a few words of Christian greeting to all these Friends, isolated, many of them, by circumstances with which we are not too well acquainted, and which we cannot but deplore.

John Taylor thought that if we were satisfied with drawing up a minute expressing Christian interest and desires for the best welfare of these Friends, and if with it we sent our General Epistle, he could see no great difficulty in our way, and he believed that great good would arise from it. He spoke strongly in favor of including among the objects of this minute those whom we are accustomed to call "Hicksites," though they repudiate the name. He believed that such action on our part would be appreciated highly, and could only be productive of good.

Alfred Wright united with J. J. Dymond.

The clerk said that, so far as the decision of the Conference was concerned, it was agreed to leave the Hicksite body out of consideration.

William Robinson agreed with John Taylor, but, if the Yearly Meeting adopted his suggestion, it would become necessary to modify the proposal of the Conference, and not to include in the minute the meetings with which we did correspond. Then, if the Hicksites were also addressed, the bodies of Friends in America separated from those with whom we corresponded would consider themselves classed with the former.

Joseph Armfield said that this proposal was the result of a compromise in the Conference, and they knew how unsatisfactory such measures usually were. The desire to recognize these outside bodies as brothers in profession, in the catholic spirit which was to be desired, having been rejected, the only way of escape would seem to be the issuing, under a right concern, of an address to all bearing the name of Friends, and to let them take the responsibility of accepting it who took the name upon them. It should not be addressed to meetings or to bodies in the invidious way which it seemed to him must be the case if this suggestion were carried out.

A Friend hoped the address would be to American Friends as fellow-Christians, and not as fellow-professors.

Charles Thompson said: Two propositions were before us last year—one being to address a General Epistle to all meetings we corresponded with, and the other to address an epistle to all Friends in America. I must say that the remarks of our Friend John Taylor, impressed me very favorably. Those Friends who have been in America, and who have seen for

themselves what are the circumstances as to those we term Hicksites, will know that they are fully as orthodox as those who are called Wilburites or Gurneyites. They do not recognize officially the writings of those Friends whom we regard as their leaders, and we ought not to throw in their faces these opprobrious terms. I think that we shall have to address a few phrases of loving exhortation to the separated Friends, not sending the same letter to those to whom we send an official letter. I much regret the decision that has been arrived at by the Conference in regard to this. I do think that we should treat all Friends in America alike.

J. B. Braithwaite said: I deeply feel all these things; but I am inclined to think that the limiting of this proposal to a simple minute, pointing to some of those great truths on which we are all agreed, and expressing an earnest longing and travail of spirit that we should dwell upon the points of union far more than upon the points of difference, earnestly desiring that the time may come when all this separation will have passed away, and union may come about amongst those who are really united in the common faith by our Lord Jesus Christ, might be desirable. I am inclined to think that a modest minute of this sort, testifying to our Christian concern, might be followed by Divine blessing, and at any rate could do no harm; and that is as far as I can venture to go. This would be a minute addressed to those who bear the name of Friends, and with whom we do not correspond. My fear is that by attempting to include the "Hicksites" we might overdo the matter without effecting any material good.

Isaac Pickard: I am one of those who believed that it would have been better to have issued this year a General Epistle to all Friends in America; but since hearing the remarks made by J. B. Braithwaite I feel perfectly sure that, if we really face the matter of how best to carry out the suggestion of the Conference, difficulties will vanish as we approach them.

Edward Priestman hoped we should not be afraid to do right because of the consequences that might ensue. He earnestly pleaded with the meeting not to abandon the opportunity now open to it for advancing the cause of brotherly love and Christian unity among all who call themselves by the name of Friends in America.

Thomas Pumphrey thought that, if the meeting could unite in sending a message to those with whom the Conference felt such a large sympathy, no bad results could follow, especially in view of the Conference which the American Yearly Meetings proposed to hold shortly on the state of the Society. But they must be careful to dwell more upon the points of unity than of disunity, and it was in regard to this that he felt so much the difficulty of including the Hicksites in the correspondence. He knew well that there were some of them with whom we could feel united in Christian unity and brotherly love, but there were others whose doctrines we could not unite with.

The clerk thought the proposal had been complicated by the suggestion of communicating with the Hicksites, and could not imagine that an address suit-

able to be addressed to them could also be sent to the other separated bodies.

Henry Hipsley was very glad of that remark. He fully agreed as to the desirability of love to the individual, but there was another question, and that was our allegiance to the Lord Jesus Christ, His person, work, and reign. We saw congregational bodies all round us lapsing into Socinianism. How would the Hicksites receive an address from us? They would say "London Yearly is drawing half-way to us."

After a little further expression of opinion, the clerk decided that there was not sufficient unity of judgment in the meeting to enable it to take any step upon the second part of the report, and it must therefore be set aside.

J. B. Braithwaite, J. E. Wilson, W. Graham, J. Armfield, and several other Friends, expressed unity with the clerk's decision.

The third part of the report, recommending to the consideration of the meeting the re-opening of correspondence with Philadelphia Yearly Meeting, [O.] was then taken up.

J. B. Braithwaite said he had rather hoped that something of the kind indicated might go forward at this time, but after all that had passed he was quite willing that it should wait until it was more clear that the right time had come. To press the matter before that time, would rather injure than aid the cause they had at heart.

J. J. Dymond was very glad of those remarks. He had read the report of Philadelphia Yearly Meeting that morning, and much regretted what had taken place there, because it seemed to close the way at present to any step of the kind proposed.

J. S. Sewell, G. Satterthwaite, Stafford Allen, and R. Littleboy agreed with J. B. Braithwaite, and the clerk decided in accordance with this opinion.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—V. ROME.

ROME, April 15, 1887.

ROME has a double history, as the capital of an empire and of a church—both co-extensive with what was then the civilized world. The empire succumbed to the attacks of barbarian invaders; the church survived and, not only survived but subdued the barbarians and imposed on them her rule. In either aspect the history of the imperial city is full of interest, and so much of that history can be read in monuments and ruins, that Rome attracts students from every part of the world. Everywhere you meet men and women, guide book in hand, examining ruins and churches, art collections, and libraries, and many laboriously study in the evening the history of what they are to visit next day. Few people anywhere read more diligently than do the tourists at Rome.

The most important remains of old Rome are found in and immediately around the Forum. There were the temples of the gods, the Senate-house, the capitol, the treasury; and in the midst of these was the meeting place of the people, and the platform from which they were addressed. To recall the events which have here occurred strongly moved the feelings, but

I am not sure that it has any advantage commensurate with the inconvenience consequent upon the maintenance of a large area of ruins in the heart of a busy city. For several centuries the Forum was covered with soil, and only columns and walls of some elevation protruded from the ground. Some portion of its extent was occupied by modern houses. About A. D. 1820 private persons began to make partial excavations, but only since the present government came into power, has the work been extensively and regularly prosecuted. It is supposed that about two-thirds of the Forum have been uncovered. It makes a depression some fifteen feet in depth and perhaps eight or ten acres in extent, across which no street can run; and being now below the level of the floods in the Tiber; it is not only an obstruction to traffic but liable to become a source of disease in a malarious climate like that of Rome. For centuries the Forum was plundered to furnish building materials and ornaments for modern structures. But this is no longer to be permitted, and, on the contrary the government is to maintain the place in its present conditions except indeed so far as the scattered fragments can be restored more nearly to the original position. Truly this is unwise. Better let the dead past be buried and not remain above ground to plague the living. Meantime all tourists look into the Forum, and some attend the lectures given there by two gentlemen who have made the remains of ancient Rome their special study. These lectures are highly interesting not only for the facts stated but also for the processes by which those facts have been identified. One does not hear without a thrill of emotion, that he is standing on the spot where Virginius slew his daughter to save her from pollution; that on that street Tullia drove her chariot over her father's warm corpse; that this marble block was the threshold of Julius Caesar's house; that there rested his murdered body while Mark Antony from yonder pile of masonry pronounced over it the oration which roused the Romans to revenge; here that body was burned, and finally, under this mass of brick his ashes at this moment lie buried. But the interest thus excited is surely sentimental and of very doubtful utility; and I have no idea that if the place were kept as a show and an entrance fee charged, the receipts would equal one fourth the expense of keeping the place in a condition to be exhibited. All the Forum can teach has been learned or can be learned in a short time, or if not, photographs could preserve the appearance of the objects and a representation of whatever could not be removed.

There are a very few of the ancient structures which have an interest of their own. The chief of these is the Colosseum, the appearance of which is familiar to most of your readers, as the subject of a wood-cut illustrating the ruins of Rome, to be found in the school books. The walls enclosed an area of more than six acres, and tier above tier of arches raised the structure to a height of 150 feet. Successive ranges of seats accommodated nearly 100,000 spectators, and the doorways, stairs, and galleries were so ample and so well arranged that this vast multitude

could reach and leave their places without crowding or confusion. In the arena below, opposing bands of gladiators fought, or men were pitted against wild beasts, or numbers of lions and tigers were let loose together and incited to destroy each other. Under the arena are still seen the galleries by which the combatants were conducted to their places, the chambers in which they awaited their appointed time, and the caves into which were cast the bodies of those who had fought their last fight. It was in this arena that Christians were exposed to be torn to pieces and devoured by wild beasts of prey, or wrapped in garments covered with pitch and set on fire. With these recollections in mind, it produces a strange sensation to watch from below, one's children playing among the lofty arches, and hear their laughter from the recesses whence so often had echoed the shrieks of tortured victims, the shouts of brutal combatants and the roar of infuriated beasts. The Colosseum by moonlight is a favorite scene and is often visited at the proper time, by the young especially; but it is hardly safe to remain there many minutes, so dangerous is the night air in Rome.

The ruins of the ancient aqueducts spanning with grand arches the wide campaign constitute a marked feature in that desolate landscape. They were once twenty in number, and now only three are still serviceable, one of which supplies a hundred million gallons of water daily. The abundance of water received through these aqueducts supplies such fountains as are not to be seen elsewhere. The fountain of Trevi exhibits a great volume of water forming cascades and jets which must require many million gallons daily; there are one or two others almost as large, and numberless others of small size. All these flow night and day, winter and summer.

Another more ancient work which after more than 2,000 years still performs its office is the Cloaca Maxima or great sewer built in the time of the Tarquins to drain the Forum and its vicinity. It is arched, and is said to be the oldest arch in existence. Older than this again are probably the bronze doors of the temple of Romulus. They were brought from an Etruscan temple at Perugia then regarded as ancient, for the Etruscans were to the Romans almost what the Romans are to us—and are possibly 3,000 years old, and still in serviceable condition.

The ruins of the baths Caracalla and Diocletian occupy extensive areas. The term *bath* conveys little idea of the uses of these buildings. They were rather club-houses for the people, or perhaps still more like the "People's Palace" recently erected in England, where besides the bath there are all the appliances of social intercourse and luxurious pastime. They were a great feature in Roman life. Some of the chambers are still in a condition to be used for storage, and at least one of the halls has been converted into a church.

Immediately around Rome

"The vast campagna lies

A dreary waste expanding to the skies,"

as Goldsmith justly describes it. It is in spring a vast pasture; in summer, a dusty desert. It was formerly cultivated, but now a few herds and solitary

herdsmen, and occasionally a mounted carabineer, the policeman of that region, are all that you encounter. So deadly is the malaria that no one in summer dares spend a night there, but recently a grove of the eucalyptus tree of Australia has been planted round a monastery and some monks have remained there alive.

About seventeen miles from the city is Tivoli, situated well up on a mountain side and famous for some remarkable cascades, and for the beautiful villa d'Este, formerly a princely residence, now a barrack.

"Its noble gardens, terrace above terrace,

And rich with fountains, statues, cypresses,"

are still beautiful though much decayed, and many visitors are attracted hither as well by its beauties as by the nightingales which sing there all day long. We there heard the celebrated songster for the first time, and did not perceive that he excelled some of our own.

JOHN D. McPHERSON.

A RECENT paragraph in a Jewish newspaper, the *Jewish Chronicle*, says: Both the petition of the Society for the Prevention of Cruelty to Animals against the Schechita and the counter petitions of the Jews themselves, are now before the German Reichstag. A separate counter petition has also been sent in by the Butchers' Association, numbering 20,000 members, which describes the Jewish mode of slaughtering as the speediest, surest, and most humane. The Petitions Committee of the Reichstag have unanimously decided to report to Parliament in favor of the Jewish case. Ultramontanes, Conservatives, and Liberals alike declare that the proposal of the Animals' Protection Society was a violation of a religious principle, and that the German Legislature would never sanction any measures which would prevent the Jews from fulfilling the obligations prescribed by their faith. The Grand Duke of Baden, who lately visited the public slaughter-house at Carlsruhe, where he witnessed the killing of the animals according to Jewish practice, has expressed his approval of this humane method.

It is now believed that the denudations of the land do not cover the sea-floor further than 300 miles seaward. These deposits are four miles deep in places. Far at sea its surface is covered with very small "shell-animals." There is a patch of them in the north Atlantic 1,300 miles long and several hundred miles wide. Their shells finally sink to the bottom and form chalk. In the great abyss of the ocean, however, these shells dissolve before they reach the bottom. Here, the only addition to the sea-floor is made of wrecks, iceberg washings, dust carried by the wind, pumice from volcanoes, and meteoric stones. The pumice has floated till it became waterlogged. The color of the deep sea-floor is red. The accretion is infinitely slow.—*Chicago Current*.

"ILL that God blesses is our good,

And unblest good is ill;

And all is right that seems most wrong,

If it be His dear will."

F. W. FABER.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, SIXTH MONTH 25, 1887.

TRAINING TO THE PERFORMANCE OF DUTY.

IN the world around us at this season, and indeed at all seasons, we are constantly reminded of the exertions used and very properly used, in the line of educational training. Every branch of knowledge comes in for its share of attention, and no one, at least in our most favored land, need complain of lack of opportunity in this direction. Yet with it all there is room for anxiety, lest in the pursuit of intellectual wealth we suffer a neglect as regards the important training to the clear apprehension of duty. Duty stands close by, if not actually in a parallel with faith in the great Creator, and one writer very earnestly says:

"Duty is above all consequences, and often, at a crisis of difficulty, commands us to throw them overboard. It commands us to look neither to the right nor to the left, but straight onward. Hence every signal act of duty is an act of faith. It is performed in the assurance that God will take care of the consequences, and will so order the course of the world, that, whatever the immediate results may be, His word shall not return to Him empty." Yet this sense of duty needs to be cultivated in the child from its infancy, that it may grow with its growth and strengthen with its strength, till in the man is found one who quickly apprehends, and has the nerve to perform his duty on all occasions. In an able article in a recent number of the *Atlantic Monthly*, it is asserted that "the most serious vice of our period is perhaps the decline of the sense of responsibility, the non-recognition of duty." The writer gives this as the primary cause of the "business dishonesty, commercial and financial adulteration and fraud, betrayal of trusts, the magnifying of rights, and the minimizing of obligations" that we now see; yet adds that "this decline of duty may not be general, but has become so conspicuous as to challenge attention." Sufficiently so, we think, to cause us to look well to the ethical training of the children as well as to their proficiency in other knowledge. We doubt not that this is done to some extent, but it is not sufficiently emphasized. Are we not as parents too anxious that our children shall have full share of

the so-called enjoyments of life, to enforce upon them those lessons of self-denial which must be learned in order for them fully to comprehend the duties of life? Those advanced in years do know, as a child cannot, but must take on faith, that "consequences" of acts of duty, as has been said, rest with God; and dutiful acts may not result in personal benefit, but will work good somewhere, in some way, the only care being to perform them. The first lesson, that of love to and reverence for God, supplemented by the second, love to our neighbor; if only these were well learned life would wear a different aspect to that which it now presents in the many and varied corruptions we so sadly behold. And it is for educators fully to coöperate with parents in this Christian endeavor to instruct as to all the minor details of duty to God and to man, in order that there be brought about an overcoming of existing vices.

Search as we may through all science, we cannot find God to perfection in the outward. In the olden time Job said of the Almighty, "high as heaven! what canst thou do? Deeper than Sheol; what canst thou do?" To the search of Him through his works, we must add the apprehension of Him through the spiritual nature which allies us so closely to Him, and where we will learn our duty concerning all things. We can truly say with Milton: "The end of all learning is to know God."

THE PRESERVATION OF OLD RECORDS.

IT is only by the preservation of its old records that the history of an organization or society can be written. There is not that interest in such records, as they are being made that inheres in them when the persons and events to which they belong have passed from sight. Much of current history is thus lost, and links that are most important to those who come after, are sought for in vain.

There is much of value in the old minute books of our meetings that has yet to be gathered up and made available in the history of the Society of Friends on this Continent, which is in the future to be more fully written up. The Representative Committee of our Yearly Meeting some years ago took active measures for the collecting and preserving of these old records, the same has been done by Baltimore Yearly Meeting. While many exceedingly valuable books and papers have been gathered and stored in fire proofs through this means, there is still a very large portion in the hands of individuals, that ought to be in the custody of the Yearly Meeting. If those who have such records, could realize of how great value they are becoming and the need there is of having them deposited in a place of safety where access could be had by those who are writing up the history of a meeting or a period, we think there would be no

further delay in responding to the effort made by our Representative Committee. It is not because of any desire to withhold these documents that they are retained but simply for want of thought, and a proper estimate of their value. It might be a work for the Quarterly Meeting's Visiting Committee in its visits among the week meetings and in neighborhoods where business meetings have been laid down or united to other meetings, to make inquiries in regard to the safe keeping of the records, and as way opens, report thereon. If some further action is not taken in the near future to secure those that are in the care of Friends who are well advanced in years and the meetings almost extinct, our Yearly Meeting will have much to regret. Meanwhile we would recommend to those who hold in trust these valuable relics, to place them at once in the custody of the Representative Committee.

EDITORIAL NOTES.

A FRIEND who sends us an account of the death of a young woman, a teacher, says in a private note: "If all young teachers in Friends' schools could be made sensible of the power they are daily exercising, it would probably make them feel deeply the weight of their responsibility. If this article,—though not so good as its subject deserved,—should be the means of stimulating any who are engaged in the noble vocation of teaching, its purpose would not be entirely lost."

WE are desired to mention that a petition to the State Board of Pardons, of Pennsylvania, for the commutation of the sentence of the colored man Johnson, convicted of murder and sentenced to death, may be signed at Friends' Book-store, Fifteenth and Race streets. We have already called attention to the subject, and have stated the existence of a very strong doubt in the minds of those most nearly connected with John Sharpless whether it was possible that Johnson could be the guilty person.

THE discussion in London Yearly Meeting on the subject of sending a minute or address to all bodies of Friends in this country, showed in a very interesting manner the increased attention given to the idea of including in the communication even the "Hicksites." So far as appears, there was much less of hesitation in discussing this than was manifested a year ago, and it probably begins to be evident to some of our English Friends that their connection with religious bodies who support regular "pastors," carry on "revivals" with singing and music, and baptize their ministers, is almost as much to be criticised as the proposition of sending a letter to the "Hicksites."

THE vacant mind and uncultured imagination are as real evils, and as really to be met, as cold and hunger; and he who can give his mite to the one is as bound to offer it as he who can help the other.—ELIZA T. CLAPP.

MARRIAGES.

TYSON—HAWXHURST.—On Fifth-day, Sixth month 9th, by Friends' ceremony, at the residence of the bride's father, Wm. E. Hawxhurst, Old Westbury, Long Island, Edwin C. Tyson, son of C. J. Tyson, Flora Dale, Pa., to Mary W. Hawxhurst.

DEATHS.

BUEL.—At her residence in Easton, N. Y., Fifth month 20th, 1887, Mary Buel, aged nearly 82 years.

She was the widow of Orren Buel who departed this life second of Fourth month, 1876, both of whom were members of Easton Monthly Meeting of Friends.

HAVILAND.—At the residence of her mother, Brooklyn, N. Y., on the 6th inst., Anna C., daughter of Elizabeth W. and the late Aaron Haviland. A member of New York Monthly Meeting of Friends.

MOORE.—At East Land, Lancaster Co., Pa., Sixth month 13th, 1887, Leah F. Moore, widow of the late David Moore of Cecil Co., Md., in the 90th year of her age. A member of Little Britain Monthly Meeting.

This dear Friend was gifted with talents of a high order, and in early life gave promise of a bright future. For years she pursued the occupation of a school teacher, and as such was highly esteemed by Friends. Soon after arriving at womanhood, however, her mind became clouded, and her intellect seriously impaired, which increased with years, terminating in confirmed insanity.

Since the decease of her husband, which occurred over thirty years ago, she has been kindly cared for by her relatives and friends; every want anticipated. Her end was calm and peaceful. L. K. B.

ALFRED H. MIDDLETON.

We feel that the death of our late fellow-worker, Alfred H. Middleton, has left a void in our circle which can never be filled. Respected and beloved by us all, we can each one of us say: I have lost a friend. Death had no power to efface the genial and pleasant expression which had become so habitual to his countenance. James Freeman Clarke says that "as life and death come to all of us both are equally blessings." While we can accept this as a comforting assurance, still it is always very sad thus to be separated from those we love, and doubly so when as in this case the grim messenger has laid his relentless hand on one in the strength, and vigor, and usefulness of early manhood, and in so doing has deprived a happy wife of her chosen companion and protector, and left her home desolate.

To this widowed wife and to his fatherless child we extend our heartfelt sympathy and commend them to that Heavenly and compassionate Father who pities his afflicted children, and whose love will sustain and comfort them in the sorest of trials.

[A minute read at a meeting of the officers and teachers of Girard Avenue First-day School, held Sixth month 6th, 1887.]

SURGEON, speaking of the value of silence says: "Do you call me a Quaker? Herein I follow George Fox most lovingly. Brethren, rob not your hearts of the deep-sea joys; miss not the far-down life by formal babbling among the broken shells and foaming surges of the shore."

To feel something good visiting us, is one thing; but patiently to endure all the turnings of the Holy Hand upon us . . . is another matter.—JOHN BARCLAY.

SCRIPTURE LESSONS, No. 26.

SEVENTH MONTH 3d, 1887.

THE INFANT JESUS.

TOPIC: INFANCY.

GOLDEN TEXT.—“To this end have I been born, and to this end am I come into the world to bear witness unto the truth.” John, 18: 37.

READ Matthew, 2: 1-15. Revised Version.

THE time is uncertain, but by general consent is believed to have been the last of Twelfth month, December, the tenth month of the Roman calendar in which the year began with the month called March. According to the chronology of Usher the birth of Jesus was in the year 4000 of the world's history, but the Septuagint places the creation at 6000 years before the Christian era. In making the calculations from which our dates are counted, which was done in A. D. 526, a mistake of four or five years was made. This would give 1891 or 2 instead of 1887 since the birth of Jesus.

This difference is of little importance in the long centuries that have passed since the manger at Bethlehem received the innocent babe. In all the centuries to come his name will be handed down as the synonym of all that is purest, holiest, and most godlike in human life and human history.

Let us bear in mind that Jesus was born into the world as all human beings before or since have been born. That his life was sustained through the care and nourishment given him by his mother; that in all things which relate to the outward, physical life, there was no difference between his infancy and the infancy of every other Jewish baby that came into the world at that time. Luke tells us (Luke 2: 7) that his cradle was a manger, and his bed the soft bay upon which the oxen fed. But this was no hindrance to the offerings which the wise men from the east brought to lay at the feet of the newly-born. He was to them a king, the saviour of the world foretold by their prophets and priests, and worthy of kingly honors and offerings.

Wise men from the east. Magi, (Greek) originally a class of priests among the Medes and Persians, who made astrology or the science that relates to the heavenly bodies their special study; they were also learned in medicine and whatever else was known of science and philosophy in the earlier ages.

The star in the East. The great Christian astronomer Kepler, who lived nearly 300 years ago, observed a most wonderful sight in the heavens, the conjunction of the bright planets Jupiter and Saturn to which several months later Mars was added, some time after another wonder was observed, a new star appeared which glowed with great brilliancy for a time but gradually waned and at the end of two years vanished altogether. By calculation it was found that the conjunction of these planets could not occur in less than 800 years, and by counting from the date of the observance of the phenomena by Kepler and the astronomers of his time, it brings us to within a few years of the time of the birth of Jesus, with one conjunction between. (Condensed from Upham.)

WE LEARN FROM THIS LESSON:

1. How very near to our own lives is the life of Jesus, how dependent he was upon the care of his

mother, and how in his helpless infancy the same watchfulness to keep him from harm was necessary to the preservation of his life that our mothers bestow upon us.

2. That the lowliest birth-place is no hindrance to the future greatness of those whom our Heavenly Father chooses for his service. Many of the truest and worthiest of the human family have been born into poverty and want, and could say with the great Master whom they delighted to serve, “Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head.”

For Friends' Intelligencer and Journal.

ANNA C. HAVILAND.

IF superior talents well occupied deserve our attention, the life that has recently gone out is worthy of something more than a notice of its close.

To those who knew her intimately, this valued Friend appeared in a very different light from that by which the stranger or the chance acquaintance might have been likely to view her.

Her brilliant intellect found its appropriate setting in a strong character; while an extremely delicate taste, and a high tone of refinement served as fitting embellishments. But, great as were the qualities of her mind, those of her heart were even greater. Unselfishness was carried so far as to amount almost to self-sacrifice. Untiring industry, keen sympathy, and an aversion to egotism or self-assertion rendered her liable to spend and be spent for the good of others, and to sacrifice comfort, strength, and eventually health, in the performance of more than her share of duty.

It would seem scarcely allowable to peer into the house of mourning, and to behold how great is the vacancy there, how dreary the void; the faithful daughter, the affectionate sister, the loyal friend, and the genial companion has gone hence, and “the places that knew her, shall know her no more.”

But the larger field of her usefulness, and the one for which she was so admirably fitted, both by nature and by training, was the schoolroom. For nearly a score of years her time, her talents, and her wonderful energies were devoted to instructing the young.

After graduating at “Friends' Seminary,” in the city of New York, she was engaged as a teacher in that institution, where she soon won golden opinions from her pupils and their parents. She grew in favor and in merit, and continued at her post of duty until two years ago, when, with impaired health, she resigned it, after a term of service as valuable as it had been long, and as creditable to herself as it had been useful to others. Her co-workers in the “Seminary” can bear testimony to her efficiency as an instructor, her exceptional ability and success as a disciplinarian, and her dignified though gentle bearing toward all with whom she mingled. The phrase “mild but firm” is one that is often used in speaking of school government. She was one of the few teachers who thoroughly carried it out in all her intercourse with her pupils. They obeyed her; they respected her; they loved her; and well they might; for truly she

was one to command their respect, and to inspire them with affection. In addition to very thorough instruction in the branches of which she had charge, she taught by example, by influence, by *infusion*, as it were, two lessons far more important than any of those contained in the books—politeness and conscientiousness. In both of these essentials she was a model teacher. Instead of fault-finding for wrongdoing, she knew how to discover and appreciate the right; and instead of theorizing on morals and manners, she constantly said to her pupils, by the expressive language of her well ordered conduct, follow me, and you will not go far astray.

There are now hundreds of young persons who can testify that some of the happiest as well as the most profitable hours of their school life, were those spent in the class room of Anna C. Haviland.

"Beneath that plain and modest guise

A mind resplendent shone;

Where conscience and where intellect.

Had reared their shrine and throne."

Sixth month 16, 1887.

H. *

LOCAL NOTES.

—The Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting held an interesting session on Sixth-day last, the 18th inst. The appointment of the standing committees for the year was made, only a few changes from the committees as they stood last year being proposed. The several committees reported the work accomplished since the last meeting. It was concluded to publish and circulate the "Memorial to Physicians" endorsed by the committee, also the address of Aaron M. Powell, delivered at Race street Meeting-house on Fourth-day evening of Yearly Meeting week, under the auspices of the committee. Much interesting interchange of views as to methods of work added to the value of the meeting. Strong appeals were made to bring the young people into service wherever and whenever they can be employed, as upon them must depend in large measure our progress in this cause.

—By the will of Anna Mary Williamson, of Langhorne, Bucks Co., Pa., a number of bequests for charitable and public objects are made, among them being \$2,000 to the Children's Country Week Association of this city; \$2,000 to the Schofield Normal and Industrial School, at Aiken, S. C.; and \$5,000 to the fund of the Friends' school in care of Middletown Preparative Meeting (Bucks county).

—The closing exercises of Friends' Central School at 15th and Race streets, this city, took place on last Sixth-day, the 17th inst., and were as usual very largely attended. The graduating class numbered 39 members, 9 boys and 30 girls. Annie Shoemaker, principal of the Girls' Department, who had been unwell for some weeks, was sufficiently recovered to be present and in charge of her department. The graduating class next year promises to be considerably larger. The exercises included the reading of the Scriptures; an oration on "Industrial Progress," by D. Frederick Carver; an essay entitled "Seeming and Being," by Margaret G. Sellers; a recitation of "Sail-

ing of King Olaf," by Emma Waln; oration, "Limitations of Suffrage," by William D. Lippincott; the delivery of the "Class Prophecy," by Edward F. Lukens; an essay, "On a Proposition to Abandon the Study of the Classics and Devote the Time thus Gained to Sewing and Cooking," by Mary B. Loos; oration on "Growth," by Samuel D. Parry; essay on "Truth and Fiction and their Influence on Each Other in Literature," written by Gertrude N. Boyd, Class A, Special Department, and read by Margaret Gyger.

A VISION.

[Published by the request of N. M., who thinks it "very beautiful, and designed to show that such bereavements do not come by chance, but are divinely ordered."]

I SAT within my silent home and round about me played
Four children in their merriment, and happy noises made;
Beside me sat their mother in her loveliness and light,
I ne'er saw any like her save in some vision bright.

It was in life's young morning, that our hearts together grew,

Beneath the sparkling sunlight, and in its steeping dew;
And the sorrows and the joys of a twelve years' changeful life

Had drawn more closely to me my own my blessed wife.

Then at our door one knocked, and we rose to let him in
For the night was wild and stormy and to turn him thence
was sin.

With a "Peace be to this household" his shelterers he blessed,

And sat him down among us like some unexpected guest.

The children's noise was hushed, the mother softly spoke,
And my inmost spirit thrilled with the thoughts that in me woke,

For it seemed like other days within my memory stored,
Like Mamre's tented plain, or Emmaus' evening board.

His form was veiled from us, his mantle was not raised,
But we felt that eyes of tenderness and love upon us gazed.
His lips we saw not moving, but a deep and inward tone,
Spoke like thunders' distant voices to each of us alone.

Full often ye have called me, and bid me to your home.
And I have listened to your words, and at your prayers have come;

And now my voice is strange to you, and "wherefore art thou here?"

Your throbbing hearts are asking with struggling hope and fear.

It was my love which shielded your helpless infant days,
It was my care which guided you through all life's dangerous ways;

I joined your hearts together, I blessed your marriage vow;
Then trust and be not fearful, though my ways seem bitter now.

We spoke no word of answer, nor said he any more,
But as one about to leave us he passed to the door;
Then ere he crossed the threshold, he beckoned with his hand

That she who sat beside me should come at his command.

Then rose that wife and mother, and went into the night,
She followed at his bidding and was hidden from our sight;

And though my heart was breaking I strove my will to bow,

For I saw His hands were pierced, and thorns had torn his brow.

BISHOP WILBERFORCE.

THE REFORMERS.

O pure Reformers! not in vain
Your trust in human kind;
The good which bloodshed could not gain
Your peaceful zeal shall find.

The truths ye urge are borne abroad
By every wind and tide;
The voice of nature and of God
Speaks out upon your side.

The weapons which your hand have found
Are those which Heaven hath wrought,
Light, Truth, and Love; your battle-ground,
The free, broad fields of Thought.

O may no selfish purpose break
The beauty of your plan,
No lie from throne or altar shake
Your steady faith in man!

Press on, and if we may not share
The glory of your fight,
We'll ask at least in earnest prayer
God's blessing on the Right.

—J. G. WHITTIER.

From *The Century*.

THE WIND AND THE STARS AND THE SEA.

THE wind and the stars and the sea,
What song can be sung of these three
With words that are written in lines?
Ah, God of the stars and the sea,
The voice of the song, it should be
The voice of the wind in the pines.

The voice of the song, it should be
The voice of the coast of the sea,
Stepmother and wrecker of ships;
As deep and as hoarse as the tune
Bleak Labrador sings to the moon,
With rocky and cavernous lips.

The wind and the stars and the sea,
The Arctic night knoweth the three;
No other sojourner it hath,
Save death and these three from of old,
To whose abode throned in the cold,
No living thing knoweth the path.

There nothing to grieve or rejoice
E'er lifts up the sound of its voice—
A world ere the birth of a soul;
A thousand long ages speed by,
Still glimmer the stars in the sky,
Still whistles the gale from the Pole.

Amid the unharvested plains,
The blossomless land where death reigns,
The wind sings of doom and of graves:
It sings of the days when the world
Shall crumble to sand, and be whirled
Like dust in the teeth of the waves.

Where ice-mountains thunder and crash,
Where frozen waves gurgled and dash,
Where love never came with its tears
Like a lost world's desolate cry,
Shrills sea-wind to sea and to sky,
And only the ear of God hears.

WILLIAM PRESCOTT FOSTER.

SPRING IN AMERICAN WOODS AND FIELDS.

HER pages are wholly free from the atmosphere of railroads and unrest, and are nothing if not tranquil. The coming and going of flowers and birds, of show-ers and sunshine, are almost the only recorded events, and one has a sense of life moving from spring to summer and autumn to winter as peacefully and regularly as the Primrose family moved from the green room to the blue. Miss Cooper is an excellent botanist, an accomplishment of quiet, unvarying pleasure to the fortunate possessor; and indeed her notes are those of a close student and observer of nature rather than of the impressionist and romantic school to which Miss Edith Thomas is more nearly allied. The chief charm of a book like this, with its simple, detailed narrative, is that, for the time being, it makes the reader a lounge through woods and fields, along lake and stream, and gives one a sense of out-of-doors life and companionship with the beautiful unhuman world, so that one can see spring color and summer mornings and autumn fields,—and as for winter, we at least can feel that if it did not do its pitiless work, spring would never be born again in full triumph.

And spring is one of the few perfect human possessions that time cannot twist or take away. Each new year brings back the old spell,—there is the same revelation, half surprise and half memory, that in all the world nothing was ever dreamed of half so beautiful as spring; for we know that no paradise of east or west, no Fortunate Islands, could show anything more enchanting than some sights which we see every May. But could Indian jugglers work more wonders than the sun and the rain; or could Aaron's rod bud more magically than a beech tree? And yet there is a strange theory current that there is no spring in America. English people blandly say, "Ah, yes; your autumns are very fine in the States; but then you have no spring, you know." And there are some Americans who believe it, on such excellent authority. But spring is just what America does possess. New England, with its abrupt climate, may be partly responsible for the English unbelief; but, thank heaven, there is spring in Pennsylvania. The cool rich greenness that steals slowly over England, sowing it broadcast with flowers, and crowning it with pyramids of marvellous bloom, is divinely lovely, and gives one a restful sense of unexhausted treasure, but it is a gradual unfolding, not a wonderful new birth. Nothing springs eagerly into its fresh being, but slowly expands towards its complete beauty.

But in spite of the unwelcome haste with which summer follows here, we are sure of two or three weeks so wonderful that it seems an impiety to do anything but gaze and gaze until all one's senses are conscious of nothing but soft gray and young green:

"The grove is all a pale, frail mist,
The new year sucks the sun."

And this delicate haze of swelling buds and branch

[From a review in *The American*, (Philadelphia), of a volume by Susan Fenimore Cooper, "Rural Hours," we take the following.—Eds.]

tips thickens till "the skies are in a net," and all the wood seems hung with transparent gray crape.

But the great phalanx of the forest moves without haste. The curtain rises slowly on the principal act. Yet while we are waiting for the chief spectacle, enchanting side-shows are to be seen for the looking on all sides, in fields and orchards and in the groups of trees that are scattered along the road-sides or that cluster round houses. Before the earth puts on her green working summer uniform, and turns to her business as the "all-producing and all-nourishing mother," spring decks her out like a young girl for her first ball, with a thousand bits of many-colored harmless finery, as light and transparent as gauze or lace. Nature says that she shall be gayly and extravagantly lovely before she grows thrifty or useful or busy. Even before the riot of bloom comes, the trees in their young, half-opened leaves are a bouquet of many different hues: olive green, velvety brown, and silvery gray; and "some very red and some a glad light green," as Chaucer saw them. And along the border of the wood the wild cherry and other impatient things are leaning their eager heads out of the window for a glimpse of the outside world.

Old as she is, spring never tires of keeping her own birth-day, and for that festivity she is lavishly decorative, covering one tree with millions of golden stars and decking another with myriads of little green tapers, and a little later setting the white horizontal flashes of the dogwood among the filmy green of the young leaves. But the trees that man has made friends with and adopted into his own life are the earliest at the ball. Almost the first is the horse-chestnut, a good-hearted, impulsive tree, generous and hasty in its youth, though without any autumn glory. For days in the hot spring sunshine the buds swell thicker and darker, till, suddenly, in the stillness of some warm night, at a single touch the wonder is worked, and in the morning the perfect tree stands crowned with its drooping, translucent green leaves, quivering with the weakness of new born things, and hanging crumpled and limp like the unstretched wings of a young butterfly. Then come the brisk, cheery, tidy maples, amiable but hopelessly stupid, with their round green balls of foliage like a child's curly head; then the tulip-trees that look as if a countless flock of little green birds had lighted upon their branches—and one after another the oak, the chestnut, and the sycamore, sturdy spell-bound warriors, awake to life, as if the princess of the story had touched them with a feather from the wing of the magic bird, and had broken their enchanted sleep.

"THE most wonderful instance, perhaps, on record, of intellectual, moral, social, and material development of the Indian is to be found in the Alabama Indians in Texas. A few years ago, they lived from hand to mouth, wandered about in deer-skins, and slept in the pathless wood. They now have a flourishing day-school nine months in the year, a good Sabbath-school with a superintendent from one of their own number, are economical and frugal, raised one hundred bales of cotton last year, and are surrounded by many of the comforts of life."—*New York Observer*.

TOLSTOI'S NON-RESISTANCE VIEWS.

[We have given, from time to time, facts concerning Count Tolstoi, the Russian author, whose book "My Religion," and others, have attracted much attention. From a recent article in *The Century Magazine*, by George Kennan, the Siberian traveler, describing a visit to Tolstoi, we extract the following:—Eds.]

THERE finally came into my mind a case which, although really not worse than many I had already presented to him, would, I thought, appeal with peculiar force to a brave, sensitive, chivalrous man. "Count Tolstoi," I said, "three or four years ago there was arrested in one of the provinces of European Russia a young, sensitive, cultured woman named Olga Liubavitch. I will not relate her whole history: it is enough to say that, inspired by ideas which, even if mistaken, were at least unselfish and heroic, she, with hundreds of other young people of both sexes, undertook to overturn the existing system of government. She was arrested, thrown into prison, and after being kept for a year in solitary confinement, she was exiled to Siberia by administrative process. You perhaps know—or if you do not know, I can tell you—what hardships and sufferings and humiliations a young girl must undergo who is sent to Siberia alone by 'etape' with a common criminal party. You can imagine the state of nervous excitement, the abnormal, mental, and emotional condition to which she is brought by months of riding in springless telegas, by being compelled to yield to the demands of nature under the eyes of a soldier, and by sleeping for weeks on the hard benches and in the foul air of 'etapes' swarming with vermin. In this abnormal, mental, and emotional condition, Olga Liubavitch reached the town of Krasnoyarsk in Eastern Siberia. She had up to this time been permitted to wear her own dress and her own under-clothing; but at Krasnoyarsk the local governor directed that she should put on the dress of a common convict. She refused to do so, upon the ground that administrative exiles had the right to wear their own clothing, and if convict dress had been obligatory, she would have been required to put it on before she left Moscow. The local governor insisted upon obedience to his order, and Miss Liubavitch persisted in refusal. I do not know the reason for her obstinacy, but as convicts are not always supplied with new clothing, and are sometimes compelled to put on garments which have already been worn by others and which are foul and full of vermin, it is not difficult to suggest a number of good reasons for objecting to such a change. The chief of police and the officer of the convey were finally directed to use force. In their presence and that of half a dozen other men, three or four soldiers seized the poor girl and attempted to take off her clothes. She resisted and there followed a horrible scene of violence and unavailing self-defense. Her lips were cut in the contest and her face covered with blood, but she continued to resist as long as she had strength. In spite of her cries, appeals, and struggles, she was finally overpowered, stripped naked, under the eyes of six or eight men, and forcibly re-clothed in the coarse convict dress. "Now," I said, "suppose that all this

had occurred in your presence; suppose that this bleeding, defenseless, half-naked girl had appealed to you for protection and had thrown herself into your arms; suppose that it had been your daughter—would you still have refused to interfere by an act of violence?"

He was silent. His eyes filled with tears as his imagination pictured to him the horror of such a situation, but for a moment he made no reply. Finally he said, "Do you know absolutely that that thing was done?"

"No," I said, "because I did not see it done; but I have it from two eyes witnesses, one of them a lady in whose statements I put implicit trust, and the other an officer of the exile administration. They saw it and they told me."

Again he was silent. Finally, ignoring my direct question as to what he personally would have done in such a case, Count Tolstoi said: "Even under such circumstances violence would not be justifiable. Let us analyze that situation carefully. I will grant, for the sake of argument, that the local governor who ordered the act of violence was an ignorant man, a cruel man, a brutal man—what you will; but he probably had an idea he was doing his duty; he probably believed that he was enforcing a law of the Government to which he owed obedience and service. You suddenly appear and set yourself up as a judge in the case; you assume that he is not doing his duty,—that he is committing an act of unjustifiable violence,—and then, with strange inconsistency, you proceed to aggravate and complicate the evil by yourself committing another act of unjustifiable violence. One wrong added to another wrong does not make a right; it merely extends the area of wrong. Furthermore, your resistance, in order to be effective,—in order to accomplish anything,—must be directed against the soldiers who are committing the assault. But those soldiers are not free agents; they are subject to military discipline and are acting under orders which they dare not disobey. To prevent the execution of the orders you must kill or maim two or three of the soldiers—that is, kill or wound the only parties to the transaction who are certainly innocent, who are manifestly acting without malice and without evil intention. Is that just? Is it rational? But go a step further: suppose that you do kill or wound two or three of the soldiers; you may or may not thus succeed in preventing the completion of the act against which your violence is a protest; but one thing you certainly will do, and that is, extend the area of enmity, injustice, and misery. Every one of the soldiers whom you kill or maim has a family, and upon every such family you bring grief and suffering which would not have come to it but for your act. In the hearts of perhaps a score of people you rouse the anti-Christian and anti-social emotions of hatred and revenge, and thus sow broadcast the seeds of further violence and strife. At the time when you interposed there was only one center of evil and suffering. By your violent interference you have created half a dozen such centers. It does not seem to me, Mr. Kennan, that that is the way to bring about the reign of peace and good-will on earth."

JEFFERSON'S VIEWS OF FUTURE LIFE.

[A friend in Ohio sends us the following from a contemporary newspaper. We understand the *Cincinnati Enquirer*. In forwarding it, she says: "The enclosed letter of a Friend to Thomas Jefferson, and his reply were cut from some newspaper, and handed to me. I thought I would like to see them in your paper, if you like them as well as I do."—Eds.]

THERE is probably no one conversant with the history of Thomas Jefferson but who has heard of the various charges brought against his religious doctrines. The following documents throwing light upon the subject have never appeared in print but once, and then very few people had an opportunity to read them. They consist of a letter written by William Canby, a member of the Society of Friends, to Thomas Jefferson, and his reply thereto, and will be read with interest, as revealing the religious thoughts and feelings of one who has occupied the presidential chair.

EIGHTH MONTH 29, 1813.

ESTEEMED FRIEND THOMAS JEFFERSON:

I have for years felt at times, affection for thee, with a wish for thy salvation, to wit: Thy attainment while on the stage of time (in the natural body) of a suitable proportion of divine life, for otherwise we know little more than the life of nature, and therein are in danger of becoming inferior to beasts that perish, in declining the offer of divine life made to every rational creature.

But I have long had better hopes of thee, and have thought, (particularly in our little, quiet meeting of yesterday), that thou hadst been faithful in heart, in a few things, and wish thou mayest become ruler over more, and enter into the joy of our Lord, and into his seat. And it occurs in order thereto that we should become Christians; for he who hath not the spirit of Christ, is none of His, and knowledge is strongly insisted, I think, by divers of the apostles who had particularly seen, and were eye-witnesses of His majesty, particularly on the Mount, and of others who had not that view, which however was sufficient to perfect them, and was to be taken away that they might be more effectually turned to that spirit which leadeth unto all truth,—whose power alone is able to reduce the spirit of nature into suitable silence and subjection.

WILLIAM CANBY.

JEFFERSON'S REPLY.

SIR:—I have duly received your favor of August 29, and am sensible of the kind intentions from which it flows, and am truly thankful for them—the more so, as they could only be the result of a favorable estimation of my public course. During a long life as much devoted to duty as a faithful discharge of the trust confided to me would permit, no object has occupied more of my consideration than our relation with the beings around us, our duties to them, and our future prospects. After hearing and reading everything which probably can be suggested concerning them, I have formed the best judgment I could as to the course they prescribe, and in the due observance of that course I have no recollections which give me any remorse. A subsequent preacher of your religious Society, (Richard Mott), in a discourse of much unction

and pathos is said to have exclaimed aloud to his congregation that he did not believe there was a Quaker, Presbyterian, Methodist, or Baptist in heaven. Having paused to give his audience time to stare and wonder, he said that in heaven God knew no distinctions, but considered all good men as his children and brethren of the same family.

I believe with the Quaker preacher that those who steadily observe those moral precepts in which all religions concur will never be questioned at the gates of heaven as to the dogmas in which they differ—that on entering there, all these are left behind us; the Aristideses and Catos, Penns and Tillotsons, Presbyterians and Papists will find themselves united in all principles which are in concert with the reason of the *Supreme Mind*. With all the systems of morality, ancient and modern, which have come under my observation, none appears to me so pure, as that of Jesus. He who follows this steadily need not, I think, be uneasy, although he cannot comprehend the mysteries and subtleties erected on his doctrines by those who calling themselves his special followers and favorites, would make Him come into the world to lay snares for all understandings but theirs. The metaphysical heads, usurping the judgment-seat of God, denounce as his enemies all who can not perceive the geometrical logic of Euclid in the demonstration of Athanasius, that *three are in one, and one in three*, and yet that *three are not one nor one three*. In all essential points you and I are of the same religion, and I am too old to go into inquiries, and charges as to the unessential. Repeating, therefore my thankfulness for the kind concern you have been so good as to express, I salute you with friendship, and brotherly love.

THOMAS JEFFERSON.

Monticello, September 17, 1813.

WHAT BECOMES OF THE MIGRATING

BIRDS.

THE flight of storks has given trouble to the Germans and the Chinese, while the disappearance and reappearance of the swallows have caused untold trouble everywhere. Learned bodies, like the French Academy, and the Royal Society of London, have recently asserted that in the fall, swallows plunge into the mud of marshes and mill-ponds, become torpid, and hibernate like frogs and snakes. I have seen a list of nearly two hundred articles written all along from the middle of the seventeenth century down to 1877, for the purpose of proving or disproving the hibernation of swallows and other birds! And Dr. Coues says he can lay his hand upon papers of that period which discuss the migration of swallows to the moon, the falling of the little quadrupeds called lemmings in showers from the clouds, and the origin of brant-geese from barnacles that grew on trees. Indeed, not a year ago I was assured by a gentleman of more than average intelligence that this last is undoubtedly the correct theory as to the origin of the barnacle geese! And it was in a *credible* and *authoritative* journal, one of the leading newspapers of the State, an article of as curious a character. Its purpose was to explain the sudden appearance in fall of the black snow-birds, and their as sudden disappearance in

spring; and the explanation given was that our common sparrows change color in fall, becoming snow-birds which they remain until spring, when they put on their other dress and become sparrows again! And I find that, among the common people of the country, there are many who have this belief.

We have long known in a general way that the birds go southward to winter, and return to spend the summer at the North. But just where in the South do they go? Why do they go there? By what routes do they travel? At what rate of speed? Do they travel by night, or day, or both? What species migrate first, which last, and why? How are they guided in their course? What is the winter as well as the summer habitat of each particular species, when does it get there, and when does it leave the one for the other? In what way and to what extent are their movements dependent upon or influenced by vegetable and meteorological phenomena?—BAR- TON W. LUTHEMANN, in *Popular Science Monthly*.

HOW ALL MAY STUDY ASTRONOMY.

THERE was never a time when the heavens were studied by so many amateur astronomers as at present. In every civilized country many excellent telescopes are owned and used, often to very good purpose, by persons who are not practical astronomers, but who wish to see for themselves the marvels of the sky, and who occasionally stumble upon something that is new even to professional star-gazers. Yet, notwithstanding this activity in the cultivation of astronomical studies, it is probably safe to assert that hardly one person in a hundred knows the chief stars by name, or can even recognize the principal constellations, much less distinguish the planets from the fixed stars. And of course they know nothing of the intellectual pleasure that accompanies a knowledge of the stars. Modern astronomy is so rapidly and wonderfully linking the earth and the sun together, with all the orbs of space, in the bonds of close physical relationship, that a person of education and general intelligence can offer no valid excuse for not knowing where to look for Sirius or Aldebaran, or the Orion nebula, or the planet Jupiter. As Australia and New Zealand and the islands of the sea are made a part of the civilized world through the expanding influence of commerce and cultivation, so the suns and planets around us are, in a certain sense, falling under the dominion of the restless and resistless mind of man. We have come to possess vested intellectual interests in Mars and Saturn, and in the sun and all his multitude of fellows, which nobody can afford to ignore.

Perhaps one reason why the average educated man or woman knows so little of the starry heavens, is because it is popularly supposed that only the most powerful telescopes and costly instruments of the observatory are capable of dealing with them. No greater mistake could be made. It does not require an optical instrument of any kind, nor much labor, as compared with that expended in the acquirement of some polished accomplishments regarded as indispensable, to give one an acquaintance with the stars and planets which will be not only pleasurable,

but useful. And with the aid of an opera-glass most interesting, gratifying, and in some instances, scientifically valuable observations may be made in the heavens. I have more than once heard persons who knew nothing about the stars, and probably cared less, utter exclamations of surprise and delight when persuaded to look at certain parts of the sky with a good glass, and thereafter manifest an interest in astronomy of which they would formerly have believed themselves incapable.—GARRETT P. SERVISS, in *Popular Science Monthly*.

A TEMPERANCE ADDRESS IN BOSTON.

A WRITER in the *Christian Union* thus speaks of a recent address on temperance delivered by Canon Wilberforce in Tremont Temple, Boston. Canon Wilberforce spoke with great earnestness, and from the religious view-point of his subject. He charged directly home upon the conscience, and fired the moral nature of his hearers. His own radical convictions were impressed by his personal impact and tremendous earnestness. High license he characterized as an attempt to make a bad business respectable, remarking that if Judas had received a thousand pieces of silver it would not have made his conduct more respectable or less traitorous. The remedy for intemperance, he said, is simple, and is found in the text, "Be not drunk with wine, but be filled with the Holy Ghost." If men and women will substitute for the exhilaration of wine the enthusiasm of life enkindled by the Divine Spirit, they will have genuine inspiration. It is the duty of christians to work on this theory, and when they attempt to work on any other they are of no more use than a lighthouse when its light is extinguished. America, he said, has the opportunity to lead the world, because she is not tied up by the usages, customs, and hoary institutions of the Old World; but America can lead in this moral contest only as she owns allegiance to the "King of kings." "This terrible evil," he said, "is creeping into your halls of legislation, to taint your law-makers, and I come here to warn you of your terrible danger." "There is nothing that so weakens a nation as to have laws upon its statue books that are not enforced." He quoted the Bishop of London, that "If you people who have power and respectability would abstain at once and forever from the use of liquor, the bitter cry of the poor of London would cease in three years." Of the temperance movement in Boston he said, "Its promoters need the power of Christ. Get you this instant at the feet of the crucified One, and you will be holier, happier, and keener of intellect than ever before."

Canon Wilberforce was very powerful in his arraignment of Christians who are aristocratic and yet "dead in their orthodoxy." I have not seen a Boston audience fired on the temperance question as at this lecture. At the close the audience passed two resolutions directed to the Legislature; one requesting the legislators to pass the bill for constitutional prohibition, and one requesting the Legislature to pass at once a prohibitory law. Total abstinence and prohibition had on that day their hour in Tremont Temple.

SWARTHMORE COLLEGE COMMENCEMENT.

THE commencement exercises of Swarthmore College took place on Third-day of the present week, the 21st inst., according to the programme announced. There was a very large attendance of interested friends of the institution and its graduates. The exercises began at 11 o'clock, President Magill first reading from the Scriptures the 96th Psalm.

The presentation of their addresses by six of the graduating class was then begun by Alice T. Battin, her subject being "The Harmony of Nature," which she illustrated in an interesting manner. Anna M. Jenkins spoke of Brissot de Warville, a young Frenchman who visited this country in 1788, and made the acquaintance of many Friends, with whose principles and practices he strongly sympathized. Thomas A. Jenkins discussed unfavorably the trustworthiness of "Macaulay as a Historian." Linda B. Palmer gave a sketch of the rise of "Monasticism in the Middle Ages," and explained its influence upon letters and religion. Horace Roberts had a practical and thoughtful address on "Our Double Standard,"—silver and gold. The last speaker was Elizabeth B. Smedley, on "Friendships of Literary Men," in which she spoke of Pope and Bolingbroke, Goethe and Schiller, Tennyson and Hallam, and other examples. The addresses occupied something more than an hour. Degrees were then conferred on the twelve graduates, by President Magill, as follows:

Bachelor of Arts—Alice Taylor Battin, Albany, N. Y.; Anna Mary Jenkins, Gwynedd, Pa.; Thomas Atkinson Jenkins, Gwynedd, Pa.; Linda Belle Palmer, West Chester, Pa.; Horace Roberts, Fellowship, N. J.; Elizabeth Beidler Smedley, Willistown Inn, Pa. Elizabeth Brown Smith, Lincoln, Va.

Bachelor of Science—Harriet Jane Cox, Malvern, Pa.; Frederick Kinsman Lane, Lancaster Pa.

In Engineering—Horace Darlington, Darling, Pa.; Henry Blynn Goodwin, Bordentown, N. J.; William Griest Underwood, Elizabeth City, N. C.

Master of Arts—Ferris Walton Price, A. B. (Class of 1874.)

The closing address to the graduates was then made by Joseph Wharton, president of the Board of Trustees. We shall give it in full next week.

Many of the company visited the scientific building, and inspected the appliances in the several rooms, as well as the drawings, etc., of the students in that department. This is a very valuable branch of Swarthmore's work, and those who examined it were impressed by its merits.

ONE night mamma said, as she tucked in bed

Her sweet little five-year-old;

"The winter drear has gone, my dear,

Spring's come with its heart of gold."

And when, the next day, he ran in from play,

A daffodil bright to bring,

"See, mamma," he cried, in his childish pride,

"I's found the heart of Spring!"

"Time was, is past; thou can'st not it recall;

Time is, thou hast; employ the portion small;

Time future, is not, and may never be,

Time present is the only time for thee."

THE SEA AT SEVENTY MILES.

THERE is a story that Mr. Eliot Glover, of Portland, formerly of this city, related apropos of sounds out of the still sky. I was in Farmington, said he, visiting my uncle. On Christmas night I attended the church festival with my relatives, and it was a clear, starlit night, for I remember that at the close of the Christmas-tree festival they sent a fine balloon into the air, and that it went straight up, and seemed to hang over us quite stationary. Then it took a course in another direction, and seemed to float over toward Lewiston. The next day was Sunday, and after breakfast I walked out with my uncle. It was a very still day, without a breeze, apparently, from any quarter. Smoke rolled up straight into the sky. We were walking silently along when my uncle stopped, and said: "What do you hear?" I listened. "It sounds like the roar of the sea," I said. It did sound like it—the low monotone of the surf on the shore, the ceaseless roar of an ocean in a storm. "But," I added, "of course it is not the sea. It must be the wind." "The wind?" asked my uncle. "Where do you see it? Look at those trees. They are motionless. Look at the smoke. Look at that grove of pines over there. They would sing if any trees were singing, and they are quiet." Sure enough, it wasn't the wind; and if not the wind, what was it? It must be the ocean. We listened to it for five minutes. It boomed and roared sullenly. I was convinced that it was the sea. In the afternoon I met a well-known Farmington gentleman out walking, and asked him if he heard any sound odd or strange. He said that he heard the wind in the trees. I asked him if he could see any trees in motion, and he said no. I told him I thought it was the sea. He poohed at first, but subsequently I heard him telling a friend that he had heard the sea roaring. That night he looked at the map, and found that the nearest points at which the sea came were Boothbay and Harpell, and they are from seventy to eighty miles as the birds fly. The next day the newspapers brought reports of a fearful storm along the coast, with high seas and damaging surf along the shore. I have not hesitated to believe that we heard the surf at Boothbay that Sunday in Farmington. What current of upper air brought it that seventy miles? The day was as calm as the calm of the ocean at rest.—*Lewiston, (Me.) Journal.*

You sometimes see shells along our shores having a hole in their side. This hole is perfectly round, and is beveled or counter-sunk. It seems to have been made artificially, and with great care. How is it to be accounted for? Another shell, the common cockle, which is found in great numbers all along our shores, has done the mischief. It has a tongue furnished with rows of teeth, giving it a resemblance to a file. When the little creature is hungry, it finds another shell containing a living inhabitant. It at once fastens itself to it, and by means of its teeth-covered tongue commences boring or filing a hole, and continues at this employment until it has gotten through the shell to the living inhabitant within. This is what it was after. It has found its food, and can now at its leisure make its meal.—*The Watchman.*

"THE Havre Maritime Exhibition is a highly interesting display," says the London *Graphic*, "arranged half on land, half on water. There is a large building in the chief street of Havre, the Rue de Paris, consisting of a centre pavilion crowned by a gigantic globe forming a dome, and with galleries branching out on either side, while the rest of the exhibition—such as types of vessels, fishing materials, and the like—fill the adjoining dock, the Bassin du Commerce. Owing to the importance of Havre as a maritime centre, most of the chief French steamship companies contribute a fine display of models illustrating the progress of naval construction from the earliest boats on their lines down to the most advanced modern productions. Most interesting are the plans of the Havre docks and piers, some being old designs of the seventeenth century, and one an ideal representation of the port in 1900, with the projected public works completed. Piles of shipping material, objects for export, provisions for the steamers abound; while the most picturesque section shows a real fishing-boat floating, ready equipped for work, and dragging behind her a big dredging-net containing specimens of all the fishes and shells brought up on the Havre shore."

THE abolition of slavery in Brazil has been going on, step by step, for quite a long time, and under the operation of existing legislation what little is left of this system of enforced labor in that empire will die a natural death in a few years. Efforts are, however, being made to hasten its dissolution, and a bill is under consideration giving freedom to all slaves in Brazil within two years. The measure will meet with opposition, but that it will be adopted in principle, the progressive policy of the empire and its emperor renders extremely probable; and the Brazilians of the next generation, like the people of our own Southern states of to-day, will look back and wonder what there was in the old system to make their fathers hold on to it so long.—*Exchange.*

THERE is not another way. Bear thy cross. Stand faithful for God. This is the way the holy men of old walked in, and it shall prosper.—THOMAS LOE.

NEWS AND OTHER GLEANINGS.

—The revision of Luther's translation of the Bible is now so far advanced that the third reading of the minor prophets will begin this autumn. The German Minister of Public Worship has granted the sums necessary for the Revision Committee which meets at Halle.

—An Alaska paper says: "The Indian pupils are accepting with good grace the determination of the Mission authorities to allow no language to be spoken by them but the English. Formerly there was much objection on the part of the parents to their children being prevented from conversing in their native tongue, but now the feeling has entirely changed, and the Indians, both young and old, who have been brought under the influence of the Mission, seem anxious to adopt the new language, and to follow in the footsteps of civilization."

—In the year 1886, 779 women attended lectures at Russian universities. Of these, 243 devoted themselves to philological studies, 500 to physics and mathematics, and

36 attended the special mathematical course. Of the total number, 587 were of the Orthodox religion and 139 were Jewesses. The greater number of them—437—were the daughters of nobles, officers, and officials; 84 were the daughters of ecclesiastics, 125 of merchants, 117 of citizens, 10 of peasants, 1 of soldiers, and 2 only were foreigners.

—A careful estimate places the damage by forest fires in Northern Michigan during May at \$7,000,000. Copious rains have now quenched the fires.

—The Sultan of Turkey has ceded the Island of Cyprus to England, thus cancelling the mortgage secured by Beaconsfield in 1878.

—Harriet Beecher Stowe emphatically denies the story which is circulating to the effect that she could never have written "Uncle Tom's Cabin" if she had known the colored people as she knows them now, after a residence at the South.

—The widow of President Roberts, the first president of Liberia, is collecting money for a general hospital, to be located at Monrovia, the capital of the republic. Mrs. Roberts was kindly received by President Cleveland, who became the first contributor toward the proposed hospital.

—In the Exhibition of the Royal Academy of Arts, London, of the paintings and sculptures over 1,900 in number, 242 are the works of women. It is only fifteen years since women artists were admitted to the Royal Academy.

CURRENT EVENTS.

A DESPATCH from Grand Forks, Dakota, dated on the 17th inst., says: A destructive tornado passed over this city yesterday afternoon. The storm came from the west and traveled due east. Twenty-five or more buildings, including the Catholic church and the University of North Dakota, were blown to the ground. The laboratory and museum in the university were almost totally destroyed, besides hundreds of smaller dwellings, store-houses, and sheds. Four persons were killed outright, and fourteen seriously injured,—the latter being mostly women and children. The total loss is estimated at \$100,000. The storm was local. The train from the north was blown from the track about four miles west and rolled over a couple of times. No one was killed, but many were seriously injured.

DR. MARK HOPKINS, ex-president of Williams College, died at Williamstown, Massachusetts, on the 17th inst. He was in the 84th year of his age. Few men have been more conspicuous as instructors of youth, or more esteemed in all the relations of life. It was Dr. Hopkins who encouraged and aided Garfield to procure an education, and gave a direction to his efforts.

THE traveling freight agent of the Gulf, Colorado, and Santa Fé Railroad, just returned to Dallas, Texas, from the wool districts of the West, says the sheep are in fine condition on account of an unusually favorable winter, and that the average yield was from 7 to 9 pounds.

YELLOW fever is still prevalent at Key West. Up to the 18th inst., the report was as follows: Cases, 34; deaths, 13; discharged cured, 7; remaining sick, 14.

A SEVERE shock of earthquake was felt at Summerville, South Carolina, first-day morning at 37 minutes past 10 o'clock. It was accompanied by "the most prolonged roaring since October 22d, of last year." Nothing was felt in Charleston. The shock at Summerville caused a "sensible vibration of houses and furniture."

THE Chicago Times on the 18th, printed reports of crop conditions collected from over 1000 points in the North-west. The general prospects for wheat are favorable;

there is a largely increased average, especially in Dakota, and the aggregate yield in the North-west promises to be the largest ever known. The outlook for corn is very good.

THE 18th instant was the hottest day experienced in Chicago since 1881, the temperature reaching 97 degrees. A number of sunstrokes were reported, two of them fatal. Temperatures were reported the same day of 99 in the shade at Richmond, Virginia; 90 at Lynchburg, Virginia, and 93 in Washington.

THE celebration of the fiftieth anniversary of the coronation of Queen Victoria took place in London, and generally throughout the British dominions, on the 21st inst. There was an imposing parade in London, with special services in Westminster Abbey.

—THE steamer *Champlain*, from Cheboygan for Chicago, was burned on the night of the 16th, off Charlevoix, Michigan. There were 57 persons on board, including the crew, and only 27 are known to have been saved.

PESTH, June 18.—While a party of 250 pilgrims were crossing the Danube river near Paks, the boat on which they were making the passage was caught in a hurricane and capsized. Only a few of the party were saved. Over 100 bodies have been recovered.

PESTH, June 18.—The floods in Hungary are subsiding. The towns of Mako and Vasarhely are now out of danger. If the present dry weather continues the water in the flooded districts will be gone in six weeks. There is great distress among the inhabitants of the inundated regions, and there is danger of fevers arising from the decaying vegetable matter left by the floods. Fifteen hundred farmers are totally ruined, and the entire damage is estimated at \$5,000,000.

NOTICES.

. The Visiting Committee of Abington First-day School Union propose to visit Gwynedd Meeting on the 26th inst., with a view of holding a conference with the First-day school, at the close of the meeting.

CHARLES BOND, Clerk.

. At a meeting of the Executive Committee of the First-day School General Conference, held in Philadelphia, Fifth month 11, 1887, William J. Hall, Swarthmore, Pa., was appointed Treasurer, in place of E. Blackburn, resigned. All financial correspondence should be hereafter directed to the new Treasurer.

ROBERT M. JANNEY, Clerk.

PUBLISHERS' NOTICES.

. WE particularly ask that when money is forwarded to cover subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

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PURE RELIGION.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

NOT all the pomp of rituals, nor the savor
Of gums and spices, can the Unseen please.
As if His ear could bend, with childish favor
To the poor flattery of the organ keys!
Not such the service the benignant Father
Requireth at His earthly children's hands;
Not the poor offering of vain rites; but rather
The simple duty man from man demands.
For he whom Jesus loved has truly spoken:
"The holier wisdom which he deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless."

J. G. WHITTIER.

For Friends' Intelligencer and Journal.

GENESEE YEARLY MEETING, 1887.

GENESEE Yearly Meeting is held alternately at Farmington, N. Y., Yarmouth, Ontario, and Bloomfield, Ontario; and is composed of the quarterly meetings of Farmington and Scipio, in New York State, and the half years meetings of Pelham and Canada, in Ontario, Canada.

The present year it was held at Yarmouth, Ont., about twelve miles south-east of the City of St. Thomas, and three miles north of Lake Erie.

Friends are met at St. Thomas, and a pleasant ride through a fine farming country, gently rolling, with excellent graveled roads, brings us to the settlement of Friends, whose comfortable homes and warm welcome are gratefully appreciated.

The meeting of Ministers and Elders was held on Seventh-day afternoon, Sixth month 11th, and was felt to be a favored season. There were in attendance from other yearly meetings, with minutes of unity from their respective meetings, Abel A. Hull, from Baltimore Yearly Meeting; Elizabeth Thistlethwait, Thomas T. and Elizabeth G. Williams, Robert S. Haviland, and Joshua B. Washburn, from New York Yearly Meeting.

The meeting on First-day morning was very large, many more than could be accommodated in the house being present; the number was estimated at from 1,200 to 1,500 persons. The afternoon meeting was also large, and a meeting held by John J. Cornell in a Methodist Church near by, by invitation of the pastor of the church, was large and satisfactory. The invitation thus extended, as well as the fact that the churches in the village of Sparta, near the meet-

ing, hold no service on First day morning of Yearly Meeting week, and pastors and people generally attended the Friends' meeting, evinces a friendly and christian feeling most creditable to all concerned.

The Yearly Meeting convened on Second-day morning. But one session a day is held, from eleven a. m., to about two p. m.; the afternoons being devoted to First-day school and temperance conferences. The meetings are all held in joint session, and we are assured that there has been a marked increase of interest since this method was adopted.

On Second-day the reports from the quarterly and half year meetings were read, and committees appointed with regard to the various subjects claiming the attention of the yearly meeting. Epistles from the six corresponding yearly meetings were presented; those from Philadelphia, New York, and Baltimore, both men's and women's meetings, were read, and a committee appointed to prepare replies thereto.

In the afternoon at four, the first meeting of the First-day school conference was held. Much interest was manifested, and a general expression of sentiments, the meeting holding until near 7 p. m., when it was adjourned to Fourth-day at 4 p. m. One school reported that the proceeds of a penny collection, contributed each week by the scholars, had been sent to the Schofield School, at Aiken, S. C., which elicited much interest in that and kindred work, and an expression of concern that we should incite the children to good works in aiding those whose advantages in life are more limited than our own.

Third-day morning the clerks, Jonathan D. Noon and Mary T. Freeman, were reappointed. The state of the Society was considered, the answers to the Queries showing a very gratifying condition, there being but few deficiencies to note, except with regard to the attendance of meetings, in which, as elsewhere, modified answers have to be adopted. The answer to the query with regard to intoxicants was entirely clear. The remaining epistles, from Illinois, Indiana, and Ohio were read at this session.

The Temperance Committee held a lively conference on Third-day afternoon, adopted a strong report in favor of total abstinence for the individual, and prohibition for the traffic, which was accepted by the meeting with great unanimity and places this yearly meeting in the front rank of all our meetings in its avowed position with regard to the use of and traffic in intoxicants.

Fourth-day morning the public meeting was large, the house being well filled. At 4 p.m. the First-day School Conference resumed and concluded its labors, and at its close, by request of the younger members, a young people's meeting was held, which was acknowledged to be a highly favored occasion. The depth of feeling manifested and expressed by many young Friends was very satisfactory, and we are encouraged in the belief that the Lord is indeed raising up "judges as at the first, and counsellors as at the beginning."

Fifth-day morning the minutes of the Representative Committee were read and approved, and their proposed action to memorialize the Legislature of New York with regard to the abolition of capital punishment, and to invite the Representative Committee to cooperate with them, was sanctioned by the meeting. The reports of the various committees were received and acted upon, and the epistles to the corresponding yearly meetings adopted, two having been prepared addressed to the men's and women's yearly meetings respectively, and after a season of testimony and prayer the concluding minute of adjournment was read, to meet again next year at Bloomfield, Ont., if the Lord permit.

Speeded on our way by the kind Friends who had so generously entertained us, in time to catch the first train east on our journey home, the week spent with our Friends in Canada will long be remembered as one of much enjoyment, profit, and encouragement.

The great interest manifested by our young Friends, the willingness to bear their share of the work of the Society, and the united feeling so apparent between old and young, give a rich promise of growth and fruitage in this portion of the vineyard.

R. S. HAVILAND.

ADDRESS AT SWARTHMORE COLLEGE

BY THE PRESIDENT OF THE BOARD OF MANAGERS, JOSEPH WHARTON, TO THE GRADUATING CLASS, SIXTH MONTH 21, 1887.

GRADUATES of Swarthmore College: In the perpetual flow of time there are moments of unusual importance as turning points or partings of the ways, yet, so engrossing is the ceaseless succession of events that even these salient points are liable to be too lightly passed by; the bark glides on, the rock that threatened or the grove that allured, as we approached, is already here—is gone—and another object seizes our attention.

The observance of anniversaries, the emphasizing of important events by suitable ceremony check this headlong rush; and, by inviting us to look backward and forward, tend to keep us aware of our true position. It is well, therefore, on occasions like the present, to pause long enough to *consider* our ways, that is, to regard them steadfastly and gravely, or *with the stars*, as the word signifies, the large and splendid serenity of the stars being well adapted to bring calm judgment into supremacy over small excitements.

As Emerson has it, upon the citizen issuing at night from a political meeting, the stars look down? as if saying, "why so hot, little man?"

In this calm spirit of consideration, let us now briefly review your position at this turning point in your careers, the leaving of this kind mother Swarthmore for other instruction and other experience in this great, rich, perilous world.

You have already escaped or overcome many dangers, and have gained many dangers; your education elsewhere and here has provided you with many tools to fashion your future, to support yourselves, and in various ways to serve the communities you are to live in.

If you were asked to specify your attainments you could doubtless make out a formidable list of them, perhaps somewhat thus: "Having studied grammar, logic, and rhetoric, we have learned to speak and to write our own language accurately, forcibly, and elegantly; we have knowledge of some other living tongues akin to ours, and with the aid of a dictionary can understand a page of Horace or Xenophon; we comprehend the rudiments at least of chemistry, astronomy, and physics generally, can compute and reckon with numbers and signs, can survey land, design bridges, machines, and houses; we have some acquaintance with what used to be called the natural sciences, the knowledge of minerals, plants, and animals; we are not ignorant of the arts of agriculture and food getting, of textile and fictile manufactures, of obtaining and working in metals, woods, glass, and gums; some other things, however, such as biology, law, medicine, we have not yet mastered."

Though no one of you can justly claim to have acquired all this, the list of your actual achievements might be slightly alarming to those of an older generation, trained on a more frugal mental diet, which yet built them up to the full stature of man.

You have had wide opportunity, and you have acquired much that is most valuable; but here I ask you to reflect how large a part of your attainments relates to merely material things, to those things which we share with "the beasts that perish," as the Bible quaintly calls our less developed or retarded brethren. For they also provide themselves with food, some of them store it up, and some even cultivate it; many build for themselves habitations, some clothe themselves, some make roads, some work in wood, some in clay, some make paper and others make silk; many travel over great spaces of land, water, or air as surely and as swiftly as we. Man's magnificent progress in applied science is but an expansion of what has been done by such creatures as beavers, orioles, and wasps.

Have you grown in any other direction than in this line of material gain and of establishing your own comfort by control over inert substances and over other living creatures? For there is something beyond all this, important as it is; and of an order in which "the beasts of the field" probably do not share—though the little we know of their laws and languages cautions us to speak modestly—namely the striving after an ideal moral perfection.

It is unnecessary to waste time upon Berkeley's fantastic paradox, that, because our only knowledge of the material world comes from certain impressions conveyed by our senses to the brain, which impres-

sions we cannot logically prove not to be hallucinations, therefore what we conceive to be the material world may be non-existent: we have faith in our senses, and are sufficiently assured of the reality of the material world. But in searching after the cause or origin of the phenomena of matter and of human life (I am not speaking of primordial creation), a spiritual life and a spiritual world unappreciable to the outward senses have come to be conceived of, and on reflection many wise men have come to regard all sensible objects as expressions of immanent spirit which clothes itself according to its various nature with those various forms, reaching in this manner the conception of a spiritual world, at least as real as the material world, and its actual basis.

We thus obtain rather clear notions of Substance and Essence, of Matter and Spirit (or force), of *Stoff* and *Kraft*. We have Power of all kinds in the realm of physics, proved to be interchangeable and mere varieties of one force, moulding, compelling, transforming, perhaps even animating Matter, which may be, though not yet proved to be, one stuff. Now, as the little bit of individualized force which animates a viper compels every molecule of matter which it appropriates to build up and perpetuate that loathsome creature, while another little bit animating a dove builds up unerringly, gentle, and pleasing forms, each after its kind; so the spirit of one human being builds upon itself a mind and a material form full of hatred, cruelty, and vice, while the spirit of another clothes itself with mind and body wherein love, virtue, and reason rule. One of these spirits must obviously spread misery around it and sink into still greater debasement, while the other as surely must impart happiness, and rise into greater power and purity—supposing each spirit to continue unchanged.

But here observe that whereas the inert masses, the plants, and the brutes, continue in their several places and conditions unchanged, or else undergo so slow a secular change as only to be noted by such observations and inferences as those of Darwin, man has the singular power of modifying his own spirit, and thus of changing not only his course but his character; the faculty of easily falling, or, with the assistance of what Matthew Arnold calls "the power outside himself that makes for righteousness," the faculty of rising. Not that man can create for himself a new organ, or a new sense, or can, "by taking thought, add one cubit to his stature," but that by fixing his attention and strong desire upon some ideal towards which he steadfastly labors, he can so nourish the favorable promptings and so suppress the adverse ones as to approach his ideal. Manifold tendencies, and latent or unexpanded faculties, exist in man—it was a good man who said that he found in himself the possibility of committing every crime he had ever heard of—and this or that may be trained up or pinched off so as to shape the character as a gardener shapes his trees. The individual himself can thus shape himself.

Granted that we do not create the germs of our faculties, nor all the circumstances that surround and influence us; yet we can to a great extent control the faculties, and by patient continuance in accept-

ing and rejecting, can cause the circumstances to serve our purpose, so that we issue at last something like that which we long and strenuously desire to be. One of those concrete bits of wisdom, a proverb, declares that what a man ardently craves in his youth, he possesses abundantly in his age.

The man's spirit turning forcibly toward a certain aim, and so continuing, becomes fixed in that course to the extent of a change in its character; the spirit (or Essence) being so changed, the sum of his faculties (or Substance) changes correspondingly; this change affecting, indeed, not the individual only, but by persistence and by heredity the race also.

The importance of holding before the eyes of the mind and of the spirit models or ideals worthy of striving after, now becomes apparent. As the wise old Greeks kept in their homes and in their public places statues of the strongest and most beautiful men and women, in order that their children might perceive what they ought to become, so is it meet that the children and youth of our time should have before them models of spiritual power and loveliness which they will, unconsciously perhaps, imitate.

Doubtless the greatest boon that noble men and women bestow upon their kind is not the performance of some specific service, but rather the demonstration that humanity is capable of such excellence, so that multitudes of observers may say, each for himself, "I, even I, may come to resemble him, and so I will."

Thus, when we read the Bible accounts of Jesus, we clearly see that his healing of the sick and feeding of the hungry are comparatively trifling achievements, and that even his wonderful preaching is not his greatest boon to man nor the chief source of his enormous influence upon all succeeding generations. It is the splendid ideal which he vividly sets up and personifies, and which, as it is dwelt upon becomes an inseparable part of our consciousness that elevates mankind; it is the demonstration by his life that such transcendent love and wisdom and purity are possible.

Solomon says, "with all thy gettings get understanding." Have you, in all your gettings of learning and science, gotten this understanding that the most important part of your education, ever progressing, ever fruitful, is the perfecting of your own spirit, out of which all other good things must flow? If you have gotten this the question which I put to you is answered. You have entered upon a contest, not indeed easy, nor shorter than your lives, but in which you will be victors, so that through this life and at its close you will surely be found "*statuens in parte dextra.*"

A VERY ancient inscription on the Church of S. Giacomo di Rialto, Venice, runs: "Around this temple let the merchant's law be just, his weights true, and his covenants faithful." John Ruskin was the first to discover this beautiful line and he says it is the "pride of my life."

THEY who know God rightly, have learned to wait upon Him in the silence of all flesh.—SAMUEL JOHNSON

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—VI. ROME CONTINUED.

ROME, April 30, 1887.

THE Rome of the Popes is more interesting to the present generation than the Rome of the Emperors, inasmuch it has exercised a more important influence upon the institutions which control our well-being. The creeds constructed and formulated by the Roman Catholic Church are the creeds of the whole Christian world with exceptions too small to be noted; and the selection of sacred books which we call the Bible was made by that church in conformity with its ideas of true Christianity.

The principal monuments of Papal Rome are churches; but there are galleries and museums, collections of art and antiquities, the most extensive and valuable in the world, open without charge to all visitors "decently clothed," and even this condition is liberally construed. Many of these collections are in the palaces of the nobles, but those of the Vatican perhaps are equal to all others in the world combined; and it possesses besides, a collection of ancient and mediæval manuscripts highly prized by scholars and entirely unique. All these are accessible without payment.

The churches of Rome are of all kinds, some little better than hovels, some more magnificent than royal palaces; circular, square, oblong, with vaulted roofs, flat roofs, peaked roofs, and domes; some encrusted with marbles, mosaics, and paintings, some with plaster and white-wash. One or two had been heathen temples; one or two, chambers in the great baths. There are said to be nearly four hundred churches in Rome, or more than one for every thousand of the population, and yet more are building.

The most ancient structure used as a church is the Pantheon, a temple of ancient Rome, built 27 years before the birth of Christ and converted into a church A. D. 609. It is entirely of masonry and consists of a drum or cylinder covered by a hemispherical dome. It is 140 feet in diameter and the same in height. A circular opening in the top of the dome admits the only light that enters the building, and admits the rain also, for it has never been covered or glazed. The structure is in a perfect state of preservation, but the marble that covered the walls has been carried off, and the gilded bronze roof after much of it had been taken to Constantinople still yielded enough metal to make the four spiral bronze columns that bear the canopy in St. Peter's, ninety-five feet high, and to cast a number of cannon for the castle of St. Angelo. The grand bronze doors were left untouched and still close the main entrance.

Saint John's in Lateran was given to the Bishop of Rome by the first Christian Emperor, Constantine, and for some centuries the residence of the Pope was near it. The church then standing and its successors have been several times destroyed and rebuilt, and the present edifice or most of it is comparatively modern. The interior is remarkable for the massive richness of its ornamentation, comprising chiefly heavy masses of gilding, rich columns, and

mosaics which have a truly magnificent appearance. There is something very attractive in the grandeur of this building. This and all the great churches have cloisters attached to them where the clergy reside who officiate in church. These are necessarily very numerous, as besides saying a number of masses every day, they hear confessions and visit the sick. I do not know how many are attached to the Lateran, but I was told that at St. Peter's there are not less than one hundred and fifty.

The church of St. Peter's is the largest in the world, covering more than five acres of ground. It is in the shape of a cross and at the intersection of the nave and transept is the magnificent dome, the daring conception of a great architect. It is the cylinder and dome of the Pantheon elevated in the air and resting on four buttresses united by four grand arches; that is to say, the cylinder and dome of the Pantheon, instead of resting on the floor as in that building, start from a base more than 200 feet above the floor, and the interior height instead of being 140 is fully 400 feet. The circular opening in the apex is covered by a high glazed cylinder called a lantern. It is impossible to form an idea of the size of this vast building without walking through it; no one would estimate the size of the great piers which support the roof at half their actual size. The statues which adorn the interior do not strike one as being gigantic, yet the figures are twice the height of a tall man, and the cherubs, which look like little children are six feet high. This illusion is due to the admirable proportions of all parts of the edifice and to the fact that the eye is unaccustomed to deal with such dimensions. A great number of the Popes are buried in this church. Over the sarcophagus of each is his effigy statue, and on either side of it statues representing Prudence and Justice. Prudence is always and Justice mostly a female figure; and while Justice is sometimes attended by but one child, Prudence generally has two, one in the arms, the other at the knee. At the tomb of Urban VIII. Prudence is a lovely matronly figure. One child is asleep in her arms and the other grasps her dress with one hand and raises his foot as if he would climb, while he brandishes the other hand as if in angry impatience which his face also expresses. The mother looks down upon him with an amused smile which implies her cheek. I mention this because it is almost the solitary case in which any statuary except the very modern does not wear a stolid wooden expression, which may be called sweetness or dignity, but cannot be beautiful.

There are numerous confessionals scattered around the building and a sign on each indicates what language is spoken by the confessor within, and every living language is included in the list. Such confessionals—not so polyglot, however, are formed in all churches, and at the proper hours may be seen penitents kneeling at the little windows to which the priest within places his ear, and others awaiting their turn. They are mostly women, which indicates that the men here as elsewhere are less under ecclesiastical influence. The little window is covered by a wire gauze or other obstruction, to prevent actual contact of

priest and penitent and thus avoid the appearance of evil. On Easter Sunday and before and after, I was in all the large churches and I never saw one a third full. But the assemblage was remarkable. The great mass of them were ordinary well-to-do citizens, but mingling with these were rough peasants from the remoter districts, often even clothed in goat skin garments with raw hide sandals tied on with thongs which were laced up the legs. Their faces showed the traces of privation and rude toil, but their appearance on the whole was not worse than that of persons in our country far removed from the conveniences and other softening influences of town life. Many of the lower class in these congregations brought their young children, and these their dolls or other toys, and once I saw a little girl flying her toy balloon on a side aisle while her mother was at prayers. Friends too meet and chat quietly and with some reserve, but in these immense buildings conversation, unless very loud, would no more disturb the worshippers than it would the audience at one of our public open air meetings.

The higher classes did not attend in any numbers, or what is quite possible, were dressed too plainly to be distinguished from the middle classes. Churches in Italy are not places for the display of handsome toilettes.

I have something now to say respecting certain practices I observed in Roman churches, and in speaking of what I regard as reprehensible, and of nothing as praiseworthy, I wish it understood that it is only because the former happens to come in my way that my remarks take the form of blame. If I were commenting on the church generally I would have a great deal to say of those instances in which it has upheld the teachings of Christ, as I believe above all the great churches, notably in respect to marriage, which it maintains as a divine institution, while Protestant countries are fast reverting to the pagan idea of civil contract, which is to say a contract that can be annulled by consent of parties. They have got so far as to allow that power in the legislature. The institution of the religious orders also was a vast benefit to the ages in which they were founded. In times when war and violence filled the earth, and labor was a disgrace, it was a great blessing that men were found who devoted themselves to peaceful pursuits, and made it a part of their religion that their own hands should minister to their necessities. That their virtues and the gratitude of mankind made them rich, that riches not only produced corruption, but invited the corrupt into their communities; that they became powerful and abused their power, is but the course of evolution which has marked every good institution. But this is aside from my purpose, which is simply to tell what I saw.

To an American, a Protestant, and above all a Friend, the use of images in worship seems to be idolatry, and what I saw of this in Rome impressed me unfavorably. In the church of St. Agostino is a stone image of the Virgin and Child, before which numerous worshippers may be found at all hours kneeling; and at the conclusion of their prayers they almost invariably kiss the foot of the image devoutly,

and if, as is very often the case, they are accompanied by children, these are held up to do the same. The two figures were solemnly crowned on a certain day in the year 1851, and they wear now crowns of gold, and numerous jewels, apparently diamonds and other precious stones, which, if they be real, as I suppose they are, must be of immense value. These are gifts of people who believe they have been cured of diseases or saved from dangers by either the image itself or the saint whom it represents, I cannot say which, and around it are hung hundreds of votive offerings of less value, chiefly of silver. The image has a regular fête day assigned it in the calendar; but I do not know how that day is celebrated. At the door of the church is sold a picture of the image, under which is a legend stating when the image was crowned and when its fête day occurs, and giving the form of a prayer addressed to the Virgin, for repeating which a certain indulgence is given. In the church of Ara Coeli is the image of a child, which is there tended with great reverence, and which is often sent to sick people, and upon such expeditions is attended by certain of the clergy sometimes of high rank, and to it every possible respect is paid as to a living being.

There is somewhere—but I cannot at this moment find the reference—an image of the Virgin, which in case of dangerous fires, is sent to the scene, in the belief that its presence will tend to the extinction of the flames.

I believe that good people devoid of superstition have an idea that under certain circumstances and in certain surroundings their piety grows warmer. Doctor Johnson, a most estimable man, remarks that such should be the case in the Island of Iona, where the earliest establishment of a Christian community in Scotland took place; and if such artificial exaltation of the feelings be desirable, which I am not prepared to deny, it may be produced perhaps by the aspect of such images as those above mentioned; and I could understand the rationale of persons praying before them. But to kiss them, and to bear them to sick persons or to conflagrations certainly seems to me to pass reasonable bounds, and to attribute to them inherent powers, and powers to be exercised in the presence of the danger which is to be averted, and therefore, it seems to me, to be exercised by the image itself.

In a building near the Lateran is a marble staircase of twenty-eight steps, which is said to have belonged to the house of Pilate, in Jerusalem, and to have been ascended and descended by Christ in going to judgment and thence to execution. Anyone who ascends this stairway on his knees, devoutly praying, obtains thereby an indulgence of nine years either for himself or for any dead person for whose benefit he performs the act. This indulgence, as I was told by an intelligent Italian gentleman—himself a believer—consists in the shortening of the duration of the performer's allotted time in purgatory. There are over the doors of many churches a sign with the legend "*Indulgentia plenaria pro vivis et defunctis*," Plenary indulgence for the living and the dead; and I was informed that in these churches, by the performance of certain acts prescribed by the authorities

thereof, plenary indulgence could be obtained. On Easter Monday—I think it was—being in the church of the Lateran about dusk, I saw a crowd of people moving towards a certain part of the church, and following them I found that they were passing in front of an ecclesiastic who was seated on an elevated chair, holding in his hand a long rod. Before him the passing crowd kneeled, and he touched each one in succession with the rod, who thereupon rose and went away. I was told that these persons had received indulgence. I saw the same ceremony afterwards in the church of Santa Maria Maggiore, but not on so large a scale. There are a great many acts of devotion by which indulgence may be obtained; for example, in two of the piers of the Colosseum there are inserted small square slabs of white marble, on each of which the figure of a cross is cut, with an inscription stating that by kissing the cross an indulgence of one year and forty days will be secured. All these acts are so remote from everything which we are taught to consider as either moral or religious, that we can not forbear regarding them as signs of spiritual degradation, and as evincing a most erroneous and low estimate of the Supreme Being. But let us not yet thank God we are not as other men or even as these Romans. For in America I have known many persons fully as well instructed as myself who entertain notions quite as derogatory to his character as those of the persons who attribute good influences to the presence of stone images. It is a common superstition in England and America, that if thirteen persons sit at table together, evil will befall one of them in the course of a year. So it is regarded as unlucky to burn three candles at one time, or to begin a journey or any piece of work on the sixth day of the week, and numerous other things are considered ominous of evil. In my judgment such superstitious dishonor God quite as much as a belief in the efficacy of prayers addressed to images—indeed more; for whereas the latter proceeds upon the idea that for an act attended by no merit, God will confer a benefit, and thus attributes to him a species of idle but benevolent caprice, the former supposes that for a perfectly innocent act, even if involuntary, he will inflict punishment, and thus attributes to him an unreasonable and capricious cruelty.

JOHN D. McPHERSON.

SCRIPTURE LESSON, No. 27.

SEVENTH MONTH 10TH, 1887.

THE CHILDHOOD OF JESUS.

TOPIC: CHILDHOOD.

GOLDEN TEXT.—"Remember also thy Creator in the days of thy youth" Ecc. 12: 1.

READ Luke, 2: 39-42. Revised Version.

TWO important incidents in the infancy of Jesus are all that we have recorded of him until the occurrences of our present lesson. One of these, Luke 2: 22-25, relates to the presentation of the babe in the temple when he was forty days old, when the offering of a lamb if the parents could afford it was made. On this occasion it was either a pair of turtle doves or two young pigeons (Lev. 12: 6), as Joseph and Mary were poor. The other circumstance was the flight into

Egypt to escape the evil designs of Herod who sought to take the child's life. Matt. 2: 13-20.

Twelve years old. All males among the Hebrews were required by the law to appear three times a year in the temple to attend to the ordinances of their religion, and it is inferred that twelve years was the age at which they first went up to Jerusalem. Deut. 16: 16. The journey from Nazareth was about seventy miles.

Had fulfilled the days. The days of the Passover, eight in all, Lev. 23: 5, 6. *Supposing him to have been in the company.* In going to these feasts the families of a neighborhood joined together and formed a large company for mutual protection, as the journey was long and required several days to accomplish it.

The doctors, the teachers, the Rabbis who were the instructors in matters of religion.

Must be in my Father's house. The Temple at Jerusalem was dedicated to Jehovah, the God and Father of the Hebrew people, and was called his house. It was in this Temple that Jesus sat with the doctors, hearing them and asking them questions.

And came to Nazareth. Matthew adds: "That it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene." This expression does not occur in the Old Testament, and various explanations have been sought. Professor Toy in his "Quotations in the New Testament," after giving much consideration to the subject, adds, "It is possible that our text intends no reference to any word or passage in the Old Testament, but is a summing up of all the statements relative to the lowliness of the Messiah." He says further: "The Jerusalem teachers regarded the Galileans as uncultivated provincials.

... Out of Galilee, said the Pharisees, no prophet could arise. (John 7: 52.) Nazareth no doubt shared the general contempt attaching to Galilee, and Nathanael, himself a Galilean of Cana, speaks of Nazareth as if it had a special insignificance of its own. (John 1: 46.) The evangelist may then have used the term "Nazarene" as a synonym of social insignificance; and found a prediction of this contempt in such passages as Isaiah 53: 3, and Lam. 3: 1." But Professor Toy considers none of these satisfactory, and thinks Isa. 11: 1 "offers less difficulty than the others." Adopting this view another writer says: "Nazareth was so named because it was a branch, an insignificant shoot, a mean little village hidden among the hills. Jesus came then, as the prophet said he would—an insignificant branch shooting from the stump of a tree that had been cut down. The royal family of Judah had almost disappeared. Mary a peasant girl, and Joseph a carpenter, were now its representatives in direct line from David and Solomon. Then came forth a shoot out of the stock of Jesse and a branch out of his roots. It was the infant Jesus, the son of Joseph and Mary. He was humble—the lowly descendant of a royal line that had almost ended."

"The Hebrew word for Nazareth was Netzer, a branch, or rather a germ. Matthew wrote for Hebrews, and in his Hebrew the sentence would read thus: He dwelt in a city called Germ, that it might be fulfilled which was spoken by the prophet, saying: He shall be called a Germ or Germinal One. There-

by would be fulfilled all the cluster of prophecies in which the Hebrew name Netzer, branch, or germ, or its near synonym, is applied to Messiah."—Whedon.

Evidently the idea to be conveyed, is the lowly and humble origin of Jesus, and this thought is in harmony with all that we know of His life and mission and of the Gospel that he preached.

The practical lessons to be learned from this narrative are:

1st. The solemn obligation of parents to take their children with them when they attend meetings for worship.

2d. That the child who is taught to reverence the heavenly Father, will want to learn about him and be ready to hear and to ask for knowledge from those who can instruct him.

3d. That such children will, like the holy pattern, be obedient to their parents and find favor with God and men.

THE SYSTEM OF SETTLED AND SALARIED "PASTORS."

[The Friend, (Philadelphia), representative of the "Whar" element of Philadelphia Yearly Meeting of Orthodox Friends, has the following editorial article.]

THERE is, perhaps, no feature in the modern departure from the principles of Friends, which for convenience sake, may be termed the "fast movement," which seems to us so subversive of the whole system of Quakerism, and to be fraught with so many destructive consequences to our profession, and indeed to the spread of the Truth in the earth, as the employment of paid pastors and ministers by our meetings.

The testimony we have received as to the practical working of locating and paying ministers, corresponds with what might reasonably be anticipated as the result. The settled "pastor" feels that the people who pay him expect him to preach to them; and he accordingly in large measure assumes the control of the meeting, prepares himself with a subject and line of thought before coming, so that he may not be compelled to disappoint these expectations; and introduces or encourages singing and reading the Scriptures as means of interesting the people and employing the time when he is not speaking. There is little opening left for the development of true spiritual gifts in the members of a meeting so presided over; for there is but little opportunity for that reverent waiting upon the Lord in silent adoration which is an essential element in divine worship, and in the exercise of which the mind is enabled to hear the still small voice of Christ, and receives strength to obey his commands.

If a Friend, ten years ago, had predicted that by this time so many of the more fluent speakers would be paid and stationed among the more wealthy congregations of Friends, as is now the case; that the practice would find numerous influential advocates amongst professed members of the Society; and that the action of pastoral committees of several of the yearly meetings would substantially justify this course; he would have been regarded as a false prophet, or at least as one unnecessarily alarmed.

But the practice has become so widely spread, that the lack of means to pay with seems to be the principal obstacle to its further progress in those sections of the country where the "fast movement" has had full sway. A year or more ago, an advocate of this movement asserted (if we remember correctly) that there were not less than twenty such preachers located in this manner; and the number is probably now considerably increased.

In connection with this subject, a minister in one of the larger bodies in the West, spoke of one of the effects which the system their meetings are now pursuing had upon the smaller meetings. The paying and location of so many of the speakers, he said, had materially lessened the frequency with which the meetings generally were visited by travelling ministers. The small meetings especially were neglected; and he believed that among such would be found an open door for those who might be drawn by the love of the Gospel, and qualified and commissioned by the Head of the Church to gather the lost sheep of the house of Israel.

THOUGH the moth family of *Bombycidæ* includes upwards of forty fibre-spinners, most of the world's silk is still obtained from a single species, the product of the common silk-worm (*Bombyx mori*) being superior both in quality and in quantity to that of any other yet tried. The fibre of *Samia Cecropia*, a species which feeds on the apple and kindred plants throughout the United States and Canada, has lately attracted attention, and seems to be finer, softer, and more abundant than any other American silk-worm. Prof. Carl Braun, a German entomologist, now located at Bangor, Me., has received from a Lyons manufacturer an order for five hundred cocoons of this moth, and hopes to supply them this season. This investigator is confident that the experiments to be made with these cocoons will be successful, and predicts that Maine will produce its own silk a quarter of a century hence.—*Lowell Times*.

In all talk about persons, let it be their merits that we hasten to disclose, their good deeds that we gladly unfold. In all discussion on character, let the good come into prominence. In all our uttered hopes for the future, let our highest ideals receive the emphasis. Let truth and not error, light and not darkness, love and not hate, be our themes. So shall we increase and perpetuate all that is good by frank utterance, while evil will decrease and disappear under the thick drapery of silence.

SAD soul, dear heart, and why repine?

The melancholy tale is plain:

The leaves of spring, the summer flowers,
Have bloomed and died again.

SAD soul, dear heart, no more repine.

The tale is beautiful and plain;

Surely as winter taketh all,
The spring shall bring again.

—T. E. READ.

THERE never was so good a Master: who gives such excellent wages for such imperfect work.—JOHN THORP.

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PHILADELPHIA, SEVENTH MONTH 2, 1887.

HOLDING OUR YOUTH.

IT is always an important question how the young may be brought into helpful service as they reach the age at which they are accounted free to act for themselves without let or hindrance from those who have stood as guardians and protectors of their infantile years. Healthy, well-developed children delight to do what they see older people doing, and are ever reaching beyond their present level for something more difficult of attainment. There is an exuberance of feeling, an overflow of bodily vigor that must expend itself in some direction, and the course it takes will depend, in far larger degree than we are willing to admit, upon the home example, and the associates they have been permitted to mingle with.

Let there be a recognition of the positive need there is to find a proper outlet for the forces of feeling and activity that cannot be repressed without harm to the bodily or spiritual nature; and the wise parent or guardian will be directed, by that intuitive wisdom which is a part of the Divine endowment to every rational intelligence, to keep close to the child, holding fast to the tender bond of affection, yet not straining it,—giving a little, here and there, but never letting go entirely,—and by forbearance and gentle persuasive effort, with watchful care that the example be worth following, showing ever that the welfare and happiness of the child is the first thought.

This allows of no unwatchfulness on the part of the parent, but the result will be worth all that it costs. Reason and judgment, and the expanding intellect of the child thus guarded and protected will as they assume control of the life, acknowledge the wisdom and respond to the wishes of the parents, and the truth of the old proverb so often repeated, "Train up a child in the way he should go, and when he is old, he will not depart from it," will be verified in the love and reverence that bind in close unity of feeling the hearts of parents and children.

If the religious training has been wise and healthful,—if the parents have shown a lively interest in the attendance of meetings and the affairs of the church, the children will be greatly influenced in the same direction. There will then be awakened in the maturing mind an earnest desire to follow in the

footsteps of the parents whose tender, watchful solicitude has been a hedge and protection to the young life.

A FRIEND at Media, Pa., interested in the movement to petition for the commutation of the death sentence of the colored man Johnson, informs us that the subject has been introduced into several monthly meetings, and that the approval of Chester, Concord, and others has been given. It is apprehended that the movement may be but the beginning of an effort to secure the abolition of capital punishment in Pennsylvania.

A NUMBER of advertisements of schools now appear in our advertising columns, and we invite attention to them. Some changes of rates are made this week in some of the advertisements,—among them those of the Newtown Square and Abington schools.

DEATHS.

BACON.—In West Philadelphia, Sixth month 22d, Martha W., widow of Edmund P. Bacon, in her 87th year. A member of the Monthly Meeting of Friends held at Green street, Philadelphia.

COWMAN.—On the 11th of Sixth month, Anna Cowman, aged 84 years, relict of the late Samuel Snowden Cowman, Sr.

Surrounded by her devoted children and loving grandchildren, she entered peacefully into rest. She was a consistent member of Baltimore Monthly Meeting, and always deeply interested in "Friends" and their work.

Her life was like the fragrance of some sweet flower; full of a quiet beauty that made all who knew her almost reverent in their admiration. She was a tender mother, a faithful friend, a devoted wife to her husband whom she survived sixteen years. Meek, gentle, kind, patient under affliction, tenderly forgiving towards all offenders, she walked daily with God—a beautiful example of a "life hid with Christ."

EVANS.—On Second-day evening (the 20th inst.), George M. Evans, a member of Chester Monthly Meeting, N. J., in the 61st year of his age.

This dear friend was of great simplicity, frankness, and directness of character. A most loving father, a faithful husband, and a kind brother, his departure leaves a sad vacancy. He passed through much physical suffering and disability in a spirit of cheerfulness, patience, and submission. S.

GARRIGUES.—Sixth month 22d, 1887, at the residence of his son, Francesville, Ind., Casper H. Garrigues, in his 87th year; son of the late Abraham M. and Esther M. Garrigues, of Philadelphia.

MICHENER.—At his home near Toughkenamon, Chester Co., Pa., on the morning of the 24th of Sixth month, 1887, Ezra Michener, M. D., aged 92 years, 7 months, a lifelong member of New Garden Monthly Meeting of Friends.

PAXSON.—On the 17th of Sixth month, 1887, at Langhorne, Bucks Co., Pa., Mary Paxson, in the 83d year of her age; a member of Bristol Monthly Meeting of Friends.

ROBINSON.—On the evening of the 12th of Sixth month, at her residence near Emerson, Ohio, Tacy C. Robinson, in the 69th year of her age. A consistent member of Short Creek Monthly Meeting, her entire life. Re-

markedly regular in her attendance at all meetings and First-day school, as long as her health would permit.

Her sickness was attended with acute suffering which she endured with great patience and resignation, giving evidence that she depended on that Arm for strength that can only sustain us in seasons of great affliction. The beautiful spirit of charity and benevolence adorned her life which was one of loving labor for others, exhibiting great energy and perseverance in the performance of every duty that would promote the happiness of those around her.

In the early struggle for the abolition of human slavery she manifested a strong zeal which in many instances greatly aided the sacrificing friends of liberty. Her home was one of the asylums for the fugitive slave at that time.

THE LIBRARY.

FINAL MEMORIALS OF HENRY WADSWORTH LONGFELLOW. Edited by Samuel Longfellow. Boston: Ticknor & Co. 1887.

WHILE it is true that the biography of Longfellow, already published in two volumes, is complete in itself, this additional volume, from the pen of his loving brother will be very welcome to all who love the blameless life and admire the charming verse of this poet. In this book are recorded many tributes and reminiscences by various hands, which present traits and incidents of Longfellow's character and life, and show the impression he left upon those who came into his company. Among the thirteen pictures which illustrate the volume are two new portraits of earliest and latest years, a view of the poet's study in Craigie House, and another of the bust in its place in the Poet's Corner of Westminster Abbey. The first few pages, from his journal of his earliest visit to Europe, give an idea of the kindly good nature, and of the dainty refinement which characterized the youth of this amiable man. His correspondence with Charles Sumner illustrates the deep and tender friendship which marked the intercourse between the aspiring statesman and patriot and the poet.

During war time Longfellow was writing his translation of Dante, or preparing to do so, and in 1871, Jan. 6, he says: "The subject of the Divine Tragedy has taken entire possession of me, so that I can do nothing else." This was a poetic version of the gospel story which was to form the first part of "Christus." On the 27th of the same month he writes, "And now the Divine Tragedy is finished."

We remember the delight with which "Hiawatha" was greeted when it first came before the reading world, early in the year 1855. It was promptly translated into German and his friend, the translator, Ferdinand Freiligrath, writes thus to him in 1856: "I was truly pleased to learn that my translating 'Hiawatha' gives you some satisfaction, and that you approved, too, of my letter about the metre, in the *Athenæum*. This letter, it appears, has really ended the controversy,—at least none of the controversialists whom it tried to pacify have come forward against it. For this reason I did not deem it fit to take up the subject once more and to give to the public the interesting details about Indian parallelism which I found in your first letter; but I shall, of course, make use of them in the preface of my trans-

lation. My children admire your portraits, and know very well they represent but one man,—a poet friend of their father's, far away beyond the sea; and very often, when at play under one of the portraits, they may be overheard singing about—

'The gentle Chibiabos.

He the best of all musicians,
He the sweetest of all singers.'"

We should like to copy many of the letters and bits of journal which make up this record of his last days, and the loving tributes of warm personal friends which expressed somewhat of their sense of bereavement when the poet's voice was no more to be heard on earth. How they love to bear record to the perennial sweetness of his character and the unflinching purity of his life. His brother, the editor, says at the close of the letters and journals,—speaking of the end of Longfellow's life: "It was a golden sunset, in spite of the infirmities that beset him; for he could never lose his pleasure in making others happy, and only during the few last days did he lose his own happiness among his books and at his desk. The influence his presence gave out to others, of calm good cheer and tenderness, made those who knew him feel that he possessed, in larger measure than others, what Jean Paul Richter calls 'a heavenly unfathomableness which makes man Godlike, and love toward him infinite.' Indeed this 'heavenly unfathomableness' was a strong characteristic of his nature, and the gracious silence in which he often dwelt gave a rare sense of song without words. Therefore perhaps on that day when we gathered around the form through which his voice was never again to utter itself, and heard his own words upon the air, saying 'Weep not my friends! rather rejoice with me; I shall not feel the pain, but shall be gone, and you will have another friend in heaven,' it was impossible not to believe that he was with us still, the central spirit, comforting and uplifting the circle of those who were most dear to him."

Dr. Holmes in a memorial tribute says: "The saying of Buffon that the style is the man, self,—or of the man himself, as some versions have it—was never truer than in the case of our beloved poet. Let us understand by 'style' all that gives individuality to the expression of a writer; and in the subjects, the handling, the spirit, and aim of his poems, we see the reflex of a personal character which made him worthy of that almost unparalleled homage which crowned his noble life. Such a funeral procession as attended him in thought to his resting-place has never joined the train of mourners that followed the hearse of a poet,—could we not say of any private citizen? And we all feel that no tribute could be too generous, too universal, to the union of a divine gift with one of the loveliest of human characters."

Upon one of Longfellow's book-plates was engraved the motto "Non clamor sed amor." It is taken from a Latin verse, thus translated:

"Not voice but vow,
Not harp-string but heart-string,
Not loudness but love,
Sounds in the ear of God."

And this is the motto of the book we now have before us. S. R.

NEWS OF FRIENDS.

FISHING CREEK HALF-YEAR MEETING.

THIS occurred at Millville, Pa., on Fifth-day, the 23d ult. and was attended by several members of the Yearly Meeting's Visiting Committee. The meeting was large, the house being nearly filled, and it was a solemn occasion in which the word of exhortation flowed freely. The youths' meeting, on the following day, was most encouraging. More in attendance than could be seated in the house, and the interest in the spoken word was very manifest. The monthly meeting held on Fourth-day showed an increase in membership during the year. This is cause for much thankfulness, since in this action families have been united in membership. This gathering in of children and the parent not before a member of the meeting must have an influence that will be salutary to the meeting and greatly increase the usefulness in that vicinity.

The members of the Visiting Committee attended with great satisfaction large meetings held at Bear Gap, Roaring Creek and Catawissa, besides making many family visits. R.

From the West Chester Republican.

DR. EZRA MICHENER.

THE venerable and widely known Doctor Ezra Michener passed peacefully to rest on the morning of Sixth month 24th, about half past seven o'clock, at his home near Toughkenamon, in New Garden township. For some time past his physical powers have shown evidences of gradual decay, but until recently his downward progress has been comparatively slow. On several occasions it was thought by those in attendance upon him that the closing hour was drawing nigh, but each time he appeared to take a new, though brief, lease of life. During the latter part of last week he was extremely feeble and it became evident that he would hardly rally again. With this expectation his nearest relatives were summoned and remained with him until the end came.

The deceased, who was the son of Mordecai and Alice Dunn Michener, was born in Londongrove township, near West Grove, Eleventh month 24th, 1794, and consequently would have attained his ninety-third year had his life been prolonged for five months. Having obtained the usual common school education he decided to pursue a professional career, and in 1815 left home to study medicine with Doctor Davis, of Philadelphia. In this he showed such aptitude that during his second year of study he was appointed to assist in the public dispensary of the city, visiting out-door patients and helping the apothecary of the establishment in compounding prescriptions. While engaged in this duty he made at least four thousand visits, and his services were in great demand among the recipients of the locality of the dispensary. That he might devote all of his time to the prosecution of his studies he resigned his appointment in 1817. His resignation was accepted with great reluctance by the Board of Managers, which voted him the sum of \$50 for his labors, an unusual proceeding, the instruction afforded to beginners having been previously considered adequate

compensation. The Doctor in after life when speaking of the time spent at the dispensary stated that he considered it a most valuable period and that he considered the head physician, Dr. Griffin, as his medical godfather. Passing his final examinations in the spring of 1818 he received his diploma and soon after began practice at his old home in West Grove. His first visits to his patients were made on foot and as the population of that day was widely scattered his range of practice extended from the western end of Chester Valley on the north to Maryland on the south, and from Elk Creek to the Brandywine. Ten years were spent at West Grove, when an opening occurring he purchased a property near New Garden meeting to which he removed and where he has spent the remainder of his life. His term of practice extends over a period of sixty-eight years in all, and even after his virtual retirement from the active pursuit of his profession many of his old patients came to him for advice. It is, however, as a scientist and a man of letters that his memory will longest endure outside of his own locality. As a farmer's boy his interest was early awakened in the wonders of the natural and physical world around him, and the enthusiasm which was then aroused never left him to the end of his life. His collections of plants, lichens, mosses, shells, minerals, and mammals were exhaustive and prepared with a conscientious devotion to details that was notable for thoroughness. Of these up to the time of his death, he still retained great interest in his valuable accumulations of land and water shells, and was constantly adding to their number. At the time of the establishment of Swarthmore College his large collection of stuffed animals and birds was transferred to the museum of that institution to perish in the conflagration which destroyed that building but it is probable that his extensive herbariums are still intact. In addition to pursuing the paths of scientific investigation while conducting large practice, he also devoted much time to literary work and idle moments were rare. In this connection among other works emanating from his ready pen may be enumerated: "A Retrospect of Early Quakerism," a valuable work embodying much information relating to the Society of Friends in America, a brief exposition of the testimony of Peace, "The Christian Casket or Pearl of Great Price," and a botanical work entitled, "A Manual of Weeds or the Weed Exterminator." His later productions include a Memoir of Mary Michener his wife, published in 1885; "The Great Tornado," published in 1877; "Hand Book of Eclampsia," published in 1883; a pamphlet relating to the separation among Friends, and a number of temperance leaflets. In coöperation with Dr. W. D. Hartman, of West Chester, he also joined in the preparation of a work on the molluscan animals and shells of Chester county which was published under the name of "Conchologia Cestrica," and is regarded as high authority on the subject. Upon the subject of temperance he was a voluminous writer and articles from his pen have frequently appeared in the columns of the *Republican* and other local newspapers. The consistency of his life in reference to the use of intoxicants

placed him in a position to wage an uncompromising warfare against liquor and he rarely missed an opportunity to deal it a blow. He was married twice, his first wife being Sarah Spencer, three of her children, Ellwood Michener, Mary, wife of Joel Walton, and Phebe, widow of George Webster, surviving him. The last named has made her home with her father of recent years, and cared for him in his old age. His second marriage was to Mary Walton, whose death preceded his own by a few years. His disposition was of a social nature, and to young inquiring minds he was always accessible, though his excessive modesty would often cause him to withhold information of a personal character. On almost any other subject he would converse freely and intelligently, and the writer has thus passed many a pleasant and profitable hour in his society. His stock of information seemed almost without limit, especially on points concerning natural history. In the preparation of the History of Chester county he was frequently applied to by Judge Futhcy to furnish matter in reference to the Society of Friends, and his resources never seemed to fail him. It is the general impression that he has left behind him many valuable manuscripts which he has prepared during the intervals of his busy life for posthumous publication, and which will appear in due season. During his lifetime he was elected a corresponding member of the Philadelphia Academy of Natural Sciences, and has always taken more or less interest in the operations of that institution. His correspondence with other scientists has always been quite extensive and his views have been received, both at home and abroad, with the due respect to which they were entitled. In conclusion, his life has been one unselfishly devoted to the service of his fellow man, and when at last his many years of probation are brought to a close, he leaves behind, as a heritage to his family, an untarnished and honored name. W. P. S.

COMMUNICATIONS.

MID-WEEK MEETINGS, ETC., IN NEW YORK YEARLY MEETING.

EDITORS INTELLIGENCER AND JOURNAL:

I THINK it may be proper to make some review of the communication of "Friend" in your issue of the 11th inst., in reference to exercises of New York Yearly Meeting. When the consideration of the state of the Society was before the meeting on Third-day morning, and the deficiencies in the attendance of our religious meetings were reported, it was claimed by a very few, two or three perhaps, that our Christian discipline might be wrong in its requirements of the membership to attend all our religious meetings; and that it might be altered perhaps to advantage, so as to be less stringent in this particular; and that those who omitted or neglected to attend our meetings might be justified in so doing; and that it might not be considered a breach of our order, but that each and all might be allowed to do just as they thought proper in the matter, without being amenable to our discipline, or considered as offenders against its salutary order.

This was one view presented to the meeting, and

there was another directly antagonistic to this, which was that to alter our discipline to meet this *weakness* would be fatal to the organization of the Society. The meeting itself was fully united in this latter view, and maintained with firmness the ancient and well-known testimony of the Society to faithful and regular attendance of all our religious meetings. To lower the standard of discipline, it was claimed, would be striking a blow at the very foundations of our religious Society, and indeed at religion itself. No discipline could possibly hold the Society together, which would allow its membership liberty to do as they please, or to violate its order. The discipline is the bond which holds the Society together; without it all would fall to pieces. All would be chaos. The idea of introducing reforms amongst us, of making improvement and progress, of spreading the truth throughout the world, and at the same time tearing down religious principles, and neglecting religious association, and the attendance upon religious meetings, was shown to be inconsistent and even absurd. All moral reforms must go hand in hand with religion. They must be an off-shoot or branch of the tree of religion. "No branch can bear fruit except it abide in the vine; no more can ye, except ye abide in me." Religion must be the root, the basis of all philanthropy, of all reform, of all progress. Without it there can be no reformations, no growth in the truth. And this was the view which obtained in the Yearly Meeting.

As evidence of this fact, I have only to state that a large committee of that body was appointed, without any dissent whatever, to visit, uphold, strengthen, and encourage, not only the smaller meetings, but all the subordinate meetings, throughout the yearly meeting for the ensuing year.

Another evidence consists in the facts that since that time, both the Monthly Meetings of New York and Chappaqua, have set apart committees to establish an indulged meeting for worship at Sing Sing, under the joint care of the said monthly meetings, if way should open therefor. The appointment of the first meeting for worship, under the authority of the aforesaid committee, is made for First-day next, the 26th inst. The membership at that place consists of Friends who belong to both these monthly meetings, and it was in answer to their urgent request to have such meetings established amongst them that the foregoing action has been taken.

Now I ask does this look like a falling off of interest in our religious meetings? Is it not rather one of the encouraging signs of the times? I so regard it. It manifests not only life, but an increase of the life of to-day in our time-honored Society. The religious element of the present day is thus more fully manifested in the increasing and growing interest of our membership, more particularly among those with rising families around them, and with those also who are participating more largely in our business meetings, and taking a more widely diffused interest in the Society generally. This improved condition in the state of things exists in other yearly meetings as well as our own, and furnishes the hope for a succession of standard bearers, and valiants, to bear aloft

the great truths of the Christian religion as held by the Society of Friends.

There never was a time when the Society of Friends was more needed than it is to-day. See to it, then, dear friends, that nothing be done to injure or weaken it, or lower its high standard; but on the contrary that everything be done that can be done to sustain and uphold its glorious doctrines and principles and testimonies. And a brighter day will be sure to dawn upon us. Hope on, labor on, in Divine strength and ability and all will yet be well.

THOMAS FOULKE.

New York, Sixth Month 24.

EDITORS INTELLIGENCER AND JOURNAL:

REFERENCE having been made in several issues of your paper, and again in the last number, to a growing interest among English Friends toward all bearing the name of Friends, it may be satisfactory to know that while no official action took place at the London Yearly Meeting, in the matter of corresponding with all branches of Friends in America, individual action is contemplated. In a letter received a few days since, from John Taylor, London, who attended a First-day morning meeting, held in this city, 15th street and Rutherford Place, in Tenth month last, while on a social visit, he writes: "We have this week concluded London Yearly Meeting, and in about a fortnight's time, we shall have the printed General Epistle in our hands. I should like to send in my individual name a copy of the Epistle to all your monthly meetings. Can thou furnish me with the address of the Clerks of your various meetings?"

I have forwarded him all the information practicable, and the General Epistle will no doubt be forthcoming.

SAMUEL B. HAINES.

New York, 6th month 25.

From the Swarthmore Phoenix, Sixth month.

WHAT KNOWLEDGE IS OF THE MOST WORTH.

"TIS a consummation devoutly to be wished" that the adoption of a rational system of education by our prominent educators will in the near future forever silence the long-drawn-out controversy upon the comparative value of an exclusively scientific or classical training. If, instead of ignorant fashion or the individual preference of those who have established the curriculums now in vogue, the criterion of the fitness of any study had been the relative worth of that particular study as a part of a judicious educational course, such a discussion would never have arisen. Herbert Spencer says that knowledge that treats of the preservation of health yields in importance to no other whatever; but there are many who differ with him there. They believe that man has a higher interest than earthly life, and that the Bible injunction to "Seek first the kingdom of God" should be obeyed. Fortunate it is that in this land of religious liberty knowledge can be easily acquired in whatever form is most satisfying to the earnest seeker after eternal truth.

But of all recular knowledge, hygienic instruction

should be placed first. Are not health and longevity man's greatest earthly blessings? While it is vanity to desire to live long and not live well, it is equally certain that there can be little usefulness or true happiness without health. A distinguished sanitarian, Dr. E. A. Wood, says: "We know all about other people; next to nothing of ourselves. We know the size of the sun, the temperature of the moon, and the weight of Saturn. We spend millions to teach our children the geography and the histories of foreign lands; we study the habits of extinct races that gnawed bones in caves, or slept on piles out on lakes; nay, we even teach the very anatomy of the cave men and pile dwellers of antiquity! But how many dollars are spent to teach our children self-knowledge, the kind of knowledge most important?"

In our elementary schools, the geography of countries which many will never see, and the knowledge of which they will very soon forget, is taught from a series of graded text-books, while one lean primer is sufficient to describe the structure and tell the right and wrong use of that wonderful mechanism that man carries around with him every day of his often too short life. In not a few of our colleges, professors of some dead language are supported for exclusive benefit of perhaps, a few students, while such a thing as a professorship in Hygiene is too expensive and altogether needless. It is true that during the four years of a college course a few lectures may be given on the subject, but these would not afford opportunity for a good outline, much less its proper treatment. The proper study of man would not demand the extinction of the other sciences or of the classics. Man is an animal, and the observations of comparative anatomy, physiology, etc., would be of great use, while the classics would serve as a most valuable hand-maid to the knowledge of ancient civilization. Valuable lessons could yet be learned from the water supply and sanitation of Greek and Roman cities. Besides the necessary instruction, every school and college should support a physician, who should have personal oversight over the health of each individual student. He should see that all the surroundings were sanitary, and that those under his care overtax neither eye nor brain in study, nor heart and lungs in exercise.

The study of man offers the most interesting field for original research, as there is plenty of uncertain data. There could be no higher subject than man's spiritual relation, nor any more philanthropic than preventive science. The names of Pasteur, Koch and Pettenhofes will be warmly cherished as benefactors of mankind long after their eminently useful services are ended, but

"Oh, rise some other such!

Or all that we have left is empty talk

Of old achievements, and despair of new."

Here is a chance for women who desire to be of as much use as possible to the world. As sanitarians they could prevent far more misery than they can cure with drugs as physicians. Our liberally educated women are wishing to enlarge their sphere of usefulness, while they at the same time overlook a field that is particularly their own, that of dress reform.

As soon as women show that they are guided by reason and not by senseless fashion, they should be allowed the right to vote, and not before.

Every college and similar institution of learning should have at least one endowed chair for a Professorship of Hygiene, Hereditary and Sanitary Science, etc., and students who patronize such a rational innovation would, by their increased health and usefulness in after life, do more for the credit of their Alma Mater than thousands of dollars spent in any other way.

R. HAINES.

SWARTHMORE NOTES.

—The attendance at the recent Commencement was larger than it has been for several years. The exhibition of the products of the Manual Training Department, in the Science Building, was visited by many friends.

—The subject of Endowed Professorships was presented at the Reunion of the Alumni, on Commencement evening, and much interest was manifested. A subscription has been circulated among the friends of the College for the past few weeks, and over \$2,000 has already been subscribed. It is thought that enough are interested in the movement to raise the amount named before the close of the coming College year. The subscription is worded as follows:

"It being highly desirable that Swarthmore College should have the aid of Endowed Professorships, we, the undersigned, hereby agree to give the sums set opposite our respective names, to aid in endowing a Professorship in said College, which Professorship shall be selected and named by the Board of Managers. This subscription shall be payable to the Treasurer of the Committee on Trusts, Endowments, and Scholarships, when the whole amount subscribed reaches the sum of forty thousand dollars, and no subscription shall be binding until the whole amount shall be subscribed."

Friends interested in this movement will please send to the College for blank forms, and those securing subscriptions should return them to the College to be placed on file.

For Friends' Intelligencer and Journal.

LINES ON A SIXTY-FIFTH ANNIVERSARY.

The following lines were suggested by a visit to our aged and worthy friends, Cornelius and Mary Rathiff, on behalf of our First-day school, and to convey words of kind and loving regard on the occasion of the 65th anniversary of their marriage. Cornelius has been blind for several years, yet he attended our meeting until the cold weather of last fall prevented. His interest in both the Society and First-day school is active and bright. He has the FRIENDS' INTELLIGENCER read to him and keeps posted on the Scripture lessons.

B. STRATTAN.

Richmond, Ind., 5th month 18

"COME here my children one and all;
My voice is weak and low,
And my eyes have grown so very dim
And my feet are aged and slow;

"Yet I have a story I want to tell,
For I wish you all," he said,
"To know it is five and sixty years
Since mother and I were wed.

"Sixty-five years, to-day, my child,
Since first I called her bride,
And now as then, she is dearer far
Than all the earth beside.

"A golden chain, so it seems to me,
And the links have brighter grown;
Although I cannot see her now
I know she is my own.

"An helpmeet truly as God designed,
That the tempter could not win,
And so we dwell in the Eden of love
Away from the paths of sin.

"Our children have come and gone from us,
And our friends have passed away,
But the waters still, and the pastures green,
Refresh our souls to-day."

And he wearily leaned, this friend of ours,
In his quaint old rocking-chair;
There shone in his face a hallowed light
Of a spirit wondrous fair;

And I said in my heart, "the valley of death,"
With its shadows cold and dim,
Can send no chill to these waiting ones,
For they now are safe with Him.

May the finger of Time, O, Father dear,
Pencil our face thus fair;
May we live like them in the house of God
And dwell in the courts of prayer.

So, when the Master calls us home,
We shall need no pardoning grace,
But out of the darkness into the day
We will see Him face to face.

E. S. WALLACE.

PRIESTS UNTO GOD.

BY ROSA TERRY COOK.

THERE is a silent ministry
That knows no rite of book or bell;
That eyes divine alone can see,
And heaven's own language only tell.

It has no altars and no fane,
No waiting crowd, no tuneful choir;
It serves from beds of speechless pain,
From lips that anguish brands with fire.

From homes of want, and loss, and woe,
Its worship rises up to Him
Who hears those accents faint and low,
Through the loud praise of cherubim.

The dauntless heart, the patient soul,
That faces life's severest stress
With smiling front and stern control,
Intent its suffering kin to bless;

The meek, who gather every hour,
From brier and thorn and wayside tree,
Their largest scent of fruit or flower,
The harvest of humility;

The tempered will that bows to God,
And knows him good though tempests lower;
That owns the judgments of his rod
Are but the hidings of his power;

That sees the sun behind the cloud,
 Intent to labor, pray and wait,
 Whatever winds blow, low or loud,
 Sure of the harbor, soon or late :

Like the small blossoms by the way,
 Enduring cold, enjoying the sun,
 In rain, or snow, or sparkling spray,
 Cheerful till all their life is done.

Dear, homely ministers of love,
 Used and forgot, like light and air.
 Ah! when we reach that life above
 They will be stately seraphs there!

—Selected.

EXPERIENCE OF LIFE IN ARIZONA.

[The following letter from Dr. J. H. Way, formerly of West Chester, now residing at Tempé, Arizona, will be of interest, we think, to our readers generally, apart from the special interest of those acquainted with the writer. It was written some weeks ago.—EDS. INTELLIGENCER AND JOURNAL.]

HOW glad I am to be in a country where I can live out of doors in winter, no one can realize. On our recent purchase, our homestead, where I sit is a ridge ten to fifteen feet above the level of farms about us. To the east this ridge flattens out into a level bench giving us ten to fifteen acres of very fine fruit land, and on which we have two hundred peach trees, two hundred apricot trees, and one hundred pomegranate trees, besides figs, grape vines, and garden truck. Upon the highest point of this ridge we live in our Pismo Indian or brush shed, and here we shall build our "model" house from which we hope to get as much comfort for \$200 as we could get east for one costing \$2,000. In front of where we sit and near the lake is an artificial lake or pond, or rather a natural depression between two ridges filled with water from the canal. On this the white Pekin ducks sport and live day and night.

The road and canal front of us divides our eighty-acre ranch into two unequal parts—twenty acres of pasture on the south side and sixty on the north. Two or three acres of two year old fruit trees, fifteen or twenty of poor wheat for hay, and the balance uncultivated. We have put in some corn and melons and hope to plant other things if we can care for them. The one room adobe house we shall use for storage of various things and for extracting and storing honey.

With the land and improvements we get a one-half share or right in the canal which gives an abundant supply of water, and without which the land is valueless. One water right is allowed to each quarter-section of one hundred and sixty acres, and there are one hundred and nine rights to the canal, owned and controlled mutually by the ranchers and the farmers. Each water right is valued at \$1,000 and none for sale. When I came a few extra rights not yet applied to use on land could be then bought for four hundred dollars. Being so near the ditch we have no side or subditches to keep up and so have superior advantages in water and much less cost. There is abundance of work for three or four well men, irrigating ditches to clean and to make, trees to trim and

plow, irrigating to do. Abner and I have the fun of doing the garden—bees and poultry to care for and a hundred other things. We could make a fine opening for any young man from the East willing to work and wanting to make a home and get land. * *

The men interested in the railroad and the syndicate of California men who have bought most the town site of Tempé, are buying where they can and prices are still advancing. The fact of the McPherson Brothers the largest raisin growers in California—having just planted beyond Phoenix a whole section—six hundred and forty acres—to raise grapes, as well as other California men buying and planting largely, and all saying on account of the dryness of the air the Salt river and Gila valley are very superior for raisin-curing—all this gives confidence.

The profits of a few acres of fruit in bearing at different places show that the land will pay interest on prices far beyond the present. Lands cultivated to fruit sell from \$200 to \$1,000 per acre in California, and seem to be still advancing. I hope to live to see \$100 per acre offered for this ranch, that being the figure at which land adjoining us on the west is now held.

Some eastern and western capitalists are now opening an avenue to extend a distance of twelve miles north-west of Phoenix. This is to be one hundred feet wide, rows of trees along the sides, and two drives separated by an irrigating ditch from Arizona Canal. One drive will be used while the other is being flooded and dried enough for use, thus securing a drive without dust. The main street of Phoenix is to be extended two or more miles and farms are bought in at high prices for that purpose. Lands adjoining our ranch down near Phoenix are held at \$100 per acre and small pieces selling at that price. Much of the land near Phoenix is, and more will be cut up into five and ten acre lots and sold to persons wanting a home to raise fruit.

A boom similar to that affecting Southern California the last two years seems to be coming to this valley. The Maricopa and Phoenix railroad is nearly to Tempé, where it crosses the river on its way to Phoenix, so our friends can come almost to our door in the cars.

Cattle are on pasture here all through the year, chickens requiring no protection from cold, eggs twenty cents and butter forty cents. We received twenty-five cents per dozen for eggs yesterday—the first sold off this ranch. We shall guarantee all eggs and replace all that are not good. I have no notion of people buying three bad eggs in a dozen as we have often done. Peach, apricot, and other trees grow thrifty and bear for a dozen or more years; that is as long as any have been planted here.

Figs last from twenty to thirty years as far as known, and oftener to a hundred years in old countries. The alfalfa is now fully in bloom; it is a beautiful purple. The mowers are at work and summer is with us. As soon as the hay is removed the ground is flooded, one land at a time for an hour or two, wetting to the depth of many inches. This starts a rapid growth and the crop is again ready to turn off one to one and a half tons per acre in six or eight weeks. If not pastured this goes on until October or Novem-

ber, when we saw them mowing after we came last year. One neighbor near Phoenix ranch has his one hundred and sixty acres all in alfalfa. Last year he pastured sixty head of horses at \$1.50 each per month, and cut 500 tons of hay which sold at \$5 per ton on the ranch. His gross receipts thus figure \$900 for pasture, \$2,500 for hay, total \$3,400. His expenses for water, labor, and wages for himself were \$1,500 being a net income of \$1,900 or 12 per cent. on \$16,000, the present value of his ranch, which a few years ago cost him as many hundreds. Another neighbor adjoining us did about the same, making less hay and having more stock in pasture. Fruit culture will pay five times as much, but few people here know more than to raise stock and grain. The fruit growers are coming; "five acres enough" will be the future of the valley, and it will be wonderful to behold.

The day is bright and beautiful, as is every day. We retire at night under the cover of a clear sky and countless shining stars, knowing that we will awake in the morning under the same clear, blue, cloudless sky. Every day is the same, perpetual sunshine. The sun is hot, warming up to 90° part of the day. The nights pleasant. We look for continued hot weather for six months. We shall do our work if possible in the cool of the day, and lie by at mid-day.

The flies are bad, very bad. They have life enough to light on us, but not energy enough to get off, and their powers to tickle and worry are beyond description.

The pomegranate grows like weeds, bears a rich red or crimson colored flower of a long bell shape, and seems to bloom for many weeks. When in bloom the bush-like tree is royal in appearance as it is covered with these red bells. We have a hundred or more of them from three to four feet high, and from slips I want to make a hedge along the road inside our ditch. It is even more ornamental than *Pyrus Japonica* and bears a salable fruit. Twelve Indians ride by as I write, their long straight black hair decorated with turkey feathers flying in the air. They are all laughing, chatting, ballooning to each other; they have been to Tempé to see the railroad bridge building across the Salt river. It is very novel to them, and hundreds of men, women, and children go to see the engine at work. Two Indians just came to sell us peas; I gave them a *Harper's Weekly* and they sit busily looking and talking over the pictures. They are objects of interest, but grow tiresome by their long visits. We have to keep watch as they are so liable to pick up things. They are very like children and have to be humored more than the latter. They are often troublesome and in the way, but people have to bear with them as they are outside of our laws; they are, however, entirely peaceable and friendly.

Within a few days the ranch adjoining our Phoenix, forty acres, sold for one hundred dollars per acre to a man who has lived in the valley two years—a fine family of folks from Illinois. There is something soothing about the climate. No sudden changes, each day similar to the one gone before, perhaps a little cooler or warmer. Summer no doubt by its long continuance is tiresome. We are told the tendency or feeling is to sit still in the shade.

Yesterday we finished extracting the honey from our beehives, taking fifty-five gallons; this we should do every ten days for some time.

We all grow fond of this superior honey and find ourselves eating more of it. It does not contain the acid which creates the burning in the throat as does the eastern honey. We use some of it in cooking and for every meal, all being so fond of it. Honey wholesale here at twenty-five cents and retails at one dollar per gallon. We hope to have some two hundred gallons if the honey flow continues.

James and Mary Broomell were over at the Normal School recently to see their daughter and spent the night with us. They have a forty-acre tract near their brother, and are prospering. They, like us, enjoy the climate and the freedom of the life we lead.

J. H. W.

THE LAND IN SEVERALTY BILL: LETTER OF SENATOR DAWES.

[Under date of the 3d ultimo, Senator Dawes of Massachusetts, writes a letter to the Boston *Pilot*, protesting against the view sought to be spread by Dr. Bland, (as in his recent letter to *The American*, copied in this journal) that the Land in Severalty Bill does injustice to the Indians. We make the following extracts. He refers, in opening, to an article previously published in the *Pilot*.—Eds.]

THE language of the article is so identical with that of many others which have recently appeared, as to leave no doubt of a common inspiration, very familiar to those who have been laboring for the past few years to secure legislation, having for its object the making out of the Indian a self-supporting citizen of the United States. If that is what is meant by "destroying the Indians" I plead guilty to the charge for I verily believe that, by a wise administration of the Severalty Act, such an administration of it as President Cleveland recently assured Mayor Prince he was about to undertake, in a very few years the Indian as an Indian will cease to exist among us, and will give place to the self-supporting, law-abiding citizen of the United States. It is the fear of this very result which stimulates the activity of the men who are attempting to mislead the public by misappropriating the name of "Indian Defense Association." Just so far as this bill shall prove a success in putting individual Indians on their own feet and enabling them to stand alone, just so far the "craft" of these men is in danger. *Hinc ille lachrymæ*. But if the meaning of the article is that the Severalty Act fails to recognize and protect every existing right of the Indian, individual and collective, I plead not guilty and appeal to the act itself for vindication.

The Severalty provisions of this act are nothing more or less in legal effect than provisions whereby one or more of several owners of land in common can secure the separate and exclusive enjoyment of his share apart from the rest. It is a provision for partition of common lands. Massachusetts provides for this in her laws, and so does every other State in the Union, so far as I know. If you and your neighbors own in common a tract of land in Boston and you are de-

sions of having your part by yourself, the laws of Massachusetts provide a way for you to obtain it, whether those who own with you consent or not. This is what the Severalty Act attempts to do with common land owned by a tribe of Indians. The difference between an Indian tribe and the people of Massachusetts necessitates different provisions of law, but the end sought and the legal effect on the rights of owners is the same.

The article declares that "the bill annuls the treaties and over-rides all proprietary rights of every tribe except nine of the most civilized." On the contrary, it so expressly recognizes every treaty, obligation, and proprietary right that now it is a law, not an inch of land can be taken from an Indian without his consent and in conformity with his title. I put these words taken from the law against the bald assertion I have quoted: "That at any time after lands have been allotted to all the Indians of any tribe as herein provided, or sooner if in the opinion of the President it shall be for the best interests of said tribe, it shall be lawful for the Secretary of the Interior to negotiate with such Indian tribe for the purchase and release by said tribe *in conformity with the treaty or statute under which such reservation is held*, of such portions of its reservation not allotted as such tribe shall, from time to time, *consent to sell*, on such terms and conditions as shall be considered just and equitable between the United States and said tribe of Indians, which purchase shall not be complete until ratified by Congress.

* * * * *

The bill which passed the Senate in the last Congress and was reported favorably by the House Committee, but not reached for action, by which one-half the Sioux reservation, equal to twice the area of all Massachusetts, was set apart in fee for the Sioux tribes residing on it, only about 28,000 in all, and the balance capitalized in a cash fund devoted forever to the education and civilization of the Indians, contained this express provision:

"Sec. 22.—That this act shall take effect only upon the acceptance thereof and consent thereto by the different bands of the Sioux nation of Indians, in manner and form prescribed by the twelfth article of the said treaty between the United States and said Indians, concluded April 29, 1868; which said acceptance and consent shall be made known by proclamation thereof by the President of the United States, upon satisfactory proof presented to him that the same has been obtained in the manner and form required by said twelfth article of said treaty, which proof shall be so presented to him within one year from the passage of this act; and upon failure of such proof and proclamation this act becomes of no effect, and null and void."

If the same thing shall be attempted under the Severalty Act, I have already shown by quotations from that act that not an inch of their land can be taken from those Indians "except in conformity with the treaty or statute under which said reservation is held." And yet the man who puts forth the matter which makes up this article speaks of these "Dawes Bills," as he is pleased to call them, as "frauds," and

announces that he and those who act with him under this abused name of "Indian Defense Association" propose to test their constitutionality in the Supreme Court. It is this act alone which gives the Indian any standing in court at all to test this or any other act, and if this is void he has no tribunal in which to be heard. By it alone are Indians made citizens and empowered to enforce their rights in the courts of the United States on the same terms with white men, by it alone is he guaranteed "the benefit of and made subject to the laws both civil and criminal of the State or Territory in which he resides," and by it alone is he "entitled to all the rights, privileges, and immunities of every other citizen." If this law falls under the fire of these self-constituted defenders of the Indians, with it fall all these great safeguards nowhere else provided for.

WHY SOME LAKES ARE SALT.

THE cause of the saltiness of some American lakes is too patent to require many words of explanation. It is probable that, when the continents were raised from the sea, the lake-basins had been already formed, and came up, therefore, brimful of water. In the northern and eastern part of the continent, where the supply from rain and snowfall exceeds the loss by evaporation, the salt, being continuously carried away through their outlets, has become so diluted as to be an imperceptible quantity. In arid regions, as the Pacific slope and the country about the Caspian, where the evaporation was in excess of the supply, the water-level of the lakes continuously sank until, on account of the diminished extent of surface, the equilibrium of loss and gain was attained. Hence the exceeding saltiness of Great Salt Lake, the Dead Sea, etc. For a like reason the water of the Mediterranean contains more salt relatively than that of the ocean. Evaporation exceeding the supplies from the rivers and rainfall, it requires a constant current through the Strait of Gibraltar. The same is true of the Red Sea, causing a like current through the Strait of Bab-el-Mandeb. Other salt or brackish lakes probably owe their saltiness to the supplies from the land. Water being the most general of all solvents, the rains gather up the chloride of sodium from the soils and the disintegrating rocks, and where the streams fall into lakes whose only outlet is evaporation, the land itself must be a constant source of saline supply, and their waters must become more and more salt, until their capacity as a solvent has been reached.

The Utah Basin must once have been filled to its brim with ocean-water. The outlet has been evaporation. The lake, receding to its present level, has left many evidences of its former extent.—ISAAC KINLEY, in *Popular Science Monthly*.

The hand that rounded Peter's dome,
And grained the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;—
The conscious stone to beauty grew.

—R. W. EMERSON.

BURDENS OF CHOICE.

ONE often needs help in bearing a mental burden as well as in those which are physical; and a strong heart on which to lean may be as welcome as a strong shoulder. Life questions come up which it is not easy to decide without the word of a friend. The bracing air of conviction that he may feel may prove a tonic which shall react on the more pliant mind of the one in doubt. One may not take the responsibility of actually deciding any question for another, and yet the clear way in which he may put the case may flood another's mind with light.

The questions to be decided where a chance word may be of help, are numerous. Not infrequently they involve the happiness or misery of a life. We recall a young girl to whom such a word once came as a boon. She had reached a point in her path where two ways led before her,—one to the little red school-house, where she might earn her bread, the other to a house of luxury and ease. One she must tread alone; the other she might travel as the wife of a man twice her own age. Troubled by conflicting emotions of pride and doubt, she carried her hopes and fears to an older sister, the wife of a brave soldier. It was in those days of strife when no man counted his life dear, if he might spend it in the cause he had espoused,—when thousands were ready to sacrifice themselves for country and for home. The elder sister listened to the simple story, then asked, "Do you love the man who wants to marry you,—love him well enough to die for him?" Then, seeing her sister falter, she quietly added, "You know it is a sin to marry without love." The vision of luxury and ease faded away beneath the clear light of these words, and the little red school-house was chosen instead.

Multitudes of young people are about to choose their occupations for life within the next few months. The arguments and wishes of parents may not always be heeded; but the young men and young women, the boys and girls, should not be left to bear this burden of choice entirely alone, nor should they be compelled, against their taste, to enter occupations and professions for which nature and taste have not adapted them. There is a golden mean which all parents do not reach in these matters. They are apt to go too far, and spoil the air-castle that the boy may have built for himself, or not go far enough, and leave the child unguided in this perplexing period. Older persons, men and women, come to these cross-ways where no guide-post points the way they should take. They need and are usually glad of the sound of a human voice at such times, and it is hard for the one of quick resolution and intrepid spirit not to force the perhaps timid and shrinking traveler into that way which to his fearful imagination is beset with lions. Yet, if duty really calls that way, the courageous God-speed of a stouter heart will not come amiss.

It is not necessarily giving officious advice to paint in clear colors for another the varying prospects as they appear to our eyes. Possibly, from wider experience, we may give them a broader outlook. Pos-

sibly, from a bumbler position, we can show them the minutest beauties of the way before them. In any case, if it is going to lift the burden they must carry even but a little, we have no right to be silent.

A gifted man once said, on being urged to give up one profession for another, that before he decided he asked the *opinions* of all his friends, and then took his *own advice*. We have never heard that he regretted his decision. That, after all, is what each should do,—choose for himself in great life questions; but let him lean on his friends as well, if they can share the burden with him.—*Christian Register*.

GROWTH IN CHILDREN.

THE rate of growth of children varies according to sex. Thus, at the age of eleven and twelve years, boys are larger and heavier than girls; but from that age on the evolution of the girls is more rapid, and they soon overtake the boys and pass them, till the age of fifteen years is reached, when the boys regain the ascendancy, while the girls remain nearly stationary. A curious relation has been discovered between the growth of children in stature and in weight. M. Malling-Hansen, Director of the Deaf and Dumb Institution at Copenhagen, has for three years weighed and measured his pupils daily; and he has observed that their growth does not take place regularly and progressively, but by stages separated by intervals of rest. Weight also increases by periods after intervals of equilibrium. While the weight is increasing, the stature remains nearly stationary, and *vice versa*. The maximum of increase of stature corresponds with a minimum period of augmentation of weight. The vital forces appear not to work on both sides at once. These variations are subject to the influence of the seasons. During autumn and early winter, according to M. Malling-Hansen, the child accumulates weight, while his stature increases slowly; but during spring, stature receives a veritable push, while weight increases but little. Some local habits have an influence on the stature. Stendhal remarked that many Roman girls had deformed vertebral columns, or were a little humpbacked, and found that it was the result of a popular belief prevailing in Rome that parents could promote the growth of their children by punching them in the back!—GUYOT DAUBES, in *Popular Science Monthly*.

NEWS AND OTHER GLEANINGS.

—The library of the British Museum now contains more than 2,000,000 books which occupy three miles lineal of book-cases eight feet high. The library has increased to such an extent that the disposition of the books has become a serious difficulty to the authorities. There is still so much crowding that in a very short time the state of the library will necessitate the building of a new wing, unless other means are devised to obviate the difficulty. The scheme which has now been considered by the trustees, and has received their sanction, is one for the introduction of moveable book-cases into the library.

—Dr. Anna M. Marshall of 1608 Mt. Vernon street, Philadelphia, sailed on the 13th inst., on the steamship *Pennland* for Europe. She was accompanied to New York

by her family and a number of intimate friends, who spent several hours aboard the vessel with her. After a few weeks' travel, she will enter the Vienna Hospital with a view of perfecting herself more thoroughly in some branches of her profession. She intends returning on the *Belgeland*, which sails from Antwerp September 17th. *Exchange.*

"—My mother gets me up, builds the fire, gets my breakfast, and sends me off," said a bright youth. "What then?" said the reporter. "Then she gets my father up and gets his breakfast and sends him off, then gets the other children their breakfast and sends them to school, and then she and the baby have their breakfast." "How old is the baby?" "O, she is most two, but she can walk and talk as well as any of us," "Are you well paid?" "I get \$2 a week; father gets \$2 a day." "How much does your mother get?" With a bewildered look the boy said: "Mother! why she don't work for anybody." "I thought you said she worked for all of you?" "O, yes, she does, but there ain't no money in it."—*American Farmer.*

—Several olive-growers in Southern California will this year make oil instead of pickles from their crop.

—The Boston School Board has voted to reduce the time devoted to arithmetic to the public schools and to simplify the processes of instruction.

—An electric railway is in course of construction at Richmond, Va. It is to be eleven miles long. It is the intention of the promoters to not only have the cars run by electricity, but also lighted and heated by the same element.

—The Dutch Government intends to construct a railway in Sumatra, the cost of which will be nearly \$7,000,000. The object is to facilitate the working of the coal fields near the River Umbili. The coal deposit in these fields is reckoned to consist of about 200,000,000 tons.

—A leaf of the giant water-lily (*Victoria Regia*) has been known to measure 24 feet 9½ inches in circumference, its weight being nearly 14 pounds. One of the flowers was 4 feet 2 inches in circumference, with petals 9 inches in length, and weighed 3½ pounds.

—Dr. Morrell Mackenzie, under whose treatment the German Crown Prince is now in London, has sent a cablegram to Dr. George F. Shady of New York, saying: "The tumor in the throat of the Crown Prince of Germany is of a dense, warty character (*Pachydermia verrucosa*). A most important statement based upon the authority of Prof. Virchow is that no morbid products are discoverable by the microscope in the submucous tissues."

—The parental love of the spider is very strong. The female carries, suspended on her legs, a small bag containing the eggs which resemble white glass beads. If the bag is pushed away with a straw or stick, the creature will make the most desperate efforts to recover it. A spider was once found whose back appeared to have a granulated surface, but closer examination showed that she was entirely covered with her young. On trying to shake them off, they attached themselves to their mother by a thread; and, on throwing her to the ground, she remained perfectly quiet until they had all pulled themselves back by means of their extemporized cable, and spread themselves over her body, as before.—*Popular Science News.*

CURRENT EVENTS.

Four large buildings of the Chicago Packing and Provision Company, at the Stock Yards, Chicago, were destroyed by fire on the morning of the 26th. Several hundred live hogs were burned. The total loss is estimated at

\$1,250,000. Seven men were injured, five of them dangerously, by falling timbers and walls, and one fireman died of his injuries that night.

SOME cases of yellow fever are still reported at Key West, and there had been, up to the close of last week, 18 deaths.

GENERAL JAMES SPEED, a prominent Republican politician of Kentucky, and who was Attorney-General of the United States under President Lincoln, died on the 25th inst., in his 76th year.

THE Moro county marble quarry, sixty miles from Carson, Nevada, is reported to have been completely destroyed by the recent earthquake, the marble having been "broken into cubes not over a foot square." The ledge was over five miles long and 400 feet wide, containing a fine grade of marble, ranging in shade from pure white to black. The quarry was valued at \$1,000,000.

THE Dover *Sentinel* is responsible for a report, based on "letters and estimates from forty-eight growers" in Delaware, that the peach crop there has dwindled "until there are not more than 1,500,000 baskets in sight." This is much less than half a crop.

W. H. HEARD, colored Pastor of the Mount Zion Methodist Episcopal Church of Charleston, South Carolina, has complained to the Inter-State Commerce Commission that he and several members of his congregation, having purchased first-class tickets over the Georgia railroad from Atlanta to Charleston, were forbidden entry to the first-class coaches and compelled to ride in a dirty and uncomfortable car, one-half of which was a smoking-car.

THE town of Marshfield, Wisconsin, was almost entirely destroyed by fire on the 27th. The loss is estimated at \$1,000,000 and 2,000 people are homeless. The fire was started in a lumber yard by a spark from a locomotive.

THE deaths in this city last week numbered 449, which was 108 more than during the previous week and 100 more than during the corresponding period last year.

THE Board of Managers of the Pennsylvania Hospital have elected Wistar Morris president, to fill the vacancy caused by the death of William Biddle.

THE peach growers of Hunterdon, Warren and Sussex counties, New Jersey, are said to be "greatly encouraged over the flattering prospect of a good yield of peaches."

NOTICES.

FOR FRIENDS' ALMANAC. Any Corrections needed for the *Almanac* for 1888, and other desirable information or selections, should be forwarded at once to Friends' Book Association, 1500 Race St., so that it can be issued in time for the approaching Yearly Meetings.

Let each one consider it a duty to aid in making it correct and useful.

PUBLISHERS' NOTICES.

* * WE particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

* * Matter intended for insertion in the *INTELLIGENCER* and *JOURNAL* should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

FRIENDS' INTELLIGENCER

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Vol. XV. No. 754. }

THE WILL OF GOD.

"I worship Thee, sweet will of God!
And all thy ways adore.
And every day I live I see
To love Thee more and more.

"He always wins who sides with God;
To him no chance is lost.
God's will is sweetest to him when
It triumphs at his cost.

"Ill that he blesses is our good
And unblest good is ill:
And all is right that seems most wrong,
If it be His sweet will."

FABER.

For Friends' Intelligencer and Journal.

INTERESTING OLD RECORDS.

I HAVE always been interested in old records, whether they pertain to the family, the church, or nation. One rainy day, not long ago, I sat down over the Minute book of Duck Creek Monthly Meeting. This meeting was established in 1705, near the town of Smyrna, Delaware. The record begins with a minute under date of Tenth month 19, 1705, stating that: "By approbation and order of the Quarterly of the People called Quakers, at Chester, in Chester county, Pennsylvania, for the establishing and keeping up the good order of the truth, and to continue monthly, hence forward, the third Fourth-day of the week in each month till further order. Absalom Cuff constituted clerk of, and by the said meeting."

The writing is in a fair but not scholarly hand, and the minutes are very brief. The book is large ledger size, of heavy paper and strong leather binding. It was bought by subscription as is seen in the minutes of Eighth month of the following year, in which the names of ten men and one woman are recorded with 1s. 8d. opposite each name, and five other names with no sums attached.

Earlier action of the meeting in relation to militia fines is entered, and the names of six Friends are given from whom guns of a total value of £10, 3s. had been taken on account of refusal "to enlist as soldiers." At some of the monthly meetings the transactions are all given in five closely written lines, while in a few cases two to four lines cover the entire business.

Friends in that early day were called to account

for not attending the appointments to the Quarterly, and required to give valid reasons for failure in that respect. Care in the collection and recording of births and of burials was observed. Cases of discipline are scattered here and there, and there seems to have been great watchfulness in regard to tale-bearing and detraction. Mention is frequently made of the reading of "the paper on Discipline," from which it is inferred that the Yearly Meeting sent down to its constituent meetings the rules and regulations adopted by that body, and that the meetings were the custodians of these documents.

Friends must have been early risers, a century and a half ago; their monthly meetings, held at the hour of eight, did not allow of indulgence in "the morning nap."

That the time and the date might not be forgotten, it was "ordered" that notice be given on the First-day before the monthly meeting was to take place. The setting up of meetings for worship in many places is recorded.

At the meeting held Eighth month, 1707, a paper from the Yearly Meeting held at Burlington, New Jersey, was read advising "Friends intending to remove to other parts, to be careful to lay the matter before the meeting and obtain a certificate of membership to take with them." This advice might be observed with advantage to members in our day, as many through want of care in this respect become indifferent to the claims of the Society and lose all interest in the maintenance of its meetings. A minute in the case of grievances between members, very plain and to the point, reads thus: "Whatsoever things tending to the least discord or the disreputation of another, may be from this time left and buried in oblivion; and from henceforth no discourse about things past, especially tending to the defamation of this meeting in general or of any member thereof in particular, may be rendered by any particular party; and if any particular member hath rashly or inadvisedly heretofore spread anything tending to the disreputation of another, he or she, the said party, do use what means they conveniently can to retract or cancel the same."

The first marriage in this old folio is of Richard Richardson and Anna Robinson, the former from Newark. Some doubts as to the sincerity of the man, in another proposal of marriage, led to the deferring of action until he could be interviewed and friends consulted.

A book entitled "New England Judged," is mentioned in 1708 as having been bought, and by frequent mention afterward appears to have been the property of the meeting, loans of the same being recorded and its safe keeping watched over. In 1709 the Quarterly Meeting advised that "all reports of Monthly Meetings be forwarded in writing," and committees were appointed to inquire into the neglect of attending to appointments.

A minute in First month 1709-10 is entered that shows how watchful Friends were in regard to the indulgence to excess in intoxicating beverages, "— appeared at this meeting and did fully acknowledge being overtaken and disguised in drinking to excess, expressing his great reason for so doing, and hopes for the future with God's assistance, he shall be more careful: desiring Friends to pass by this offense, he is willing to take the shame thereof to himself." Eight years afterward the Quarterly Meeting advised its members against distillation.

In 1710 it was concluded that some part of the Book of Discipline be read at the First-day morning meeting before the monthly meeting. In the same year a meeting for the accommodation of Friends in that locality, was set up at Little Creek in Kent county, about four miles from Dover.

Great care was exercised to protect the children of a first husband, when a second marriage was entered into. The step-father was not allowed to charge for the board of the same unless they were boarded away from home at school, or some extraordinary occasion.

In 1711 subscriptions are recorded for the building of a meeting-house in Boston, and in 1723 10£ 5s. were subscribed towards the publication of books.

Passing over very much of the transaction of the business of this meeting that might be reviewed with profit to us of the present time, I find in Seventh month, 1789, there was a committee on spirituous liquors for Duck Creek Meeting, which reported to the Quarterly Meeting as follows: "Have made some inquiry into that business and find that we have no distilleries amongst us, and but one trader in distilled spirits under care, and that the greatest number of our farmers have gathered their late crops without any of this liquor, and believe but little is used amongst us."

In 1758 Chester Quarterly Meeting was divided, and nine of the fourteen monthly meetings that composed it were constituted into Western Quarter. Among these was placed Duck Creek. In 1789 it was separated from Western Quarter and joined to Third Haven, or the Southern Quarter. The records in this valuable old book close with Second month, 1800, but minutes of the meeting are continued in another and much smaller book, down to 1830, when Duck Creek and Murtice were united under the name of Camden Monthly Meeting, held alternately at Camden and Little Creek.

In 1806 the Friends of this meeting showed their interest in the Indians by raising money for their benefit and civilization. In 1814 subscriptions were made toward "the erecting of an asylum (for persons deprived of their reason) to be located near Philadelphia, doubtless the Frankford Asylum. A legacy

from Sarah Hanson for the "Board-School Fund," is noted in the minutes of Duck Creek Meeting, in First month, 1825. This is the only mention of the Boarding School under the care of that meeting.

Another folio of scarcely less importance, contains the early history of the philanthropic movements of this meeting in regard to negro slavery.

It is the book in which is recorded the manumission of slaves. These are all copies of the legal documents, the first bears date, 1774, and is recorded in Duck Creek Monthly Meeting minutes Second month, 22, 1777. It is made by Warner Mifflin, and gives freedom to his man James and Maria his wife and two young children; also to one mulatto girl; five in all. The next by the same is recorded in 1778, and manumits sixteen, mostly able-bodied men and women. The preamble to this paper is worth being written in letters of gold; it is as follows: "Fully persuaded in my conscience that it is a sin of a deep dye to make slaves of my fellow creatures or to continue them in slavery, and believing it to be impossible to obtain that peace my soul desires, while my hands are found full of injustice, as by unjustly detaining in bondage those that have just and equitable right to their freedom and liberty of their persons as myself, Therefore, etc."

The story of the manumission of James, is found in a book written by a Frenchman who was traveling in this country about the time of the war for Independence. A Friend has translated it for one of the family, who allows me to present it to the readers of the INTELLIGENCER AND JOURNAL. I may also add that the manumissions extend over a period of ten years, and the total number recorded is 518.

When we consider the cash value of these slaves who, by the descriptions given, were in most cases able-bodied and of ready sale, we may well ask ourselves, what are we doing for conscience' sake and the peace of our own minds that is worthy to be compared with this voluntary giving up of property recognized by the law of the land, and counted as lawful possessions by every other branch of the Christian Church at that time.

As pioneers in the recognition of the right of man to the ownership of himself, in the care and protection extended to little children in case of a second marriage of the mother, in the watchfulness over the manners and morals of one another and the close inquiries as regards the manufacture and use of spirituous liquors, these Friends are examples to us, whom we need not feel ashamed to own and to follow, for in many particulars their faithfulness may well bring our shortcomings before us in their true light.

L. J. R.

"LOVE is the fulfilling of the law." This can only be appreciated or comprehended by those who have, in a measure, experienced its truth. When the mind is in full harmony with the Divine Will, or Divine mind, then will we experience that the law of "an eye for an eye" has been fulfilled in us!

SIMPLICITY is that grace which frees the soul from all unnecessary reflections upon itself.—FENELON.

TRUE TO THE HIGHEST!

To be true to the highest within us, which is unquestionably the duty of each if we would attain to the fullest capabilities of the nature given us, must, of necessity, cause us to seem at times to violate some code or creed to which we are pledged, or to which we are in some way bound, and to lay ourselves open to the charge of inconsistency.

Perhaps no expression is used more thoughtlessly than that word "inconsistent." Do we reflect that the accusation of inconsistency is merely our own criticism of another's actions, and is not necessarily an evidence of any deflection on the part of the one criticised? We do not see from the same standpoint from which another individual views an object, and should we aim to reach, or attain to that object, we must of necessity proceed in a different direction. This is the beauty of individuality,—we have not all the same light to see an object by. Some of us are in low positions, some occupy the vantage ground of heights, others see the object with false lights thrown upon it, and others in the hurry of pressing business, catch but confused and imperfect glimpses. Each as he sees it can report only for himself and from his own standpoint, and we must accept his report as his and not as our own, knowing well that only those who have viewed the object from all sides can give its true bearing. That which makes many seem inconsistent and inconstant, too, is that in their impulsiveness, they call out at first sight "It is so," and, at the next turning, the light they have given them reveals the object in an entirely different aspect, and in their ingenuous self-forgetfulness they call out, "No, it is wholly different." There is no fault, it is simply that we accept too soon their first verdict and have not the time, or opportunity, or concern, or vision to see and discover for ourselves.

"Whatsoever doth make manifest is light."—Therefore "mind the light!" Was ever a more beautiful injunction? It leads up to that highest of all injunctions, "Be ye perfect." But my light is not thy light, nor thy light is not mine. By the light that is given us individually, must we walk.

How to know this true light that lighteth every one that cometh into the world, is sometimes a difficult matter. Is it not only when our own wills are wholly subdued, and we are truly ready to say, "Thy will, not mine," that the light comes which will not lead astray?

And this brings me to the persistent subject of sacrifice—taught first in the offering of beasts—continued all through the Bible to the consummate sacrifice on Calvary. In it all there is blood—the shedding of the heart's blood, the vital essence of being. It seems to me there is such a yearning endeavor through it all to express the true meaning, the necessity of sacrifice—the sacrifice, perhaps, of the beast nature within us. If we could only rid our minds of the literal idea of "blood," and substitute that other vital essence of life—*spirit*, we would get much nearer to the divine truth of the word, and would

see that it is Christ's *spirit* (in us) that is the atoning power and not his *blood*.

He taught that it was *self* that must be sacrificed, and that greater love hath no man than this, that he lay down his life for his friends. *Devotion to the highest monitions of duty, even though it lead unto death*,—that was the teaching from the cross, and has been the teaching from the scaffold and the stake from all ages down.

"By the light of burning heretics Christ's bleeding feet I track,

Toiling up new Calvaries ever with the cross that turns not back.

And these mounts of anguish number how each generation learned

One new word of that grand *Credo* which in prophet-hearts hath burned

Since the first man stood God-conquered with his face to heaven upturned."

In this age of toleration there are still left many modes of persecution. Blood may not be exacted, but the spirit will be crucified; and this will continue till enmity is overcome and the spirit of Christ reigns supreme in the human breast—the spirit which was before Abraham!

So I end as I began that only by being true to the highest instincts of duty can we be faithful followers of the Light; and can we always be wholly true to highest duty if we are faithful only to a Code or Discipline not made for us—not suited to our highest spiritual needs—a *worn out creed*?

When we fret ourselves with the question,—“What will Friends think should I do so and so?”—or, “Is it in accordance with our Discipline?”—unless that discipline is suited to the fullest development of our best powers we are dwarfing our full stature, and becoming untrue to the highest within us. If we ask the grander question, “Is it in accordance with Truth and Right and Christ's own teaching and the light which is given us?”—quite regardless of the narrow boundaries of sect or creed, then, it seems to me, there is room for growth.

There can be no doubt that our Discipline has been a strong wall of security, and a safeguard in most important respects; but if it does not contain within itself aids and incentives to growth,—if it is mainly repressive in its tendency, it ceases to be the training that will lead “into the glorious liberty of the children of God.”

I may, therefore, be pardoned for expressing a wish so often felt, that Friends would be truer to themselves, to that which they have believed in from the days of George Fox—the blessed Light. I think we sometimes let the *shadow* of the Society be our guide, seeking to walk wholly within its defined border lines, and thus we walk in darkness, fearing the light.

“Is not the life more than meat, and the body than raiment?” Who can doubt that it is the spiritual life that is meant? And if from year to year “we take thought” for our physical comfort and prosperity, making additions to our houses to suit our growing needs, even though the devoted hands of our ancestors laid the foundation and built the strong walls, shall we not take thought for that which is more

¹ An essay read at the Conference, after meeting, at 15th and Race streets, Philadelphia, Fifth month 22, 1887.

essential? Our spiritual needs are greater than our physical. They may not be circumscribed.

ESTHER J. TRIMBLE-LIPPSCOTT.

[This essay was not intended as an attack upon the Discipline, but as a free inquiry into the causes of the repressive or sluggish condition existing among Friends. Can it be referable to the influence of the Discipline? was one of the queries of my own mind. We all agree that the Power—the Light—the Voice—the Spirit which directs each individual is greater than the written word, or any code of man.]

E. J. T.-L.]

BRISSET DE WARVILLE.¹

A PICTURESQUE figure, now almost lost in the mists of time, but related to us as Americans and as Friends by ties of special strength, is that of Jean Pierre Brisset de Warville. A Frenchman, devoted to works of philanthropy at home, a visitor to the United States in the first years of their independence, an ardent sympathizer with free government, and an intelligent student of its workings, he was besides, a sympathetic friend to our predecessors in the Quaker faith a century ago, and an ardent defender of their principles and testimonies. Add to this that he perished by the guillotine in the Reign of Terror, after an ineffectual struggle to organize and maintain the freedom of his countrymen, and we have a character that deserves to be recalled.

Omitting his early life, our first view of Brisset is at the time of his visit here. He came at an important period of our history. The American Revolution had closed the colonial epoch but five years before, and other nations, France especially, were watching with attention the experiment of government by the people. The Constitution had just been framed, and was in the crisis of adoption. Brisset was then a man of thirty-four; tall, slender, dark, his figure was striking. His face, though not handsome, was notable. Intellect shed a light over it. He was one of those young Frenchmen interested in the movement then popular in France, which was in part caused by the philosophic and political writings of Rousseau and Voltaire. These young men were animated by a philanthropic desire to aid their country and reform mankind. Such was Brisset's one idea in making the journey to the United States. "The object of these travels," he says, "was not to study antiques, or to search for unknown plants, but to study men who had just acquired their liberty." His powers of observation were well trained, his mind well balanced, his judgment good. He was indeed well fitted for his undertaking.

Landing at Boston in the spring of 1788, Brisset was pleased with the picturesqueness of the city which had played so important a part in the war. From Boston he traveled south through all the States, meeting many distinguished people on the way, attracted to them as they to him by mutual nobleness of nature. He gives an account of his interview and correspondence with Warner Mifflin, the eminent Friend, and mentions Dr. Rush, James Pemberton, and others famous for their philanthropic labors.

We, however, are more interested in his stay at Philadelphia, and his intimacy with the Friends of that city. Before he left France there had appeared a book of travels, written by the Marquis de Chateaux. Part of this book was devoted to the Society of Friends and described them in a hostile spirit. It was the work of one who, if not an enemy, at least was no well-wisher. Brisset, on the appearance of the book in France, had taken up their cause and defended them gracefully and magnanimously. He had made an energetic protest against the misstatements and slanders of Chateaux. With his visit to America came the opportunity of comparing his portrait with the original. He seems to have had a true insight into their character, and, what is more notable, coming from a land which has furnished few followers of Fox, he had that in himself which could see and appreciate the grounds of their characteristic customs and beliefs. In giving them a general description he says:

"Simplicity, candor, good faith, characterize their actions, their discourse. They are not affectionate, but they are sincere, they are not polished, but they are humane; they have not that wit, that brilliant wit, without which one is nothing in France, with which one can be all; but they have good sense, sound judgment, an upright heart, an honest soul; in fine, if I desired to live in society, it would be with the Quakers; if I wished to amuse myself, it would be with my compatriots. Simplicity is the favorite virtue of the Quakers; and the men still follow quite strictly the advice of Penn: 'That thy garments may be plain and simple, tending to convenience and decency, but not to vanity. . . . If thou art kept neat and warm thy end is accomplished, to wish to do more is to rob the poor.'"

Then he speaks of their order, the economy and simplicity in daily life, "What a contrast," he exclaims, "to our own country, where simplicity is lost and the taste for fashion and frivolity is rife! O you! who desire your liberty, renounce luxury, inspire early a hatred of it in your children, inspire them early with simplicity and order in all their affairs, and they will be happy, humane, and upright."

Proceeding thus in a minute and thoughtful description of the Friends, he takes up charges against them—the work of Chateaux and others—charges of hypocrisy, "Jesuitism," cupidity, want of patriotic feeling, and refutes them by facts which he has collected. He looked patiently into details. Nothing escaped him. His narration might be tedious if it were not lighted up by animation. He visited the homes of the Friends, conversed with their leaders, sat in their meetings. Anyone who would see a vivid picture of the Friends in Pennsylvania a hundred years ago must read Brisset's account.

After his extended stay in Philadelphia he went south to Mount Vernon. General Washington entertained him there, and they conversed on the vital questions agitating both countries. Then he returned northward, and as he journeyed, he did not forget the purpose "to study men who had just acquired their liberty." In the dawning prosperity of the new land he saw fresh hope for France. All his enthu-

¹THESSIE of Anna Mary Jenkins, of the Class of 1887, Swarthmore College.

siasm was aroused, his courage was renewed to help on the cause of freedom in his own land.

Returning in this spirit to France, he plunged into the conflict that had begun. The whirlwind of the Revolution was well started on its course. Brissot's intellectual powers and great energy gave him a leadership at once. He was elected a member of the New Legislative Assembly and joined himself to the Girondin party. He became its leading spirit, and at that time the party was known as the Brissotins. After Brissot, who was captain of the band, might be mentioned Gaudet, headstrong in counsel, Vergnaud, with his eloquence, noble-souled Buzot, and others.

We may fairly accord to the Girondins a just perception and a noble purpose. They represented the cultured thinkers; but, in their headlong ardor, the people unfortunately preferred the leaders who proposed only measures of violence and terror. In the height of their success the Girondins lost favor by their indictment of Robespierre, and the failure of that indictment announced their fall. In the Assembly now the quarrel lay between the Gironde and the Mountain. The charge of attempting to found a federal Republic ruined the Girondins. Their power was gone. They were imprisoned. On the 24th of October they appeared before the Revolutionary Tribunal. There were twenty-one in all. Brissot, the eldest, was under forty. Their trial, from which they had hoped to gain so much by the eloquence of their leaders, was soon over. They were found guilty of treason, and the sentence was death. Brissot's name headed the list. In those terrible days execution quickly followed condemnation. The night before the last day they passed together in prison. Together they conversed with philosophic calm. Brissot was grave, meditating with sorrow, not on his own fate, but on leaving his wife and three young sons, whom his devotion to the public cause left destitute.

Thus the night passes. The clock strikes the successive hours; the gray dawn comes; it is ten o'clock, and the executioner enters the apartment. Bare-headed, with hands bound, the condemned ride to the place of the guillotine. On the way, and ascending the scaffold, they chant in chorus that song of their aspiration, the Marseillaise; but one by one the voices cease; the chorus grows fainter; a single voice sustains the song—then it too is still. The last of the Girondins has perished.

And so we take leave of Brissot. We may well remember him as a true friend to the objects and principles which we ourselves cherish. Generous advocate of the rights of mankind, hopeful laborer for a better day, he deserved a gentler fate. Yet he perished cheerfully for the cause he loved, and his character, transparent and simple, shines undimmed in history whenever it is fairly viewed.

If you would be great, commence by being pure and true and good; by doing the very best you know in every condition and at every period of life, and success will surely follow. "Seek first the Kingdom of God, and all things necessary will be added therunto."

EARLY PENNSYLVANIA FRIENDS AND THE INDIANS.

[The following, a communication to *The American* of this city, appeared in that newspaper some months ago, in relation to some views suggested by Dr. Daniel G. Brinton, in his work on the Delaware Indians. A friend has handed it to us as of interest to our readers.—EDS. INTELLIGENCER AND JOURNAL.]

DR. BRINTON, in his volume, "The Lenape and their Legends," recently reviewed in your columns, seems to reflect upon the early Quaker colonists of Pennsylvania for not making persistent and systematic efforts to convert the Indians to the Christian religion. He remarks that William Penn, when here on his second visit in 1751, made some attempts to address them on religious subjects as did also John Richardson who was with him, but that these efforts not being followed up the effect was ephemeral.

The fact is that the early Friends took an entirely different view of the Indians from that commonly held by the European colonist. In New England they were regarded as heathen and barbarians, but the Friends, recognizing, as by their religious principles they were bound to do, a common brotherhood of mankind, ascribed to the natives qualities and characteristics that raised them very much above the condition of heathendom. The religious conceptions which the Indians had, and especially their acknowledgement of communion with a Great Spirit, commended them to the Friends as people who, though in need of elevation and civilization, were by no means condemned to everlasting punishment because of their unacquaintance with the Westminster Catechism. In all Penn's descriptions of the Indians, and in the different accounts given by the early settlers of intercourse with them, the uniform tone is one of kindly and considerate feeling, signifying an estimate altogether above and entirely different from that which presumed them to be a race consigned to perdition for want of knowledge of the Christian theology. So far as the early history of Pennsylvania,—say to the day of William Penn's death,—is concerned, it exhibits the intercourse between the Indians and the whites as that of Christians on both sides, the former acting out the precepts of the Master as if they had been patiently and laboriously taught the precise language of the gospels.

This, explains, perhaps, why the Friends did not immediately undertake, in a more systematic way, to "convert" the natives; but, besides, it seems scarcely worth while, in the light of all the facts of history, to formulate a criticism of any sort upon the early Friends with reference to their Indian policy. When it is considered what burdens the Quaker colonists bore on account of their peace principles, how they were abused upon every side endeavoring to protect the Indians, how during the trying times of the French and Indian War they struggled to maintain unbroken a rule of justice and fairness towards the natives, how committees of Philadelphia Yearly Meeting repaired to the treaty places and endeavored to keep the Indians sober, (e.g., Teedyuscung, at Easton, in 1756), in order that they might not be cheated out of their lands,—when this and the further details of

the long chapter are considered, the Friends' attitude towards the Indians certainly leaves no standing ground for an unfriendly critic. To such missionaries as Brainerd, Zeisberger, and Heckewelder, great praise is due, but they were always in accord with, and protected by, the policy of the Friends.

A CHEERFUL SPIRIT.

IF mental conditions were estimated by the effects they produce on human welfare, a very high place would be accorded to cheerfulness. Whether viewed with reference to the direct happiness its presence creates and diffuses, or to its indirect benefit on all labor by freshening the energies and strengthening the hands of the worker, its value can hardly be over-estimated. If money could buy it people would gladly exchange their hard earnings for such a prize; but, as it cannot thus be obtained, it is commonly regarded as a natural gift which some may rejoice in possessing, while others must be resigned to do without.

There are indeed some who seem to have been born with bright and sunny dispositions. Instinctively they see and emphasize all that is grand and noble, all that is sweet and lovely, all that is glad and joyful in life; and, when the clouds gather, and the storms approach, they still discern the sunlight beyond. Their presence calms many a feverish excitement, comforts many a sad heart, and sheds hope and gladness on all who approach them. All this is unconscious to themselves; they are simply living out their own natures. Cheerfulness, however, like other good qualities, can be developed and increased, and whoever omits its culture neglects an important duty to himself and to society. The fact that few men can do their best work, or think their best thoughts, unless a cheerful spirit animates them, should be sufficient reason for setting in motion every cause which produces such a spirit. It is true that they cannot by an effort of the will change doleful discontent into a happy and genial frame of mind, but they can do much to close the sources of the one and open those of the other.

In some cases poor physical condition is largely answerable for a melancholy disposition, while high and bounding health prepares the way for bright hope and a glad outlook. To live, then, in a wholesome, sanitary manner—to observe in eating and drinking, in sleeping and waking, in work and amusement, the laws of physical well-being, rather than the mere indulgence of physical sensations is a primary necessity for those who would preserve or attain a cheerful spirit.

Another means to this end is the habit of taking pleasure in little things—things which are easily attainable. The pleasures which are usually craved are those just beyond or barely within reach, and the painful efforts to grasp them often counteract the delight they are supposed to impart. Meanwhile, a thousand unutilized sources of pleasure are unconsciously trodden under foot in the hot pursuit. Men, for instance, postpone all thought of happiness until they get rich; then they say they will begin to enjoy

life; but all the time life itself is slipping away, cheated of its natural and reasonable pleasures, and either their dream of wealth is never realized, or if it is, too often the power of enjoyment is gone. The capacity for happiness, like every other, needs continual exercise for its growth and development. If it is continually checked and postponed, it will wither away. Few things are so conducive to a cheerful spirit as that habit of mind which takes delight in the common and ordinary things of life. The songs of birds and the fragrance of flowers, the bright sky and the fresh grass, the mirth of children, the interests of home, the society of friends, the day's vacation when a longer one is denied, the little gift where a costly one is impossible, the thousand little acts of kindness and courtesy, of charity and benevolence, that cost so little and mean so much—such things, and their name is legion, may, if they are permitted, fill up the life with gladness and the heart with cheerfulness. But when they are pushed aside as not worth attention, and every nerve is strained to the utmost after costly and far off illusions, it is no wonder that the starved capacity for happiness should dwindle away and that a gloomy discontent, born of hope long deferred should drive the smile from the lips and the cheer from the heart.

Other means of nourishing a cheerful spirit will readily suggest themselves. The books that are read; the conversation indulged in; the associates chosen; the employments pursued, all have their influence in exalting or depressing the mind. Selfishness in all its forms is a permanent foe to cheerfulness. There is perhaps no more prolific source of discontent and gloom than that which the selfish man finds in his narrow aims and baffled desires. But where the emphasis of life is laid on what is good and noble; where the life is spent in following truth and duty; where the affections are kept alive and warm by sympathy and kindly deeds, there the blessing of a cheerful spirit will be sure to follow.

—Philadelphia Ledger.

SCRIPTURE LESSON, No. 28.

SEVENTH MONTH 17TH, 1887.

JOHN THE BAPTIST.

TOPIC: REPENTANCE.

GOLDEN TEXT.—"Bring forth therefore fruit worthy of repentance." Matt. 3: 8.

READ Matt. 3: 1-12. Revised Version.

TIME, About the year A. D. 26.

Place. The wilderness of Judea, extending along the western coast of the Dead Sea, and reaching north, up the Jordan valley to Jericho, a district untilled and thinly inhabited.

Rulers. Tiberius Caesar, emperor of Rome; Pontius Pilate, Roman ruler of Judea; Herod Antipas (son of Herod the Great), governor of Galilee and Herod Philip who ruled Perea and other parts.

In those days, probably refers to the days while Jesus was still at Nazareth. There is nothing recorded of him from the date of our last lesson when he was twelve years old, to the present lesson. Incidentally we learn that he was a carpenter, and doubtless the intervening years were spent in working

with Joseph and his brothers at that trade, and in storing his mind with the lessons of wisdom and truth, that gave him such power as a teacher over the lives of his disciples. John began his ministry about six months before Jesus. Baptism was not a new ordinance; it had not been administered to Jews before, but only to proselytes who adopted Judaism.

Raiment of camel's hair. A coarse rough cloth manufactured from the long shaggy hair of the camel which it sheds every year. It was the sackcloth of the scriptures.

Locusts.—winged insects, resembling grasshoppers, which still form a large part of the food of the common people, and were counted "clean" by the Hebrew law.

John was an austere and self-denying man. As a Nazarite he neither drank wine nor shaved his beard, and he wore his hair long. His life, as well as his preaching was a protest against the luxury of the times and wickedness of the people. Everything was made to bend to the great purpose of his mission to call men to repentance and prepare the way for the ministry of Jesus.

Water baptism has ever been regarded as a figure pointing to the baptism of the Holy Spirit; and while many denominations hold it to be only essential as a sign of membership in the church of Christ, some few make it an essential to salvation.

Friends have ever regarded the baptism of John as preparing the way for the spiritual baptism, as he himself declared: "There cometh after me he that is mightier than I. . . I baptized you with water; but He shall baptize you with the Holy Ghost," and for that reason they hold that it was only to continue for a time. John mentions two baptisms, the one with water, and the other with the Spirit; the one whereof he was the minister; the other whereof Christ was the minister, and such as were baptized with the first, were not therefore baptized with the second. If those that were baptized with the baptism of water were not therefore baptized with the baptism of Christ, then water baptism cannot be the baptism of Christ (Barclay). In the further examination of this subject Barclay continues, "If water baptism had been to continue a perpetual ordinance of Christ in his church, he would either have practiced it himself, or commanded his apostles so to do.

"But that he practiced it not, the scripture plainly affirms, John 4: 21 and that he commanded his disciples to baptize with water, in Matt. 29: 19 is but to beg the question.

"To make water baptism a necessary institution of the Christian religion which is pure and spiritual, and not carnal and ceremonial, is to derogate from the new covenant dispensation, and set up the legal rites and ceremonies, of which this of baptism or washing with water was one. (I. Heb. 9: 10.) If the time of reformation, or the dispensation of the Gospel, which puts an end to the shadows be come, then such baptisms and carnal ordinances are no more to be imposed."

WE LEARN FROM THIS LESSON:

First. That the baptism which is effectual, is not that which cleanses the body, and is material; but

that the soul being spiritual must have a spiritual baptism, and be immersed in the spirit.

Second. That the baptism of water was only to be continued for a time and to be superseded by the baptism which Jesus would call men unto, as John himself declared "He must increase, but I must decrease" (John 3: 30.)

By the last annual report of the librarian of the Public Library of Cincinnati, it appears that the number of books of fiction and juveniles taken out was very nearly two hundred and ten thousand, as against one hundred and seventy-eight thousand three hundred and forty-six of all other books. This is stated to be an improvement, as against fiction, over the return for the previous year. There is room, nevertheless, for a far greater reversal of the figures. The Roman Catholic clergy in some quarters, besides manifesting a resistance to church fairs as a means of helping on benevolent or religious enterprises, have also declared themselves against novel reading and the publication of injurious details of criminal news by the daily press. Strange that this sentiment and demand has not become general on the part of all religious bodies. Frances E. Willard recalls with gratitude that she was not allowed in girlhood to read novels. John Ruskin does the same. There is clearly good reason why Friends should keep bright their testimony against the untruthful and sensational in literature. Nevertheless, the demand for and the supply of works of fiction continues ever increasing. This is pointedly illustrated by the fact that during the year 1886 there were issued twenty-six "Libraries" (such as the *Seaside*, *Franklin Square*, etc.,) comprising one thousand five hundred and fifty-one volumes, only sixty-nine of which were not novels.—*The Student*.

WHAT IS HEROISM? The wonder has always been great to me that heroism has never been supposed to be in any wise consistent with the practice of supplying people with food or clothes, but rather with that of quartering oneself upon them for food, and stripping them of their clothes. Spoiling of armor has been an heroic deed in all ages, but the selling of clothes, old or new, has never taken any color of magnanimity. Yet one does not see why feeding the hungry and clothing the naked should ever become base businesses, even when engaged in on a large scale. If one could contrive to attach the notion of conquest to them anyhow; so that, supposing there were anywhere an obstinate race who refused to be comforted, one might take some pride in giving them compulsory comfort, and, as it were, occupying a country with one's gifts, instead of one's armies. If one could only consider it as much a victory to get a barren field sown as to get an eared field stripped, and contend who should build villages instead of who should "carry" them! Are not all forms of heroism conceivable in doing these serviceable deeds?—RUSKIN.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SEVENTH MONTH 9, 1887.

JUST APPRECIATION.

THE love of praise, it is said, exists in every heart, and if wisely bestowed there is no agency more fruitful in good results. Appreciative words felt to be merited, are a spur to well-doing, and the withholding of them should be classed with our sins of omission. We have it upon high authority that "praise is comely for the upright," and by a kind of sequence we infer that it has a contrary effect upon the vicious; hence comes the maxim "praise makes good men better and bad men worse." Herein lies an error. If an element for good in the one case, it can be used to produce good in the other; and when we reflect on the multitude into whose lives rarely comes the feeling that they are appreciated, is it any wonder that self-respect is slain and the grosser qualities gain the ascendancy?

One of our religious duties should be to search for the good in humanity and encourage it by the word of recognition. It may be in some, only the capacity to do one little thing well, but let that little have its meed of praise. We do not give thought enough to the patient toilers whose daily self-sacrifice the world accepts as its right, and to whom it too rarely acknowledges its obligations. Myriads of these faithful ones are doing the best they know, and their best is losing the chance of becoming better, because the spur of praise is wanting to stimulate them to strive for higher attainment.

Too often the watchful eye is open only for defects when best wisdom would cry out to note the perfection of the work, and reward with well chosen words of commendation and encouragement. We might apply here Channing's cheerful reflections when he says:

"I suppose I should pass for a wiser man, if I hoped less on most subjects. Wisdom is thought to be fearful,—an old woman with wrinkled, anxious brow. But under an empire of infinite goodness, it seems as rational to trust the signs of good as those of evil."

So let us hope, trust, and wisely bestow the appreciative word, being watchful of the result; happily it may help to lighten the weary grind of labor that accompanies the movement of civilized humanity.

A few words for a busy line of workers not generally ranked with the toiling millions, and yet a class who spend freely of nerve and brain force, and give to their work a love and devotion worthy of more appreciation than it receives. We allude to the profession of teaching. Important almost beyond estimation, honored as it deserves to be, (would that we could say remunerated also), is there one that is more closely watched? On the one side by the employers, on another by the patrons, and not the least of observers are the keen eyes of those who are being taught. There is small chance for defects to escape notice, as the profession itself being jealous for its good reputation, adds another watchful spur on the critical side. But how about the other? Does the employer enter into full sympathy with the employed and on suitable occasions give it expression? Do the parents, add the word of good cheer that quickens the life blood and makes real the ideal feeling that the work has been well done? Were it not for the tender appreciative hearts of the little ones themselves, and love for the vocation, many a nerve and brain would fail, and efficiency become less efficient till in the end the work must be laid aside, and a way made for the ever approaching tread of fresh toilers.

To all who walk beside us in our life journey, be they in whatever rank, let the encouraging expression be given that has almost magic power to cheer and bless, for a pathway of toil the many must tread, and it should be marked with blessing for such it truly is, and not the opposite.

WE call attention to the notice elsewhere given by Friends' Book Association concerning *Friends' Almanac*. This is one of the most useful publications issued in the interest of Friends, and should be generally patronized, as it contains a large amount of information as to the time of holding meetings, etc., not elsewhere collected. We are informed that there is no pecuniary profit in the work, as the sales do not cover the expense. The desirability of having it correct in all its details is apparent, and Friends are urged to send the information necessary, whenever they observe any defect in the issue for 1886.

CORRECTION.—In the article by our friend Robert S. Haviland, on the proceedings of Genesee Yearly Meeting, in last week's issue, the omission of a word or two should be supplied. Genesee invited the co-operation of the Representative Committee of *New York Yearly Meeting*, in memorializing the Legislature of New York against capital punishment.

WE should be very careful of our words, how we speak to or of others. Even good friends can wound the feelings of each other by careless or thoughtless words spoken only in jest.

EDITORIAL NOTES.

Two recently issued leaflets in "The Philanthropist" series are one on "The Need of Combination Among Women for Self-Protection," by Dr. Emily Blackwell, and the other on "The Sin of Impurity," by Canon Wilberforce. (From the latter we have already made some quotations in this paper.) Both are very earnest and effective presentments of fact, and Dr. Blackwell especially shows the weakness of women and girls in the large cities where they are in so many cases not only without protection but without organization.

These leaflets and the others in the series should be judiciously distributed. They treat with plainness, but caution, on delicate subjects, and are suitable to be used in meetings of the White Cross and those related in character. Copies can be had at one dollar a hundred, or twenty cents a dozen, by addressing "The Philanthropist," Post-office Box 2554, New York City.

MARRIAGES.

ELY—TOMLINSON.—By Friends' ceremony, Sixth month 29th, 1887, at the residence of the bride's parents, T. Newlin Ely, son of Jonas and Rachel B. Ely, and Edith, daughter of Robert K. and Mary E. H. Tomlinson.

LAMB—MOORE.—By Friends' ceremony, in the presence of Mayor Fittler, of Philadelphia, Pa., on Sixth month 29th, 1887, Francis Emerson Lamb and Clara Elizabeth Moore, both of Baltimore City, Md.

DEATHS.

BOKER.—Sixth month 17th, 1887, at the residence of his daughter, in West Philadelphia, William C. Boker, in his 88th year, for many years an interested attender of Friends' meeting now held on Race St., Philadelphia.

FISHER.—At Horsham, Pa., Sixth month 30th, 1887, Daniel Fisher, aged 88 years.

FROST.—At her home, 11 Lafayette Place, Poughkeepsie, N. Y., Sixth month 20, 1887, Elizabeth Frost, widow of Henry Frost, aged 91 years and 9 months.

"Blessed are the pure in heart."

C.

LEEDOM.—Seventh month 1st, 1887, Lizzie G., wife of J. Jones Leedom, and daughter of Margaret and the late Josiah Gaskill, of Camden, N. J., aged 38 years.

WALTON.—At his residence, in Moreland township, Montgomery county, Pa., on the 19th of Sixth month, 1887, George Walton, in the 83d year of his age; a member of Horsham Monthly Meeting.

COMMUNICATIONS.

SUGGESTIONS CONCERNING THE SOCIETY.

EDITORS INTELLIGENCER AND JOURNAL:

I HAVE seen some suggestions in the INTELLIGENCER relative to the decline in membership of the Society of Friends. The following is the view that I take of it:

The cause of the non-increasing, but decline of the Society of Friends is for the want of practicing love and kindness as we should individually do. This goes to show that we are not governed by the principles professed by Friends as we should be and consequently are not real Friends; only such by profession or nominally so. For a real Friend is friendly

from a principle within, which makes him or her friendly.

God's love in the mind causes him to be loving to others, kind and affectionate. For this is God's law as He is love, which is a creative power for good. So let all of us be more kind and loving and practice the new commandment given to us by the blessed Jesus. For said He "a new commandment give I unto you that ye love one another," of course he meant that we also practice it; for if we do love one another as we should we will practice it. And if we do practice this kindness, we will never have cause regret it, as it brings its own reward and we will find our peace established thereby.

WM. TYSON.

Hankinson, Dakota.

ATTENDANCE OF MIDWEEK MEETINGS.

EDITORS INTELLIGENCER AND JOURNAL:

I HAVE taken your paper more than thirty years, and always took delight in reading it, but being a poor scholar never thought it worth while to write any thing in it; but I see a piece in last issue signed by Thomas Foulke, that I much unite with, in regard to our midweek meetings. I believe our discipline requires us to attend all our religious meetings for worship and discipline, and I think if we neglect them without a reasonable excuse we are offenders, and ought to be treated with in the spirit of pure love.

JOHN HAINES.

Moorestown, N. J. Seventh month 2nd.

UNFERMENTED FRUIT DRINKS.

EDITORS INTELLIGENCER AND JOURNAL:

In this season of fruitfulness will not housekeepers remember that nothing is more wholesome or more acceptable than the refreshing drinks made from the unfermented juice of fruits,—the juice extracted the same as for jelly, and while boiling hot put into jars or bottles, and sealed. Raspberry vinegar is even more readily made. Let us store our cellars with life-preserving, not life-destroying beverages, and thus by using the abundant fruitage of our land in healthful ways, prevent, in a measure even though small, the use of these fruits for drinks which madden and destroy.

E. J. T.-L.

Philadelphia, Seventh month 2.

[Syrups from all kinds of small fruits, and from grapes, are made by adding one pound of best white sugar to one quart of strained juice, boiling for five or ten minutes, and bottling and sealing while hot; or it may be kept equally well in self-sealing glass jars. These syrups are very fine and may be used for flavorings to soda-water, or for desserts at our home tables.

R.]

O WHAT a glory doth this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, and the yellow leaves
Shall have a voice, and give him eloquent teachings.
He shall so hear the solemn hymn that Death
Has lifted up for all, that he shall go
To his long resting place without a tear.

NEWS OF FRIENDS.

—The West Chester *Republican* of the 28th ult. says: "The funeral of the late Dr. Ezra Michener, at New Garden Meeting House yesterday, was one of the largest held in that vicinity for a long time. So great was the multitude in attendance that all were not able to obtain admittance to the meeting-house to take a last look at the lineaments of their deceased friend and relative until some of those already there had withdrawn. Among the speakers were Clement Bidle, Birmingham; Margaretta Walton, Ercildoun; Mary Heald, Hockessin; Thomas W. Sheward, Wilmington; Martin Maloney, Avondale. The remains were encased in accordance with the request of the deceased in a coffin made of the wood of a Pawlonia tree which had been originally planted in his grounds by Dr. Michener, and when felled some ten years ago sawed into boards for this purpose."

—A correspondent sends us an account of the golden wedding of Jesse and Mary E. (Reece) Cooper, of Winfield, Henry county, Iowa, at their home, on the 21st of last month. There were present five sons with their wives and sixteen grandchildren. One son and one daughter, who live at a distance, were unavoidably absent, as were, also, eight grandchildren. "After a very good meeting, in which a chapter from the Bible was read, the marriage certificate was produced and read, and praise flowed from the lips of some, and we believe from the hearts of all the children to their parents. Presents were given, and then a bounteous repast was spread on tables under the shade trees in the yard, which all seemed to enjoy."

—Thos. T. Hilliard, at whose house at Cape May Point, N. J., a meeting, after the manner of Friends, is held on First-days, during Seventh and Eighth months, is now at that place, and the meetings were begun on First-day last, the 3d instant. They are held at 11 a. m., and all Friends and others interested are invited. Similar meetings ought to be held in all the seaside and other "summer resort" places where there are Friends enough.

—James C. Stringham and his wife, superintendent and matron of the Friends' School at Newtown Square, expect to be absent until the 1st of Ninth month, and to attend most of the meetings in Purchase, Nine Partners, and Stanford quarterly meetings, New York.

From The Woman's Journal.

COMBINATION AMONG WOMEN.

THERE is a work to be done among women parallel to that done by the White Cross Society among men. As to these we preach the duties of purity, self-restraint, and consideration for others, so we need to arouse women to the value of courage, self-respect, and a sense of responsibility to their common womanhood. They must recognize that work is as honorable to women as to men; that it is a social crime to allow any girl to reach maturity unfitted for self-support or unprovided with the training which would make it possible for her to stand upon her own feet when it is necessary. They should feel that the interests of women are one and inseparable, from the very highest to the very lowest.

Combination and united action are, if possible, more essential to women than to men. The strength of women is purely that of moral force. So long as brute strength is the controlling force in society, women have no place or chance in it. They are simply sacrificed to the physical needs of the race. But civilization means the predominance of moral over physical force, and the more complete this ascendancy, the better opportunity is there for the development of women to their full perfection. But to reach this end they must develop and exert their own moral force. This must be done not only by individual but by collective action. The highest must realize that she is outraged by the degradation of the lowest, and that her own status is rendered insecure by the industrial misery and insolation of the workers below her. Every woman must learn that her position depends upon the general idea which society entertains of the nature, the powers, the qualities of womanhood, and that every class and rank of women contributes its quota towards forming this general estimate which decides the standing of each individual. Every woman should feel that it is incumbent on her to do her part toward raising this estimate, not only by her personal work and conduct, but by the strength which comes through union, and should lend her aid to organized efforts for self-help and self-protection.

The Temperance Unions are almost the only example of any widely combined effort of women to exert an organized influence in any special direction. There should be even more universal organizations for other ends. If every girl knew, as a matter of course, that in each city, however large, or village, however small, there was an organization to which she could apply and find advice, information, and moral support when needed, she would not feel that she had to struggle along against influences too strong for her. If working women could be brought together in unions, in clubs, in organizations in which they found fellowship and the support that comes of companionship and intercourse, they would not be so weak, so single-handed in the struggle for existence.

We want the whole moral force of women organized to uphold the demand that the purity, which is theoretically the groundwork of virtue in women, should be possible to all women; that this virtue should be founded on knowledge, not on ignorance of life; that all women should work in their own way; that feebleness and inefficiency should be discredit to women as in men, and that the education of girls should no longer be so well adapted to develop these sources of weakness.

Classes, like individuals, are apt to be taken at their own estimate.

When women form and uphold a higher estimate of themselves as a body, men will learn to respect them also.

The moral force women could thus exert would be immense, and might bring about a change in the tone of both men and women which would raise the relations between them to a higher level than is conceivable so long as at present, men mistake the predominance of their lowest instincts for manliness, and women seek the basis of charm in weakness and narrow personality.

EMILY BLACKWELL, M. D.

LETTERS FROM HOME.

THE beauty and worth of letters between those who have left home and the ones who remain are connected with sentiments that no one can appreciate who has not sent and received these letters. They are a tie of affection, or rather, an evidence of some tie, peculiar to people of refinement and of emotional strength and persistence. The practice is not found among people of low instincts, for they are not capable of getting out of it the help and the enjoyment that are so profitable to people of keener sensibilities. The bond between parent and child is easily severed and neglected by them, and at an early age the child shifts for himself before he has gathered the idea of his dependence on parents that children have in more advanced stages of living who require many years of parental support and counsel and encouragement in order that they may be fitted to carry on work and perform duties of a more difficult and noble character.

Home letter writing is an indication as well as a builder of personal character. The boy leaves home to battle his way in life, perhaps, or to prepare himself in education for doing so, and, if he be not of ignoble blood, he writes a weekly letter to his mother. He confides in her his hopes, his prospects, his reverses, and his successes; his letter is a diary of things done and thought of doing, of fears and confidence, of sorrow and joy, of ventures made, of steps lost and won.

A mother, only a mother, can reply to such letters. Her sympathy, advice, and self-sacrifice, and heartfelt concern are all truly feminine and motherly. Her tender heart responds to her boy's trust and confidences, like an Æolian harp to the wind. The son cannot but be better and stronger for the letters to his mother and from her; he cannot but feel that he has acquitted himself more capably and honorably, that he has been more loyal to duty and rectitude, more faithful to work undertaken, and to men with whom he has been brought in association.

Daughters, nowadays, go away from home to earn a living in the three hundred and more occupations that are open to women, and we may be sure that they keep up a correspondence with those at home—with mother, sister, or brother. Girls, of course, are to be depended upon to do the proper thing in this respect. We know of a girl who has lived away from home for seven years, and who has never failed to write a weekly letter to her mother, and, it may be added, the mother has also written one in return every week.

But when the daughter is married and has the care of household and children, and probably a good deal of work to do,—what then? There may be those who are constant, regular, and frequent in their letter writing to those who lived with them in the old home; but can they be expected to do as well as they did before marriage? Too often, however, they not only follow the old injunction and cleave to the husband, which, of course, is as it should be, but they sever themselves almost entirely from the old home and its former inmates. It is easy to see how this happens, taking place, as it does, gradually, and while cares absorb the thought and attention and while new

attachments are building up and maintaining a new home. The result is to be expected to a considerable extent, but it seems too bad that it should be as extreme as it often is. The young woman, though a wife, may be more truly a daughter and sister, and the young man may be more truly a son and brother, than they often are after leaving home, and letter writing is one of the best ways of showing it.

The connection between those at home and those who have departed is a living force in character, in duty done, in the greenness of affection, in mutual help, and in self help. They are the refuge of homesickness and the solace of the distant parent; they strengthen the child for trials and they sustain the parent in loneliness. Truly the families can be recognized that maintain letter writing with those who have departed into the walks of life—they can be recognized by their paternal, their filial, and their fraternal affections, by their mutual responsiveness and assistance.—*Good Housekeeping.*

JOSEPH PRIESTLEY.

PRIESTLEY was a many-sided man; and it is hard if the preacher cannot improve the treatment of his topic by opportune illustrations, drawn from the character or the career of this great servant of the highest and best interests of mankind. A master of patient investigation, and epoch-maker in science and in theology, an original discoverer, a fearless Biblical critic, a patristic scholar, in all and above all a devout and humble Christian, he is one with whose work and whose writings we can never renew our acquaintance without learning something worth taking to heart.

Dare we associate Priestley's name with a trinity of useful inventions? We all use india-rubber. Do we remember who it was who first taught the draughtsman the use of it? We do not all, perhaps, employ steel pens, but most of us do; and, although we cannot say that Priestley invented the steel pen, yet he was one of the first to see the value of it, and it was by his direction and for his use that one of the earliest metallic specimens in rivalry of the quill was manufactured. Whether we are teetotalers or whether we are not, in any case we appreciate the advantages of soda-water; and this was an invention of Priestley's.

We do not commonly associate Priestley with music, though he played the flute; or with poetry, though he wrote verse. But we may recollect that it was the perusal of some of Priestley's verses that first induced Mrs. Barbauld to court the Muse: so that, as Priestley himself puts it,—not without a touch of humor,—“this country is in some measure indebted to me for one of the best poets it can boast of.” Mrs. Barbauld is not one of our great poets; but no one who is familiar with her exquisite hymns, whether in rhyme or in rhythm, will deny the justice of the epithet which Priestley gives to her.

Such minor points of obligation as are here alluded to may serve to make us feel a personal interest in Priestley as one whose memory we may well keep green, though eighty-three years have rolled on since his death in American exile. Greater and

deeper is our debt to him for services of a more solid kind, in the domain of religion. And in this department his work has been noble because it was in thorough accord and harmony with the features of his own beautiful character. Priestley's theological work is distinguished by its sincere openmindedness and by its lucid outspokenness. He was a liberal of the liberals; as a learner, always alive to the claims of truth; as a teacher, remarkable for his transparent clearness. Moreover, distinct and strong as he was in the formation and assertion of his own views of religious truth, he recognized ever that the most important thing in Christianity is, and must ever be, the Christian spirit and temper.

Priestley's whole life is redolent of controversy, nor can it be said that he was an unwilling controversialist. A man rarely declines work which he is conscious that he can do well, and Priestley had pre-eminent gifts as a controversialist. He was absolutely fearless; very confident of the justice of his own position; cool and steady, whether in statement or in reply; never losing his temper, and never to be driven off the track of argument by any side winds of invective; always ready and utterly irrepressible, having an answer out at once to any and every opponent who ventured to make an attack upon the Unitarian doctrine. Yet, with all this, in his many controversies, Priestley was never the assailant. He set forth his own views in his own way, without assaults upon individuals. The appearance of his books was usually the signal for the champions of traditional views to fall foul of his positions, and Priestley accepted the gage of battle with alacrity. Controversy cost him no pangs. He maintained throughout it the composure of a serene and quiet spirit.—*The Inquirer*.

SCENERY AND SCHOOLS IN ALASKA.

A CORRESPONDENT of the New York *Independent* traveling in Alaska gives much new and interesting information concerning this far off section of our great nation, from which the following extracts have been made.

South-eastern Alaska seemed a little tame at first after the wildness and grandeur of the Aleutian Islands. After one has seen Sishaldim and Pabloff, snow-covered volcanoes, the snow eternal, and the fires also, and the noble lines of lesser mountains rising from the sea in rugged grandeur, treeless, with the clouds and the mist only to soften and drape their outlines—after these, the lesser heights of south-eastern Alaska, tamed with their thick covering of trees, seemed flat indeed,—very respectable as scenery, but nothing to what we had seen.

We all had the same curious feeling of having got home after we reached Sitka. We were twelve hundred miles from the nearest town in the United States; but that did not make any difference. Our last port was Unga of the Shumagin Islands, across the stormy waters of the North Pacific; and to be on the edge of the continent again—not to have North America lying to the east of us—was, in some way a great satisfaction, and made us feel at home. . . .

It was November and a little late for freshly gath-

ered fruit; but at a certain hospitable table to which we were made welcome there was a great glass bowl of fresh huckleberries, the two kinds that grow here, the dark blue, the other a brilliant scarlet and as big as the end of your thumb. The immense rainfall in this part of the world with the cool, not cold, climate makes the berries fabulous in number and size. The salmon berry, the service berry, besides huckle, black, bil, bramble, cran, and other berries are extraordinarily large, and the huckleberries hang on till the last of November. Venison is the mutton, and bear the beef. The brown bear is large and ugly in temper, but gets the worst of it usually in his encounters with hunters, both Indian and white. Sitka is a very picturesque harbor bordered with hills, kindly ones, standing far enough back from the shore to allow room for the town which scatters itself along between them and the sea, with the high roofs and towers of its Greek church, the low roofs of the log-built houses, and its Governor's castle mounted on a promontory overlooking the bay. The bay is studded with islands that seem to float about with mast-like spruces on them that somehow give them a look of ships at anchor or sailing about. The Governor's castle is an immense caravansary built of great logs squared and painted and left now in a rickety and dilapidated condition which is interesting so long as it does not reach a point where the tremendous winds of the region can blow it over. The American governors have never lived there. Governor Swineford, the second of the line, lives in a low, comfortable looking American-built white house, across the "Place" from the custom-house, and near the last rods of the stockade and block house, still standing, which once separated the Indian village from the civilized portion of Sitka. Under Russian rule the gates of the stockade were shut at sundown, and all Indians were severely put on the other side of them. American recklessness soon tore down much of this fence, and yet never had any trouble with the Indians.

The schools of Alaska are most of them government schools, with the exception of the mission at Sitka, one Russian school at Unalaska, in the Pacific, and one at Belkowsky, on the main land of Alaska Peninsula. Alaska is a disunited state separated from us by a belt of British America land, and is governed in a sort of outside-of-the-pale manner. It is not taxed, it has no delegate in Congress, the land laws have never been extended over the region, no man can own any property; there are only twenty-six free holdings in Alaska, and, as a consequence, it is the business of the Government to provide schools in which the children can be taught. At Unalaska there is a Russian school, so the Commission did not try to establish another there; this one is maintained by the Greek Church and the children are taught the Russian language, and spend a large part of their time in learning the chants of the Greek religious service. At Clowak we saw trees again for the first time in a month. They were a pleasant discovery in detail, but not in effect. They grow so close to the water's edge that the sea trims their branches as if with a gardener's shears, and their uniformity makes the hills insipid. In detail there is much that is

beautiful. Old trees are displaced very promptly, the young ones grow up on their prostrate bodies, and their great gnarled stumps are softened and cushioned with deep fern-like mosses; moss and lichens also grow upon the boughs of trees that are erect, so that the details of an Alaska forest here are very beautiful. At Clowak every headland and romantic-looking spot was crowned with the grave of a shaman. Common people are burned, but shamans are buried in lonely and beautiful spots with the blankets and masks and the rattles and trinkets which are their paraphernalia. At Clowak we found a little village where the Indians spent the summer working for the salmon cannery, going back in winter to Tuksekan.

"It is an aboriginal village," said the Captain, and he would say no more. We got there the next day. The hills came down to the beach, clothed solidly with spruce and cedar. At one place a few trees had been cut away, and here, with the forest pressing upon it from three sides, were put seventeen Indian houses, built of unpainted wood, with no chimneys, a small window in each, and a great many totem posts stuck in a group at each end of the village and a few scattered along in front of the houses. We saw also mongrel dogs, ravens, and a few people. The dead are burned, and the ashes in a sack are placed in a niche of the totem pole and a board nailed across to keep them in. Another way is to put the ashes in a box, this is put into a little bit of a house with a window for the spirit to look out from. We looked in at one of these and saw two boxes covered with blankets, and lying upon them a mouth organ and a few children's toys. The old Chief had been watching us from a distance, and when we came up to him he said, in Chinook: "I have two children there, a boy so high," and he measured with his hand, "and a girl. My heart was very sick for them a long time. I put many nice things in their grave."

In Sitka, one government school is kept in a condemned laundry, quite useless as a building for any practical purposes. This is for the Russian children who are taught English, and there are fifty children to the one teacher. Another government school for Indian children is in a low, dark room of a crumbly, tumble-down building, not calculated to give a child a pleasant idea of his road to the tree of knowledge, and has forty children with one teacher. The only other schools in the town are a small church school kept by the Russian priest, in which the children are taught the Russian language—not a strictly necessary accomplishment in an American province—and the boarding and day school kept by the Presbyterian mission. The boarding school is a nobler act of charity, and after seeing it, one feels mean that he is not born rich in order to be able to plaster its walls and make it a thoroughly comfortable place for children and teachers both. The total school population in Alaska is 6,849; the number of schools is 14.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—*Ruskin.*

"THE BURDEN."

MARIANNE FARNINGHAM.

TO every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown;
No lot is wholly free;
He giveth one to thee.

SOME carry it aloft,
Open and visible to any eyes;
And all may see its form, and weight, and size;
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says: Cast it on Me,
And it shall ease be.

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands and lay it at His feet,
And whether it be sorrow or defeat,
Or pain or sin or care,
Leave it calmly there.

It is the lonely load
That crushes out the life and light of Heaven;
But, borne with Him, the soul restored, forgiven,
Sings out through all the days
Her joy, and God's high praise.

THE GRAVE OF PENN.

WHAT though above the Schuylkill gleams,
For him no shaft of fame,
What though amid these English streams
We find his unsought name.

We know his country was the earth,
His countrymen mankind.
And where his death or where his birth
We need not seek or find.

Above the world his quiet mind
Poised on its wings of trust;
He lived for all, and left behind
The memory of the just.

Allotted by an unseen hand,
Time gives his work its dowry;
His soul, a western empire grand,
His body, English flowers.

Self-sacrifice is never lost,
But bears its own reward;
They who for others leave the most
Shall have the most from God.

His influence well has filled the earth,—
He needs no marble tomb;
But fitly for his modest worth
The English daisies bloom.

HEZEKIAH BUTTERWORTH.

A MAN should learn to detect and watch the gleam of light which flashes across his mind from within, more than the lustre of the firmament of stars and sages.

LITTLE BO PEEP IN MY ARMS ASLEEP.

MY little Bo Peep is fast asleep,
 And her head on my heart is lying,
 I gently rock, and the old hand clock
 Strikes a knell of the day that's dying;
 But what care I how the hours go by,
 Whether swiftly they go or creeping?
 Not an hour could be but dear to me,
 When my babe on my arm is sleeping.

Her little bare feet, with dimples sweet,
 From the folds of her gown are peeping,
 And each wee toe like a daisy in blow,
 I caress as she lies asleeping;
 Her golden hair falls over the chair,
 Its treasures of beauty unfolding,
 I press my lips to her finger-tips
 That my hands are so tightly holding.

—J. B. McMANUS.

From The Woman's Journal.

THE CLOTHES THAT KILL.

THE advice to women to promote their health by out-door exercise is never wanting. But no amount of fresh-air exercise can save women from the evil effects of their present style of dress. It is their clothes that kill them.

Every step a woman takes, her foot contends with her skirt. She lifts it on the instep, and she lifts it on the heel. The weight may be ounces or pounds, but it is taken up at every step. The heavy skirts with flounces, overskirt, bustle, braid, beads, and other trimmings, hang their many pounds and many yards, flapping around the feet and legs of the wearer. The corset does not allow space to take a full breath, and the tight sleeves cause the muscles to cry for room.

Dressed in this fashion, the wearer comes back from her walk for "fresh air and exercise" tired through and through, and is the worse for it, because she has lifted and carried hundreds of pounds.

Stand at any city street-corner and watch the women as they pass. How tired they look! How their dresses flap around them! Contrast them with the men. Men's feet lift no weight of clothes. Men's steps contend with nothing. Every muscle has its natural exercise. Out-door air and exercise are good for them.

The advice women need is for shorter, lighter, and looser dresses. Mrs. Jenness Miller has not come a day too soon with her better costume, if the health of women is to be improved. Mrs. Celia B. Whitehead has shown "What's the matter." Before her, Mrs. Amelia Bloomer nearly forty years ago set the example of short, loose dresses.

The style was adopted by many women, among them Mrs. Elizabeth Cady Stanton, Miss Susan B. Anthony, and the present writer. How light and comfortable and neat it was! How easily we went up stairs without stepping on ourselves! How we came down stairs without fear of being stepped on! A walk on a rainy day or in a muddy street had no terror, for there were no yards of dragged skirts to clean. We had room to breathe, and freedom for our feet. But this healthful dress was "despised and rejec-

ted" by the great public. On one occasion, Miss Anthony, in company with me, started to go to the post-office in New York, in the Bloomer costume. But we were surrounded and wedged in by a crowd which hooted and jeered. We escaped only by a carriage sent by a friend who saw our dilemma.

It was so difficult to wear this dress, with the odium that was cast upon it, that we returned sorrowfully to the bondage of our bodies for the sake of freedom to live unmolested. That was long ago. Now women might accept the light, sensible dress which Mrs. Jenness Miller wears and commends, without fear of unpleasant comment. In it they may take fresh air and exercise and gain in health.

LUCY STONE.

HOW DR. LEA STUDIED SCIENCE.

A CORRESPONDENT who maintained most intimate and confidential relations with Dr. Lea for more than twenty years, furnishes a sketch of his personal character and social life, from which we quote the following words: "Possessing a mind of great vigor and culture, he was a most genial companion to those whose tastes and sympathies accorded with his own. He was an ardent admirer of the works of Nature; and his cultivated mind enabled him to perceive many qualities and properties in them, the beauties of which are not comprehended by a less gifted observer. Few objects escaped his notice. He possessed, in an eminent degree, a prompt and keen appreciation of the sublime and of the grotesque; and a speedy judgment in detecting merit or fraud, affectation or sincerity.

"Dr. Lea habitually, during a period of nearly half a century, spent many hours of the night in his studies and his writings, seldom relinquishing them before midnight. These night studies were continued, with little intermission, until he was nearly eighty years old; and they were gradually and finally abandoned only in compliance with the warnings of his medical adviser. Until Dr. Lea became enfeebled with age, at a late period in his life, it was a source of great delight to him to collect mineral specimens in Chester and Delaware counties in Pennsylvania. His most frequent companions, on such occasions, were Mr. William W. Jefferis, formerly of West Chester, and the writer. No ardent school-boy manifested more enthusiasm in digging than he, when a fair prospect was afforded for obtaining specimens; and his well-trained eye quickly recognized a specimen, though covered with soil. He never permitted any person to clean his specimens excepting himself; and that operation he performed with great patience, in the most complete manner, in order to display all the beauties which the minerals possessed. He was familiar with nearly all the mineral localities in Eastern Pennsylvania. Many years ago the writer described a locality for minerals in Delaware county, which he supposed would be new to Dr. Lea, and received the following reply from him: 'I have crawled all over that locality, on my hands and knees, a half-dozen times, with good results every time.'—From "Sketch of Isaac Lea," in *Popular Science Monthly*.

HYGIENE FOR HOUSEKEEPERS.

1. EVERY woman needs to take regular exercise in the open air every day; and that exercise should not be in the nature of work, but of recreation.

2. As a rule, housekeepers need to eat more of simple food. If the food is simpler, less time will be needed in its preparation, and what it lacks in unwholesome richness and unnecessary variety, it will gain in nutriment and digestibility. The result will be an improvement in the health of all the family, and will injure no one but the doctor.

3. Less time ought to be given to the routine work of housekeeping and more to relaxation and recreation. All that "the best of wives" did not do, and for the lack of which she became an inmate of an insane asylum, the housekeeper ought to do. The woman who "always stays at home," who "never goes out of the house even on Sundays," and who is "always doing something for her family," not only will "have no ideas outside of her home," but will soon come to have none even there.

The short of the matter is that women if they desire good health must not be confined so closely to the cares of the household. I know that many women will look upon this advice as absurd, and will say, "It is all very easy for you to preach, but quite another thing for us to practice. A woman's duties involve a multitude of little things, the importance of which a man never realizes until they are omitted, and then he is the first to find fault. These things must be done. I cannot stop, I cannot find time to take out-of-door exercise and visit my neighbors. The work must be done, and I must do it."

Nevertheless, the fact remains, that when serious illness comes to the mistress of the house, the wheels of the treadmill cease to revolve, at least for her. Then the work either stops entirely, or goes on under other hands, and is cared for by other heads. The question is a pertinent one, would it not be better to do less work while in health, and thus avoid the sickness? And even hired help is less expensive than medical attendance. The old maxims, "A stitch in time saves nine," and "An ounce of prevention is worth a pound of cure," are worthy of consideration in this connection.—*Good Housekeeping*.

THE JEW OF TO-DAY.

THERE are now about 7,000,000 Jews in the world, which is, curiously enough, about the same number that were in Palestine in the time of Christ. These are variously distributed. About 60,000 each in Great Britain, Holland, and France; 500,000 in Germany; about 250,000 in America, and as many more in Turkey. All together make only a little more than 1,000,000 as against 5,000,000 in Russia and Poland.

The Israelite is particularly healthy. He can live in all climates and all latitudes. He increases much faster than Christian races, and it is estimated that the death rate among them is only eighty-nine in every 100,000, while that of Christians is 143. This and their great longevity is attributed by themselves to the strict sanitary regulations of the Mosaic code, and the desuetude of religious fervor in great cities is much deplored as a certain loss to race vitality.

They are most law-abiding citizens. The mayor of New York testified a short time ago that although they formed ten per cent. of the population of that city, they contributed less than one per cent. to the criminal classes. And it must be remembered, in this connection, how large a proportion of the Hebrews in that city belong to the cheap trading population. They are almost never in prisons; they are never intemperate, and they are phenomenally chaste. Indeed, for this last virtue they are celebrated the world over. Their family life is very beautiful. Even among the poorest and lowest of them, his family and his religion make the whole horizon of the Israelite. It is difficult for us to realize how these two things are interwoven,—how really God and the Jew are familiar friends, and all the incidents of his daily life take on a religious aspect. For centuries the Jew has had no country, but his hearth and his altar have had double devotion.

He has the peculiar domestic virtues of hospitality and charity. It is still common, in many communities, for the head of the household to invite the poor and the stranger to his own fireside and table for the Friday night feast and the Sabbath rejoicing. His public charity is on a most generous scale. Vast institutions and bountiful associations for the care of the unfortunate go hand in hand with wise efforts toward teaching self-help, such as training-schools for servants, technical and mechanical schools, and kindergartens.

The alleged peculiar adaptation to trade among the Hebrews, is said by those who know them best, to be simply the result of the long persecution which forbade them every other resource, and, at the same time both by law and privilege, fostered among them the business of money-lending. In this way they lost skill and practice at other arts, and the score of trades and handicrafts mentioned by a recent German writer as flourishing in Bible times have altogether disappeared. Thus a talent lying close to their other qualities was cultivated and transmitted, until they have become the typical money-getters of the world, and have added the general dislike of that craft to their other hatreds.—*A. L. Daves, in the Modern Jew*.

THE MINISTRY OF SORROW.

"O sacred sorrow! he who knows not thee
Knows not the best emotions of the heart."

THERE is always more or less of a lack in a character which is inexperienced in sorrow. And every truly admirable personal character, every great and noble character, every most winsome character, is a character which has known sorrow, and which has secured the gain of sorrow through the acceptance and improvement of sorrow in its noblest ministry. Our one Pattern of character and of attainment was "a man of sorrows and acquainted with grief;" and it is divinely declared that it was needful that He should be made "perfect"—should be brought to the highest conceivable standard of character—"through suffering." God says to every child of His love, "I have chosen thee in the furnace of affliction."

And every sorrow-smitten child of God will, sooner or later, have reason to say, "It is good for me that I have been afflicted."

Yet sorrow is never anything less than sorrow, and it is always hard to bear. . . . Sorrow's ministry to us begins by its shutting us up to help and hope in God alone.

But there is a ministry to us in the loving sympathy of others in our sorrow; and it is for us to minister to others through our new attainments by sorrow. We should never know how many hearts are drawn to us in loving sympathy, if we were never in sorrow; nor, indeed, could we be the means of drawing the hearts of so many to us in tenderness, if we were never sorrow-smitten. More share with us in our sorrows than could ever share with us in our enjoyments. And more are prompt to express this sense of sympathy than *that*. Those who would stand aloof from us while all went well, are moved to tell us freely, or to show us clearly, how their hearts bleed with us and for us in our grief. We may even gain love through losing our loved ones. And through the lesson of our sorrow, and through our new sense of the value of loving sympathy in the hour of sorrow, we are fitted to be ministers of sympathy and cheer to the sorrowing. . . .

And so it is that the ministry of sorrow is God's ministry of love to us, and through us, by His grace. By that grace "our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at things that are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

"Should Sorrow lay her hand upon thy shoulder

And walk with thee in silence on life's way,

While Joy, thy bright companion once, grown colder,

Becomes more distant, day by day;

Shrink not from the companionship of Sorrow,

She is the messenger of God to thee;

And thou wilt thank Him in His great to-morrow,—

For what thou know'st not now, thou then shalt see;

She is God's angel, clad in weeds of night,

With whom 'we walk by faith, and not by sight.'"

—S. S. Times.

KIND-HEARTED INSECTS.

THE Bible has made ants famous for industry and foresight, and modern naturalists find few animals more worthy of study. These insects not only are surprisingly intelligent, but manifest a lively regard for each other's welfare, as the following incident well illustrates. It is taken from Mr. Belt's "Naturalists in Nicaragua."

One day, while watching a small column of these foraging ants, I placed a little stone on one of them to secure it. The next that approached, as soon as it discovered its situation, ran back in an agitated manner to communicate the intelligence to the others. They rushed to the rescue. Some bit at the stone and tried to move it. Others seized the prisoner by the legs, and tugged with such force that I thought its legs would be pulled off; but they persevered till they got the captive free.

I next covered one up with a piece of clay, leaving only the ends of his antennæ projecting. It was soon discovered by its fellows which set to work immediately, and by biting off pieces of the clay soon liberated it. Another time, I found a very few of them passing along at intervals. I confined one of these under a piece of clay, at a little distance from the line, with its head projecting. Several ants passed it; but at last one discovered it, and tried to pull it out, but could not. It immediately set off at a great rate, and I thought it had deserted its comrade; but it had only gone for assistance, for in a short time about a dozen ants came hurrying up, evidently fully informed of the circumstances of the case, for they made directly for their imprisoned comrade, and soon set him free. The excitement and ardor with which they carried on their unflagging exertions could not have been greater if they had been human beings.—*Exchange*.

THE HEROISM OF DUTY.

THERE are many unsuspected heroes in the world, heroes in overalls, some of them. Such a one was Edward Kennah, the engineer of a train on the New York Central Railroad which recently was wrecked in an unexpected land-slide. Caught and pinned fast in the wreck of his cab, struggling to extricate himself, his voice choked with the blood gurgling in his throat, he said to the trainmen who came to his relief, "Boys, go back and flag the second Atlantic, if you haven't done it." A second section of the train was following his own, and above the consciousness of pain rose the thought that it must be stopped in season to avoid disaster. The thought of duty triumphed over the agonies of death, for the engineer died shortly after being released from the cruel wreck. Such men are heroes, and there are more of them than we sometimes suspect. We believe that, for the most part, the men that drive our locomotives and work the engines on our steamboats, or pilot those boats on our rivers, are careful and trustworthy, and have the stuff of heroes in them, only needing the opportunity—which fortunately does not often come—of showing of what stuff they are made. And there is here a lesson for all of us. Before personal safety or ease or comfort there ought to be heeded the challenge of duty,—like the suffering, dying engineer's injunction: "Boys, go back and flag the second Atlantic!"—*Illustrated Christian Weekly*.

GIVE me these links: first, sense of need; second, desire to get; third, belief that, though God withholds for awhile, he loves to be asked; and fourth, belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing all heaven down to me, or bearing me up into heaven.—DR. GUTHRIE.

No man can come to a knowledge of God until he is in possession in himself of those tastes and emotions which, small in us, are large enough for interpretation, large enough for the offices of prophecy as it were, large enough to give us some conception of the greatness and beauty of God as a spiritual being.

PHILADELPHIA has upwards of a million inhabitants, 1,060 miles of streets 239 miles of sewers and 748 miles of gas mains. The carrier delivery of the post-office covers the greatest territory of any city in the world except London. Philadelphia is rightly called the "City of Homes." The census of 1880 showed that there were 146,412 dwellings, which was 72,828 more than New York, and there are over 6,000 buildings erected here each year. In New York the average number of persons to each house is 16.37, compared with 5.79 in Philadelphia, which is the lowest average of any in the country. The municipal building, now nearing completion, has 520 rooms, and the highest point of the tower is 537½ feet from the courtyard below; when finished, it will be the highest artificial structure in the world, as well as the largest single building. The estimated cost is thirteen million dollars.

THE Bible is pervaded from end to end with commands to fear; but it is the fear of love; it is the fear of a child for a father. The same Book that says, "The fear of God is the beginning of wisdom," says in another form, "The love of God is the end of wisdom. Perfect love casts out fear."

NEWS AND OTHER GLEANINGS.

—Dr. Ezra Michener was a warm personal friend of the late Louis Agassiz, with whom he had an extensive correspondence. Professor Agassiz said of him that he was one of the most profound scientists with whom he was acquainted, and that he did not belong exclusively to Chester county, Pennsylvania, or America; but to the whole scientific world.—*W. C. Republican*.

—The class-day exercises and the uniting of the Alumnae Association, took place not long since at Vassar College. The alumnae have a membership of 700. The committee on physical culture made a report, which shows that the alumnae have given or raised the past year \$10,000 to complete the physical culture fund which now amounts to \$20,000.

—Canon Wilberforce, with Mrs. Wilberforce and their daughter, sailed from New York, for Southampton, England, by the *Salle*, on the 22d ult. It was hoped and expected that he would give an address in this city on Social Purity before sailing, but, with his numerous engagements it was found to be impracticable. He gave one address upon Temperance to a very large and deeply interested audience which completely filled Chickering Hall. Commenting upon the shortcomings of professing Christians, he said he would like to have this petition added to the litany in the revised prayer-book: "From all the paralyzing cant of an unfelt devotion; from all the God-defying hypocrisy of an unlifted voice and a down-hanging arm; from all the miserable mumery of a grand external ritual and a selfish unchristian daily life, good Lord deliver us."—*The Philanthropist*.

—Dr. George Martin, who died at his residence in West Chester, in the autumn of 1886, made the study of fungi a specialty. A paper of that place in speaking of him states: "So enthusiastic was he in his labors as to secure several hundred specimens, some of which were found by him to be new species. It is not now certainly known what the exact number of specimens, one of a kind, were in his possession, but probably not less than 2,500 in all. He bequeathed this fine collection of fungi to the Botanical De-

partment of the Academy of Natural Sciences in Philadelphia. Some of his specimens were not in shape for removal at the time of his decease, but his wife, who had been associated with him in all his studies, completed the labor of putting them in shape. Not caring to expose so delicate and valuable packages to the risks of the ordinary means of transportation she employed James Hammond, who travels as messenger between West Chester and Philadelphia, to carry them a few at a time. In this way more than a month was necessary to remove them."

—The Cambridge University examinations have resulted in a brilliant woman's victory. Miss Ramsey, of Girtton, daughter of Sir James Ramsey, of Banff, is the only person, male or female, who reached the dignity of senior classic; and the only first class in the mediæval modern languages examination is Miss Hervey of Newnham. Two other ladies, Misses Pocock and Powell, have reached first class in the second part of the examination. These ladies have beaten the men out of the field on the latter's own ground.

—It has been computed that the death rate of the world is about 67 a minute, 97,790 a day, and 35,639,835 a year; while the birth rate is 70 a minute, 100,800 a day, and 36,792,000 a year.

—Three enormous volumes, aggregating over 800 pages and 140 plates, represent the contribution of the Challenger expedition to scientific knowledge.

—Some time ago electric lights were placed in front of the treasury and other public buildings in Washington, and a curious result has been an extraordinary congregation of spiders' webs. These cunning animals have discovered that game, in the form of flies, moths, and so on, is very abundant near the electric light, owing to the attraction it has for some insects; and hence their webs are in some parts so thick that portions of the architectural ornamentation are no longer visible.

—According to intelligence received from the Transcaucasus, a new market has been discovered for Russian petroleum. A company consisting of several owners of large camel caravans has been formed at Baku for the purpose of introducing petroleum into Persia by overland route, via. Mugan. Several caravans have been sent, but on each occasion the oil failed to reach its destination, being rapidly bought up at Mugan, and in consequence it is now intended to increase the size of the caravans to 500 camels each. Generally speaking, Russian manufactures have lately found a ready market in Persia, especially since the Russian manufacturers have complied with the local demand, by producing special wide cotton prints for Persia.

CURRENT EVENTS.

DESPATCHES from Illinois and Wisconsin as late as the close of last week, report that the worst drought experienced for many years is prevailing in portions of those States. One despatch says: "There has been no soaking rain in the northern and central counties of Illinois since March, and the roads are deep in dust, the pastures burnt brown and the leaves on the trees shrivelled up. Stunted yellow spears are the only evidence that corn has been planted, and fruits on the trees are wrinkled and dried to the stem. Fires are burning in the woods, and have caused the loss of many cattle. In Henry and surrounding counties the drinking water has been polluted, and the dried beds of the creeks are covered with decaying fish. Similar reports come from portions of Wisconsin."

THE public debt statement for June shows a reduction of \$16,352,725. Total cash in the treasury, \$482,433,917.

During the fiscal year which ended on June 30th, the principal of the United States debt decreased \$126,911,030.

EXAMINATION of the condition of the Fidelity National Bank, of Cincinnati, which failed in the collapse of the recent wheat "deal" in Chicago, shows it to have been very completely wrecked. The examiner's report is very unfavorable. It is said that the books of the bank were kept so loosely that it was likely the examination now being made would show them to be nearly \$500,000 out of the way."

FARMERS in the vicinity of the great natural gas wells near Kokomo, Indiana, cut wheat in their fields by the light of the gas on the night of the 4th.

A MEETING of Presidents and Faculties of colleges in Pennsylvania opened on the 5th inst., in Lancaster. Fifteen colleges were represented, and a constitution was adopted. Among those in attendance was President E. H. Magill, of Swarthmore.

At Clarendon, Pa., seven miles east of Warren, on the Philadelphia and Erie Railroad, a fire started in an old planing mill at half-past nine o'clock on the night of the 4th. Shortly afterwards flames issued from the Weaver Hotel, owned by John Mahoney. The fire swept through the place, destroying everything except the railroad depot. One or two persons were burned to death. About 1100 persons are homeless, and the loss is probably \$400,000. Mahoney, the hotel keeper, was arrested in the woods, six miles from Clarendon, and lodged in the jail at Warren to answer the charge of incendiarism. "Public rumor at Clarendon says that two weeks ago when liquor licenses were refused to all applicants in Warren county, Mahoney, proprietor of the Weaver Hotel, threatened to fire the town if the decision of the Court was not reversed in two weeks."

THREE new cases of fever and three deaths were reported in Key West on the 5th.

PESTH, July 5.—During a drill at Jasz-Bereny, capital of Jazygia, Hungary, yesterday, a dynamite cartridge exploded prematurely, killing 27 men and injuring 48 others. Of the killed 4 were officers.

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No. 1027 Market Street, Philadelphia.

NOTICES.

* * A circular meeting of the Western Quarterly Meeting will be held at Fallowfield meeting-house, on First-day afternoon, Seventh month 10, at three o'clock.

* * We have received to this date, (Sixth month 30), contribution of funds for the Children's Country Week Association, as follows:

E. P.,	1.00
M. B.,	1.00
A friend,	2.00
Cash,	5.00
E. H.,	5.00
L. G. H.,	5.00

Amount, \$19.00

JOHN COMLY,
Supt. Friends' Book Association,
15th and Race Streets.

* * FRIENDS' ALMANAC. Any Corrections needed for the *Almanac* for 1888, and other desirable information or selections, should be forwarded at once to Friends' Book Association, 1500 Race St., so that it can be issued in time for the approaching Yearly Meetings.

Let each one consider it a duty to aid in making it correct and useful.

PUBLISHERS' NOTICES.

* * We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

* * Matter intended for insertion in the *INTELLIGENCER AND JOURNAL* should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

Association of Friends to Promote the Education of the Colored People of the South.

This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

The special design of the Association, for the school year 1886-87, is to extend support to the Schofield Normal and Industrial School, at Aiken, S. C., under charge of Martha Schofield, and to the School at Mt. Pleasant, S. C., under charge of Abby D. Munro.

Subscriptions are earnestly invited. Checks, etc., should be drawn to the order of the Treasurer, as below.

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PRAYER.

I know not by what methods rare,
But this I know, God answers prayer.

I know not when he sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late:
Therefore, we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with him alone
Whose will is wiser than my own.

—ELIZA M. HICKOK in *Christian Union*.

SERMON BY ISAAC WILSON.¹

"Be still, and know that I am God."

THIS is the doctrine that has been taught among us as a people professedly, as long as memory or history serves us, and there is no more beautiful doctrine in the religious world when it is rightly and fully understood. There is no doctrine or belief that is more effectual, more saving, more beautifully adapted to the individual wants and conditions, and also the necessities of the human family.

My heart was cheered and filled with hope and encouragement, when looking over this intelligent and interesting company, and I felt that I was to be taught more than to teach, for there seemed to be feelings of encouragement and hope begotten with me in the picture, so to speak, that was presented before me.

The living interest, the earnestness of heart, and the sincerity of purpose that seemed to characterize this company, not here out of idle curiosity by any means; not here with a mere hope and expectancy of hearing words; not here merely because you are wont to be here from the force of habit and custom, but here, I believe, with a good degree of the life of religious zeal and interest which should ever and does ever characterize all rightly gathered assemblies; and I query in your hearts what could there be better to teach us the important lessons of life than that of silent, solemn, reverential waiting before God?

It seems to me that we are left sometimes, in such conditions as this, more nearly alone with our conscience and our God than under any other circum-

stance or condition in life; and the fact of being "still," so far as regards the activity of these bodies, has little to do with it. It is one of the helps; it is the necessary position for us to assume in order to be together with our brethren and friends, but the "being still, to know that I am God," means much more. That in that condition of pure spiritual stillness, there is such a dignified beauty, such a happyfied condition, that those that are without it do not comprehend it; those that have not learned it from experience do not and cannot understand it, and hence to those it is spoken in parable; but to them that are willing to come in and ask for it and for the interpretation of it, it is given to them in an understanding knowledge, in an experimental way, from which they can turn with feelings of thankfulness and rejoicing that they have been so preciously near the Master; that they have heard his very words and understood their meaning. As it is declared, "in the silence of the flesh the spirit speaketh," it is the same in substance as that which is learned by "being still."

We may have in coming to religious assemblies preconceived ideas and opinions of religious truth, so called, of what we deem religious truth, of what we have been wont to understand as religious services. And yet, perhaps, we may never have arrived in our own experience, to that true, beautiful, and spiritual quietness and stillness within ourselves, where we have audibly heard—intelligently heard—the speaking of the spirit, and the operations of it upon our minds, because the spirit may speak very differently to us from what it has done in days that are passed.

There may be imparted to us, in our different stages of experience, that which might seem almost like new thoughts or new ideas to what we have heretofore entertained. In other words, there may dawn upon our minds and understanding the light of a new day; a different state and condition may have grown up in our own hearts.

When that light is presented to the view of our minds, although it may bear the appearance of newness as it were—of freshness—then comes the day and time in our experience when it is necessary for us to be "still." Still for what? In the silence of all flesh within us; the silence of all preconceived ideas and opinions—educational and professional opinions, theological opinions and doctrines, and understandings of the mind and heart. And even the wishes

¹ Of Bloomfield Canada, at Friends' meeting-house, Purchase, New York, Third month 27, 1887. Stenographic report by Harvey Husted, White Plains, N. Y.

and desires of our own hearts, unregulated and uninfluenced by the Spirit and power of God, these must all be quiet.

And it is only by entering the closet of the heart, and closing the door against these influences and all other influences—all worldly influences and everything objectionable to the divine will, and its operations upon our minds—that we can put forth our earnestness and sincerity of prayer to our Heavenly Father which will be acceptable to him or profitable to us as supplicants.

Then the mind and soul are covered with that beautiful solemnizing and quiet influence of the Spirit which will bring it into a condition where it can offer acceptable worship to its God. Others around it may not be engaged in the same manner, nor to the same extent, and yet that soul is there in divine and spiritual service with its Father, and whatever is presented to the view of that mind then under that divine and spiritual covering, surely there will be no mistake about it.

But remember we must never allow our human reasonings and understandings to color, if I may so express it, to any great extent, that with which our hearts are inspired. For I believe that in all ages, since the days of Jesus to the present time, while there have been immediate revelations and instructions of the Holy Spirit of God to the minds and souls of his children, it has partaken to some extent of the colorings of humanity.

The human understandings are the instruments in which it was not only received, but through which it might have been imparted unto others; and hence we stand on ground of equality to-day with all preceding ages, that we are privileged with these individual instructions and revelations of the Holy Will to us, and that we need to be on the watch-tower as much to-day, to watch over the up-risings of evil within our own hearts, that would impair the strength and usefulness of that inspiring power and revelations of his Holy Will within us.

And here comes in the beautiful application of the doctrine which has been so long taught—"to be still and know that I am God," the Author of that spiritual life, the redeeming and saving power in the soul, that by its influence upon the soul can redeem it or reclaim it from conditions and experiences that are not profitable and saving in their character or nature.

Therefore I say it is one of the most beautiful and efficient doctrines that was ever taught in the religious world. It is wrapped up in no particular sect or denomination among men. It is found among the children of men where there is willingness to individually think and meditate and reflect upon it, and acknowledge it to be a governing and ruling power of God in man.

Hence we need as a people a life-long experience of this glorious principle. It is second to no other principle or denomination in the religious world. It is the governing and controlling influence of the world, or at least it was designed to be. Men have perverted it and set it aside in their own individual cases and experience, but they have never attained

the high religious experience which their Father has designed them to do, when they have done so.

They have lost the grandeur and the harmony of this religious principle which their Creator designed whenever they have set aside that divine will, and have said they could manage and control their own life better than he could do it for them. We see this illustrated all down through the different ages and generations of men. There are many of us who have seen it in our own experience. I know one that has many a time, and I hope and I trust we shall see individual professions and belief in it, and love to depend upon it in all our life, that the love for it shall become stronger and stronger every day that we live. That it will come to be the God we serve; that it will come to be the King of Kings and Lord of Lords within our own hearts. That we should feel for all our fellow men, while not seeking honor and glory for ourselves, nor feeling God's judgment or condemnation upon us; feeling that we have God on our side, that the world cannot be against us to overthrow and destroy us, and that there will be an establishment of that Heavenly Kingdom within our own souls, that comes from the governing and controlling influences of all good, and that that kingdom will be so established in our own hearts that we can realize that God is sitting there upon his throne, ruling, regulating, and governing his own kingdom. It reduced the whole work of religion to an individual and practical reality that the world's people know not of; that the unregenerate and unconverted have never experimentally learned. And it is no wonder that they stand by our side, and outside of Christendom, and criticise the works and sayings of professing Christians, when they have some ground for doing so. But they have not any just reason, any honest or proper reason for doing it, when a soul is fully honest and controlled by a divine principle of goodness. Then they do it without a cause; then their criticisms and fault-findings are unfounded, and they have their reward.

But the Christian has his reward that is far above it. Then they hate men; then they hate the Christian without a cause, and even Jesus realized this in his day, that the world hated him. He says: "If the world hateth you, ye know that it hath hated me before it hated you."

Therefore such hates and such criticisms, such jealousy and envy entertained by the outside world have always existed.

Let us be ever careful; let us be individually faithful and watchful over all our actions, that there may not be such marked inconsistency and imperfections in our life. Making this high and holy profession to men, of being led and controlled by the very spirit of God within us, it behooves us to be very careful and watchful over our every day life—yes, and I may say, over our hourly life; for we are so closely associated in our duties and relations to our fellow men, that our Heavenly Father does hold us individually accountable, as our religion has a high and holy design in regard to our existence, that there should be reflected from our soul under the image of purity that characterizes his own being. It

was designed that our souls should be so pure, so clean, so honest, so sincere, that there would be the reflection of the very purity and honesty and sincerity of God himself.

This may seem to the human reasoning and understanding like a very high standard; it may bear something of the egotism on the part of him that expresses it; far be it from this being the intention. It is the belief of my soul that that is the design of my Heavenly Father, and I have sometimes thought that he had no other design in the position that I now occupy before you, than that it was for my own good that he saw in his infinite wisdom to thus require me to commit myself before men, and that I should be diligent and careful to prevent the uprising of anything that should be antagonistic to his cause and kingdom in the world. If for no other purpose than this he has placed me here, I thank him for it. It has often had that lesson; it has often had that effect when my hands have been about to be engaged in different pursuits in life; and in my associations and actions with men there has often arisen in my own soul how would that correspond with the words thou shalt tell to others.

Therefore, I say, I feel thankful rather than to murmur and complain with the position I occupy, that it has been the requirement of my Heavenly Father, for it has many times had the purifying and cleansing effect, and perhaps it has needed it all—perhaps it is even to make me that that I am now. How much better, how much higher and richer still may be the enjoyments of the Heavenly Father's blessings to me I know not. I do know this: there is a sufficiency of recompense and reward for every act; for every sacrifice that has been made.

There is scarcely, perhaps, a soul that has arrived to the years of understanding, but in which at times and seasons there is a desire for eternal life; a desire for happiness; a desire for salvation; and we should be thankful when we feel that that desire has gained the ascendancy.

We should not become so wedded in our passions to anything in the world nor in ourselves; no idea, no understanding of religious truth even, but what our hearts would be held open as it were to conviction, that whenever the Father was pleased to send the messenger of Love bearing the olive branch, evidence of new life to the soul, we should be willing to receive it, ever living in the belief and in the realization that there is a higher grade in the school of Christ than that we have ever reached unto.

We are only like children in a school, with the teacher ever in advance. It is a beautiful theme; it is a beautiful subject of thought; it is a beautiful condition to be in. I am not boasting of it, but I say, dear beloved, that is the living hope, it is inspiring to the soul to believe that even "not half has been told;" that there are joys awaiting us onward and upward from life, that would inspire us in the severest trial and the closest test of our faith.

We may be tried sometimes within a hair's breadth. It may be required of us to give up an eye or a hand. We may have to make sacrifices all the way along through life. One act of beneficence does

not secure a soul through life. It secures the salvation of the soul from that evil; from that wrong under that temptation; but it needs a continual watch and daily prayer, and the watchfulness over the daily uprisings of the soul that may in after days or years tend to destroy that salvation, for we may lose it again.

Therefore, I say, this condition of being "still" is not a condition that is only applicable to the meeting-house or the church or any particular place; it is a condition that is necessary for us to realize every day of our lives. Because there are those duties and relationships which we bear to our fellow men in which it is just as necessary for us to "be still and know that I am God," as when we are in a place of worship. We are associated and surrounded in life differently; each having our own, and each having our respective duties to perform among men, and in connection with these duties and surroundings we have our own ideas and opinions, and there are a thousand and one ways, I may say, without exaggeration, in the performance or fulfillment of our several duties or occupations in life toward our fellow men, when we can practically realize the meaning and rightly understand the declaration of the blessed Jesus, when he said that "Greater love hath no man than this, that a man lay down his life for his friends." The Christian world has taught that he had reference to the physical life, which he foresaw was to be the case. He may have had some reference to it, but that is not the only application that it has to us in our day and generation, not by any means.

We have, as I say, a great many ways, and a great many places, under a great many circumstances and in a great many conditions of life, opportunities to lay down our life for our fellow men, and yet our physical lives be spared and continued for years—to lay down, to sacrifice the self-indulgence and gratification of our own hearts and natures, when we see and feel and know that it would be for the happiness of other souls around us as well as ourselves.

How many ways are there, my friends, where this can be manifested! In the family circle, in the neighborhood, in society, and in all the several duties and relations in life. How many happy homes there would be! How many little heavens on earth there would be created if this was the condition and experience of all religious professors even; those who bear the name of religious professors; those who have knowledge and believe in the supreme God and his son Jesus Christ, and yet have never realized the true and sufficient sacrifice, having been made within them and reconciled their souls to God; to realize the oneness with the Father, for the want of a willingness individually to be crucified with him, in order that we should reign with him.

Realize that we have to "die daily" as it were. There must be something wrong within our hearts if there is not entire harmony in the family circle; if there is not entire harmony in the neighborhood—if there is not entire harmony in the society, there must be wrong somewhere. Therefore, let us bring the religion of Jesus Christ down, so to speak, to a

practical and individual understanding and application, and then it will take us and lead us up into it. It is our duty to come up to the command; and as we bask under its unfurled and rolling colors, it is our privilege; it is our duty, and the command of the Captain of our salvation has been made "Come up higher;" and that coming up higher does not mean merely the exit from this present life; it is not applicable to that alone, but always be coming up higher; living onward and upward in the scale of knowledge and religious truth.

Therefore, let us be still, not merely in the sense of being quiet, but be still in regard to all and everything within our nature that could in any way possible harm or destroy or mar this divine purity of heart and peace, and comfort of the soul.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—I.

BY ISAAC COATES, OF CALN, CHESTER COUNTY.

[THE following journal, kept by Isaac Coates, a Friend, of Caln, Chester county, describes two journeys taken to visit "the Indian Country" in Western Pennsylvania, Ohio, and New York, in 1799 and 1803. It gives an animated description of the country passed through, the experiences of the travelers, etc., as well as many interesting details concerning Friends and the Indians.

Isaac was the son of Samuel Coates, of East Caln township, and was born Fourth month 12, 1748. He married Hannah Stalker, of the same township, (b. 3d mo. 9, 1752), and lived on a farm that had been his father's, near the present Caln Station, on the Pennsylvania Railroad. It was from here, presumably, that he set off on the journeys described below. He was a member of Caln Meeting, and is buried in that burying-ground. Among his children was Lindsey Coates, a prominent and esteemed Friend, active in the anti-slavery movement. Lydia, a daughter, (b. 2d mo. 6, 1778), was a minister among Friends, and died in 1839. She married Mark Hughes, and it is their son William, of Avondale, Chester county, who has handed us the Journal of his grandfather for publication. It will run through several issues of our paper.—EDS. INTELLIGENCER AND JOURNAL.]

6th-day. the 23d of the Eighth month, 1799, after a solid time in my family I left home on my journey into the Indian Country and Upper Canada. Dined at Robt. Moore's, fourteen miles. Reached Wm. Webb's, twelve miles, and lodged that night; at both places kindly entertained.

24th. Dined at Wm. Wright's, where we were affectionately received. With some difficulty crossed the Susquehannah, (the river being low); passed through York Town to my brother Caleb Kirk's. This day's ride, twenty-five miles.

25th. Stayed meeting at York, and lodged at brother Caleb's two nights.

26th. Rode to Warrington, eleven miles; attended quarterly meeting, after which rode to Thos. Thornburg's, eight miles; lodged and fared sumptuously.

27th. Rode over and through the gap in several mountains, past a furnace known by the name of Kittera's. The precipices on both right and left of

one of them exhibited a magnificent appearance. After which we entered a limestone valley of good land, though not improved, as I apprehended, in the best manner. Fed our horses at the stone tavern, sixteen miles; [then] to Shippensburg twelve and one-half miles, part of which, notwithstanding it was in the valley, appeared to be very poor, covered with pine of small growth and barren oaks. A few miles before we reached Shippensburg we passed through some excellent wheat land, being covered with black oak and hickory. Dined at Shippensburg. The general part of the corn thus far very poor; buckwheat, in some places, pretty good. Then proceeded to a small village called Strasburg, ten miles; through tolerable land but no water which I thought fit to drink for myself or horse for twenty miles. Then ascended the mountain called the Blue Ridge, the ascent and descent of which is three miles, affording a prospect which shows the wonderful works of the Author of Nature. Crossed a branch of the Conodoguinet running to the right, and lodged at Skinner's, in Horse Valley. This day's ride, forty-one and a half miles.

28th. In the morning, ascended and descended two large mountains, the valley between them called Path Valley, in which is a small village called Ferrisburg; it being seven miles across those two mountains. In the aforesaid valley is a fine stream running to the right, called Conogochek [Conococheague]; and a pretty good settlement. After crossing the mountains, very poor broken land thinly inhabited, to Fort Littleton, twelve miles from Skinner's; here we breakfasted. In crossing those mountains and valleys my mind was much employed in contemplating the wonderful works of an all-wise Creator.

To John Skinner's on the top of Sidling Hill, eleven miles, being a tremendous mountain, on the ridge of which we rode about four miles; at the end thereof, and descending the mountain, a grand prospect opened of the Allegheny Mountain and what appeared a tolerably level valley, considerably improved with plantations; but in riding through it we found it to be very hilly, approaching to mountains; then crossed a branch of Juniata, running to the right, and rode to Hartley's, where we expect to lodge. The river was frequently on our right hand and frequently near our left hand, and we on an eminence perhaps of one or two hundred feet, some places approaching near perpendicular. This day's ride, thirty-nine miles.

29th. Rode up the valley through some tolerably good limestone land to Bedford, six miles; crossed two branches of the aforesaid water. After leaving Bedford passed through a gap in Wills' Mountain and over Juniata again. Here is some of the best land and the best improved I have yet seen amongst those mountains. To our right to Stotler on the ridge, in divers places was oats growing of a good length; some ripe, some almost ripe, and some standing in shock. From thence to Berlin, thirteen miles. On our way we met an old man who had just killed a large buck which had horns with a number of prongs, covered with the velvet, which he had skinned and had some

of the meat tied up in it carrying about his neck in the manner of a knapsack. In riding six miles we came to the foot of the great Allegheny mountains where is some good land; buckwheat and oats about of an equal ripeness, both good, but the buckwheat extraordinary; as much so as I think I have ever seen. The ascent of this mountain better land than any of the others, being covered with lofty timber of divers sorts, and on the top of said mountain got some excellent water, being the first I have met with since I left home. After we got over the mountains the timber was very thick but much destroyed with fire. Two or three miles before we came to Berlin the land appeared to be excellent, covered with heavy timber, black oak, white oak, red oak, hickory, and sugar maple, grass and other vegetables very flourishing, it having been a wet growing season. This day's ride, thirty-six miles.

30th. Took an early set-off from Berlin, being a village of about 50 houses; passed through some very rough land and roads on which I saw a rattlesnake about three feet long with ten rattles, lying in the road, appearing to have been just killed by a wagon-wheel running over it. Part of the way to this stage the land was covered with most beautiful lofty chestnuts, and part of the way very thick set with white pine, being thirteen miles; [reached] a Dutch tavern where we thought best to breakfast on our own chocolate. From thence to George Bachelor's, fourteen miles in which we crossed what is called Laurel Hill, being one mountain after another for seven or eight miles of the way. The ascent of one of them exceeded all for chestnut timber I ever saw; they stand so thick together and are so tall that I fully believe there are thousands of acres that would yield more than 10,000 rails to the acre. Almost all those mountains that go by the aforesaid name are the most fertile of any I have yet seen; the trees and vegetables of every kind are so luxuriant I could not help feeling some attachment to the place; but when I considered the exceeding rough mountainous face of the surface and the intolerable road to and from the place, I am content if I should live to return to spend the remainder of my days in Chester county. Proceeded to Connelstown, being a new settled place of about fifty houses on the Yoghagena [Youghiogheny] river. Lodged with our old friends, Thomas and Joshua Gibson, sixteen miles. Nothing very remarkable the last stage, except in one place about six miles back, we rose to or on an eminence where a grand prospect opened to view, to the east, the north, and the west, particularly to the west where we could see as far as the eye could reach—I suppose as far as the Ohio river. Here on the Yoghagena river the people were employed in building flat-bottomed boats, the stern of which they cover with thin boards for a shelter. Some of them are thirty, some forty, and some fifty feet long and twelve wide, in which they will carry 360 barrels of flour or iron or other produce in proportion, to Kentucky or New Orleans.

31st. Crossed the Yoghogany, being a small river, perhaps half as large as Schuylkill above the Falls. About a mile from said river as we rode up a small stream large enough to turn a mill, we came to a curi-

ous limestone rock lying horizontal, about three feet thick, forming a concave semi-circle of perhaps 300 feet, near the centre of which the water fell about twenty-eight feet there being a walk on another rock about twelve feet below the other, and near the same distance deep back behind the water where we might safely walk. Just at one side and near the centre of the semi-circle a spacious grist mill is built butting up against the rock. Then passed over many hills and valleys to Reese Cadwalladers, twenty miles. Passed a new paper-mill occupied by Jonathan Sharpless, on Redstone creek; also Samuel Jackson's grist mill at the mouth of said creek, over which there is a large bridge, near thirty feet high, wide enough for a wagon to cross. We were expecting to find a road in proportion; but immediately after getting over we found ourselves on a narrow path perhaps not more than five feet wide, and a precipice on our left hand down to Redstone creek, and on our right hand down to the Monongahela river, each of them near perpendicular, which was near 200 feet, which to some of our company was truly alarming; and I believe would have been more so had it not been that a bulky woman rode on just before us seemingly without care or fear. Then rode up the last mentioned river through a beautiful town on the bank of the same, perhaps of forty or fifty houses. This river I think is larger than Schuylkill, running to the right. The land thus far through the Redstone settlement is very rough and mountainous, and appears to be very fertile, producing wheat, rye, oats, buckwheat, and grass in abundance even on the top of the hills, and abundance of lofty timber of many sorts, particularly sugar maple and white oak. But notwithstanding it hath been a very wet growing season and all kinds of grain in the ground and vegetables look luxuriant, yet the waters are very low, which induces me to believe that, when the land comes to be more generally cleared and a dry season takes place (which I suppose frequently does), the inhabitants will suffer from lack of water. The reason in part as I take it, of the water's falling so much is a horizontal rock which lies a little underground, I believe, over much of the country.

Ninth month 1st, being First-day, attended Redstone meeting. In the afternoon crossed the Monongahela at Bridgetown, the banks of which, I am informed, will average forty feet. Rode five miles of the roughest road I have yet passed to Francis Townsend's.

2nd. Attended quarterly meeting at Westland, which notwithstanding some weaknesses [and] disorder appeared in the conduct of the young people, was a comfortable, solid time, there being a number of well-concerned, valuable Friends engaged in conducting the business of this remote and newly established quarterly meeting. Here I met with a number of my former acquaintances who had removed to this country years past, divers of them in low or straightened circumstances, that now appeared to live in fullness and plenty; many of whom I hope are in a good measure thankful to their kind Benefactor who hath spread them a table in the wilderness and provided a comfortable asylum in this

western country. We were truly glad to see each other. This night, lodged at my kind friend, Jonas Cattel's.

3rd. Passed the time very agreeably amongst our friends about Bridgeport, on the Monongahela, in preparing necessities for our wilderness journey, and lodged at the same place.

4th. Stayed and attended meeting at Redstone, where was a marriage accomplished between Samuel Jones, hatter, formerly of York, and Ruth, the daughter of Reese Cadwallader. Dined at our kind friend Jonas Cattel's. Friends at this place were exceedingly kind, and seemed as if they thought they could hardly do enough for us. Got well equipped by them for our journey and set off soon after dinner. Crossed the beautiful river Monongahela and rode eleven miles to one Graybill's, where we lodged. The most of the way tolerable; good land though mountainous and not equal to Redstone land for fertility. About ten miles from the river, on our way we crossed a considerable stream called Pidgeon's creek, running to the right.

5th. Rode eight miles to one Barclay's, got breakfast. Nothing very remarkable occurred on our way this stage, except as we rode a considerable way up a branch of Mango creek, in divers places the water fell off a smooth, horizontal rock, some places four, some six, and some more feet; and up this narrow valley the greatest quantity of large sugar maple with troughs for collecting the sap appeared, of any place I have yet seen, though they abound through the country in such plenty that I think if the inhabitants are careful and frugal, they need never import the luxury of sugar. Even if other timber should fail for firing, the stone-coal is plenty in these parts; [rode] from thence to Pittsburg, fifteen miles. About one mile from Barclay's is a saw-mill occupied and perhaps owned by one Baldwin who removed from Newlin, a Friendly man; which I thought might be good quarters if I should ever travel this road again. No great variations in the land except gradually declining towards poor land. When we arrived on the top of the mountain, where we got the first sight of Pittsburg, we soon began to descend the steepest hill I ever saw a wagon road upon, which to me appeared almost impracticable for a good team to draw an empty wagon up. Nevertheless the inhabitants say they frequently go up loaded. When we descended to the bottom we again crossed the beautiful Monongahela and immediately entered the town where we stayed the afternoon in providing some necessities, in which I took the opportunity to walk down to the point or junction of the aforesaid river and the Allegheny, which makes the great and grand River Ohio, it being a delightful prospect. Also had a view of the remains of the old French fort Duquesne and the English fort, which are both very much demolished and beautiful grass-lots in their place. This town appears to be a lively place of trade containing perhaps 200 houses.

[To be Continued.]

EITHER we must lay self aside, or God will lay us aside.—GURNALL.

For Friends' Intelligencer and Journal.

JESUS, THE RIGHTEOUS EXAMPLE.

"The prince of this world cometh and hath nothing in me."

REFLECTING upon this saying of Jesus concerning himself, the thought was presented, what a happy state this must be. Would that the professors of Christendom would follow individually this righteous example. Then would the kingdoms of this world become the kingdoms of our Lord, and of his Christ, and realize the promise spoken of by the prophet: "The redeemed of the Lord shall come with singing unto Zion, and everlasting joy upon their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away," and the glorious light of the gospel would spread and be seen, even as a city set on a hill which could not be hid. Many there are who desire to obtain this happy condition. Should we not then be willing to obey the precept of our Lord and Master when He says, "Whosoever shall come after me let him deny himself, take up his cross, and follow me." Oh the blessing and safety of following this divine Leader, freeing from the power of the prince of this world, and leading into the paths of virtue and peace, more to be desired than the gold of Ophir, or the promises of a vain world.

May the beloved youth, and we who are more advanced, be so watchful and prayerful to have our lamps trimmed and burning, filled with the love of God in our hearts, that when the time comes to leave all earth's scenes, we may be permitted by the loving kindness of our Father in Heaven to receive the language of "well done good and faithful servant; enter thou into the joy of thy Lord."

REBECCA PRICE.

Sixth month 22, 1887.

SCRIPTURE LESSON, No. 29.

SEVENTH MONTH 24TH, 1887.

THE BAPTISM OF JESUS.

TOPIC: BAPTISM.

GOLDEN TEXT — "This is my beloved son, in whom I am well pleased."—Matt. 3:17.

READ Matt. 3. 13-17, Revised Version.

PLACE, Bethabara, near one of the fords of the Jordan, probably the one opposite Jericho, where one of the great Roman roads crosses the river.

Jesus, in the quiet of his home at Nazareth, was being prepared for the great work that lay before Him. As a reader in the synagogue, (Luke 4:16), he may have won the popular favor and opened the way for greater usefulness. He was now thirty years old, the age at which the priestly office was entered upon (Num. 4:3). The fame of John, who was the son of Elizabeth, his mother's cousin, had doubtless reached Nazareth, and Jesus may have felt within his own spiritual consciousness that John was preparing the people for his more public ministry; and that nothing might be left undone, that was needed to fulfill all righteousness, He left his Galilean home, and came to the place where John was baptizing.

The pure and saintly presence of the divine man, as He stood before John drew forth from the baptizer

the exclamation, "I have need to be baptized of thee."

John had before said that one mightier than himself was to come, whose baptism would be as with fire, consuming all the dross of sin and wickedness, and in their stead bestowing upon or baptizing the soul with the Holy Ghost or Spirit; and he knew that Jesus was the mightier one, because of the radiant glory of his appearance, and the voice that spoke to his spiritual understanding, "This is my beloved son in whom I am well pleased."

The practical lessons are:

1st. That he who is called to an important work comes to the fulness of his preparation through small services worthily performed. Jesus, in the workshop laboring for his daily bread, no less than in the Synagogue, reading and expounding the law and the prophets, was learning the lesson of obedience to manifested duty, and fitting himself to be the Saviour of his people.

2d. That he who lives in perfect obedience to the divine will, carries about him wherever he goes the evidence of sonship to the Highest. To the dove-like nature, heaven is ever open in blessing and the voice may be heard speaking to the soul, "Thou art my beloved son in whom I am well pleased."

That Jesus came to John to receive water baptism, and was baptised by him in the Jordan is made use of as an argument in favor of water baptism, as a rite of the Christian church. It is urged that Jesus, by submitting to baptism, established it as a perpetual ordinance, and set an example of obedience, that we, as his disciples, ought to follow.

Friend, in the rise of the Society, were convinced that water baptism was only to continue for a time, or until the church was prepared to accept the great truth of the baptism of the Holy Spirit implied in the words of John the Baptist, "In the midst of you standeth one, whom ye know not . . . the same is he that baptiseth with the Holy Spirit . . . He must increase, but I must decrease."

It is well to consider what Jesus meant when he said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Do not these significant words open to the unbiased mind the connection between the dispensation of John and the work of Jesus? It is as if He had said: "It needs this act to complete thy work and open the way for the acceptance of the great truth that it symbolizes, the baptism of the Holy Spirit, which those will receive who hear and believe the glad tidings I have come to proclaim."

Do they not teach us that henceforth the baptism that saves needs no sign or emblem? They to whom shall be given the power to become the sons of God will witness in themselves the washing of regeneration and the renewing of the Holy Spirit and rise into that newness of life of which the cleansing by water is a figure.

In the account of the baptism of Jesus, as given by Luke, the reluctance of John to baptize Him is not mentioned, but Luke relates what all the others omit, that the manifestation of the Divine approval, in which they all substantially agree, came to Jesus,

after He, by prayer, had dedicated himself to the work that was opening before Him. It was then He heard the voice "Thou art my beloved son, in thee I am well pleased." (Luke 3:23.)

"GETTING up in the world" is not always really getting onward in the right sense. One of the old prophets speaks of the people as forsaking God, and says that they have gone away backward. Every step away from the Lord is really a step backward. It is like turning one's face away from the sun, and walking toward darkness. It is leaving home and going toward eternal homelessness and orphanage. A man may be "rising" in business, in wealth, in his profession, socially, intellectually, even ecclesiastically, and really not be rising at all. There are two standards of life,—this world's and Christ's; we may be making progress according to the former, and at the same time going backward according to the latter. Away from God is always downward, no matter if we be climbing among men. Getting nearer to God in heart, in life, is always getting onward; though in the world's scale we may be descending. We need, therefore, to watch our hearts and our spiritual life when we are prospering in earthly ways. We are likely to be greatly troubled if we lose money, or property or position; but it is a far worse calamity if we lose faith, or love, or spirituality, or tenderness of conscience, or the friendship of God. We need to beware lest, while we are going forward enthusiastically in men's eyes, we may be going backward as God and angels see us.—*Selected.*

U. S. CONSUL SEILER, at Cape Town, has sent to the State Department a report on leprosy in the South. The first case of leprosy in Cape Colony was introduced by Malay slaves more than one hundred years ago, but not until 1845 was any attempt made by the government to stamp out the disease. In that year a leper asylum was established at Robben Island, seven miles from Cape Town, and up to 1884, 744 lepers had been admitted to the institution, and comprised but a very small portion of the leper population, as the segregation of lepers was not made compulsory. The rapid increase of the disease, particularly among the European population, as described in the reports of district surgeons, has aroused the colonial government to action; and a second and larger asylum is in process of construction, the present accommodation being wholly inadequate to provide for all the afflicted applying for admission.

THE "Normal and Agricultural Institute" at Hampton, Va., under the administration of Gen. S. C. Armstrong, which aims to supply colored teachers for the common schools of the south, and to plant a Christian civilization among the Indians, has now 65 teachers, 536 Negro pupils, and 140 Indian students. Six hundred of its graduates and 200 of its under-graduates are now teaching about 45,000 colored children in public schools. Besides the intellectual training given at the Hampton school, instruction is given in a number of industrial departments.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SEVENTH MONTH 16, 1887.

OATHS.

IT is gratifying to all who are zealous for the promotion of Christianity, to note any progress towards a truer appreciation of the noble utterances of Jesus in that incomparable sermon on the mount, wherein, amongst the many other great truths enunciated by him he declares that men shall "swear not at all." Though very slow is the onward march towards the general recognition and full acceptance of those truths, yet onward it is, as the close observer cannot fail to see.

In an exchange paper of quite recent date, a correspondent writing on the subject of oaths quotes (from a pamphlet written by an English Judge, the late Sir John Meller) some points of especial interest to Friends on this subject, that of judicial oaths, on account of which our predecessors suffered so much previous to their liberation by act of Parliament in 1721, when they were permitted to affirm.

Judge Miller is quoted thus: "Profoundly convinced by a long judicial experience of the general worthlessness of oaths, especially in cases where their falsity cannot be tested by cross-examination or be criminally punished, I have become an advocate for the abolition of oaths as the test of truth; but I would retain the punishment for false declarations wherever at present the law prescribes a penalty for a 'false oath.'" He further adds: "An honest man's testimony will not be made more true under the sanction of an oath, and a dishonest man will only be affected by the dread of temporal punishment."

The learned judge also deals with the oath of allegiance required of every duly elected representative before he can sit and vote in Parliament. This, he said, is "an unnecessary, vain, and therefore profane oath; for, since it cannot extend the duty or increase the obligation of allegiance, it necessarily follows that it is a 'taking of the name of God in vain.'"

The same correspondent refers also to Tolstoi, the Russian writer, whose expression on this subject is also given, showing that in that almost unknown land the light is breaking: "I am convinced," says Tolstoi, "that the oath is destructive to my true welfare and that of others. What once seemed to me right and

important,—the promise of fidelity to the government supported by the oath, the exacting of oaths from others, and all acts contrary to conscience done because of the oath, now seem to me wrong and despicable. Therefore, I can no longer evade the commandment of Jesus forbidding the oath."

We can but rejoice when representative men are enabled to see so clearly on this subject, and it is to be hoped that their light will spread farther and faster now than it did from the Friends two hundred years ago. Surely from their faithfulness the soil is better prepared to receive the seed; and we who rejoice to have received this inheritance of clear views concerning the teaching of Jesus, should by a careful adherence to them, continue to show to the world how eminently practical they are.

In the address by Joseph Wharton, to the Graduating Class at Swarthmore College, published two weeks ago, the word "dangers," where it occurs the second time, in the seventh line from the top of the second column, should be "powers," so that it would read: "You have already escaped or overcome many dangers, and have gained many powers."

DEATHS.

LEVIS.—Suddenly, First-day evening, Seventh month 3d, Rebecca O. Levis, in her 63d year, a member of the Monthly Meeting of Friends of Philadelphia.

THOMAS.—On Sixth month 29th, 1887, at Topeka, Kansas while on a visit to their son, Jonathan Thomas, Sarah Thomas, wife of Lukens Thomas, Lumberville, Pa., in the 65th year of her age. On the 5th of Seventh month, the remains were interred at Solebury, Pa., of which monthly meeting she was a member.

CHAPPAQUA MOUNTAIN INSTITUTE.

THE closing exercises of Chappaqua Mountain Institute, N. Y., took place during the week ending Sixth month 25th. A local journal, from whose report we obtain some facts concerning them, says "They were fully up to any of those of preceding years." The junior class gave a literary entertainment on the afternoon of the 22d, and members of the senior class a similar entertainment on the following afternoon. On the 24th the "Commencement" exercises occurred, and diplomas were given to two graduates. Elwood Burdsall, of Port Chester, presented the diplomas and an address was delivered by Judge W. H. Robertson, ex-Collector of the Port of New York. On the 28th ult. the annual reunion of friends and former students was held, some 150 to 175 persons being present, of whom 90 signed the register as students of previous years. This was a very pleasant gathering. Addresses were made by James E. Clark and Asa Alling; and Prof. Foster, teacher of mathematics, and others spoke of the future work of the school. A plan for raising funds to pay off the debt of the institution was suggested and discussed.

From a circular sent out, it appears that the Institute was established by Purchase Quarterly Meeting,

and opened in Eleventh month, 1870. The cost was \$41,423, of which \$30,173 was obtained from subscriptions, and \$11,250 from loans. During the first four years there was an aggregate net profit of \$8,065.09, but the depression, after 1873, reduced the attendance, and up to 1884 there was an annual deficit, though usually a small one. In 1885 the building was destroyed by fire, but was rebuilt and the school again opened on the 12th of Tenth month, 1886, "with an increased attendance, an able corps of teachers, and a fine class of pupils." The new building is 180 feet long, 50 feet deep, very substantially constructed, with plumbing and drainage of the most approved character. The cost has been something over \$66,000, of which \$22,000 is a debt. The value of the property is estimated at \$75,000. Friends of Purchase Quarter are making earnest efforts to pay off the debt, and "one of the most faithful workers in this effort since its commencement stands ready to give one-tenth of the amount required."

LANDS IN SEVERALTY: NOTE FROM SENATOR DAWES.

SENATOR Henry L. Dawes, of Massachusetts, who was the most prominent advocate of the Land-in-Severalty measure, in Congress, (and whose letter we quoted from, two weeks ago), will probably prepare for the INTELLIGENCER AND JOURNAL soon, a statement of the features of the bill, the need for them, and the advantages which it is to be hoped will accrue to the Indians. Meantime, he says in a note to the editors:

"I observe that Paul Tomlinson in his letter [in Second month, 1887] to you, says:

'That Senator Dawes is, or has been, in collusion with some of the most treacherous and fraudulent Indian Agents is not difficult of proof.'

As this person is a stranger to me, and as he has published this grave charge in your paper, I wish you would request him to furnish you for publication the 'proof' upon which he relies in making it. If I am such a character it is quite time your readers knew it, and I should like to know it myself."

For Friends' Intelligencer and Journal.

NOTES BY THE WAY.

THE observer who recalls how greatly the Irish people were employed about fifty years ago, in the severe labor of constructing our public works, can hardly fail to be surprised at the extent to which immigrants of other nations are now occupied in corresponding kinds of labor. The number of Italian boys on the streets of Philadelphia is quite remarkable. (But as I do not speak Italian, I may confound nationalities.)

How shall the poor immigrant earn his living, and improve his condition? A man with a hand-organ was heard grinding music upon the street; and a woman in a near house expressed sympathy for him. But her son did not feel as she did. "Let him go to work!" said the son. How the poor foreigner does go to work was exemplified in a case which came before the Women's Society for preventing Cruelty to Animals. This society, besides its paid agents, has several voluntary ones, acting with-

out compensation. One of these complained of a man, (perhaps a Polish Jew), who was seen driving a horse, suffering from disease and in a very bad state, on the Main street of Germantown. The man was apprehended and fined ten dollars, which money he borrowed. The agent of the Society, who was sent to the man's house at Richmond to look into the matter, was moved to compassion at the poverty of the family. The man was a rag-picker; there were children, but the house was nearly or quite bare of food. In this state of things it was suggested that the Society should remit the fine. But to this the Friend who had caused the arrest, was opposed; as the case was a flagrant one; and he did not wish the example lost. So the Women's Society concluded to buy the suffering animal from the owner to put it to death. When they gave the man about twelve dollars his joy was great.

Furthermore the case of the family was reported to the Society for Organizing Charity, who investigated the matter, found them to be worthy of aid and determined that they should not be left to suffer.

EIGHT sons and three daughters were born to Dr. Joseph Parrish and his wife, formerly of this city. Among my recollections of Cherry street meeting, the first one in this city built here by our Friends after the Separation, is seeing Dr. Parrish who sat in the gallery, a man of genial presence, who wore fair topped boots. The family has been more especially recalled to my mind by meeting one of the daughters who tells me that three of the sons are still living. (Our friend Dillwyn lately deceased, was the eldest child.) John, a minister among Friends, lives at Woodbury, N. J.;—Samuel, a Friend, in this city; and Dr. Joseph Parrish, not now a Friend, lives at Burlington, N. J. He has now gone to London to attend an International Congress to consider inebriety or drunkenness "medically and from a purely scientific standpoint."

P. E. GIBBONS.

SWARTHMORE NOTES.

—Subscriptions for the Endowed Professorship have been, thus far, for sums varying from \$25 to \$300 each. One subscription for \$1000 has been received. Friends are requested to send in to the college the amount of each subscription, as received. Additional blanks will be forwarded upon application. Subscribers will frequently receive reports of the condition of the subscription.

—President Magill will speak during this month and next at various places within the limits of Baltimore Yearly Meeting. His subject will be "The Proper Relation between Colleges and Schools." His engagements are as follow:

Bush Creek, Md., Second-day, Seventh month 25.
 Pipe Creek, Md., Third-day, Seventh month 26.
 Menallen, Pa., Fifth-day, Seventh month 28.
 Huntingdon, Pa., Sixth-day, Seventh month 29.
 Dunning's Creek, Pa., First-day, Seventh month 31.
 Bald Eagle, Pa., Second-day, Eighth month 1.
 Centre, Pa., Fourth-day, Eighth month 3.
 West Branch, Pa., Fifth-day, Eighth month 4.

Sandy Spring, Md., First-day, Eighth month 7.
 Woodlawn, Va., Fifth-day, Eighth month 11.
 Fairfax, Va., Sixth-day, Eighth month 12.
 Goose Creek, Va., First-day, Eighth month 14.
 Winchester, Va., Fourth-day, Eighth month 17.
 Back Creek, Va., Seventh-day, Eighth month 20.
 The Ridge, Va., First-day, (A. M.), Eighth mo. 21.
 Hopewell, Va., First-day, (P. M.), Eighth mo. 21.
 Oxford, Pa., Seventh-day, Eighth month 27.
 West Nottingham, Pa., First-day, Eighth mo. 28.
 Other engagements can be made between the above meetings when time will permit.

—The steamer, *The Queen*, on which the four Swarthmore students sailed, reached Liverpool on the 5th instant.

NEWS OF FRIENDS.

Ann Packer, a minister of Green Plain Monthly Meeting, Ohio, has a minute from that meeting to visit all the meetings belonging to Miami Quarter, and also all the meetings belonging to White Water Quarter, and appoint meetings and visit families as way opens. She is now engaged in that service, with Elizabeth A. Davis, of Waynesville, as companion.

EARTH SINGS HER PARABLES.

BY CLARA THWAITES.

EARTH sings her parables of loss and gain
 In boldest speech.
 Yet heights sublime which spirits shall attain
 She cannot reach.
 Aerial whispers float o'er land and sea—
 "It doth not yet appear what we shall be."
 Her royal purples and her crowns of gold,
 Her white attire,
 The sceptered lilies which her summers hold
 With flames afire,
 All fail to see the glory we shall see—
 "It doth not yet appear what we shall be."
 Who from unsightly bulb or slender root
 Could guess aright
 The glory of the flower, the fern, the fruit,
 In summer's height?
 Through tremulous shadows voices call to me,
 "It doth not yet appear what we shall be."
 Triumphant guesses from the seer and sage
 Through shadows dart,
 And tender meanings on the poet's page
 Console the heart.
 O songs prophetic! though so sweet are ye—
 "It doth not yet appear what we shall be."—*Ex.*

THE THREE-FOLD TESTIMONY.

"God is Love."—ST. JOHN.
 "God is the summit of Truth."—EMERSON.
 "God is the best that man can know."—M. ARNOLD.

STILL from faith to faith uplifted,
 Living out his sense of right,
 Man moves Godward through the ages;
 Climbing slow from height to height.

"Father, Son, and Holy Spirit"
 So the earlier souls confess;
 We their latest heirs inherit
 Love and Truth and Righteousness.

Christlike Love—the eternal human,
 Shall walk with us through all time;
 Righteousness—the eternal helpful,
 Lifts us toward truth sublime.

Something grander than our finite,
 Something higher than our best,
 All enfolding, all upholding,
 To the soul made manifest.

This is God, the great Eternal.
 Be he what he may, or where;
 In his being He uniteth
 Wisdom, love, and helpful care.

—ALICE WILLIAMS BROTHERTON.

LOSS AND GAIN.

IF the June rose could guess
 Before the sunbeam wooed her from the bud,
 And reddened into life her faint young blood,
 What blight should fall upon her loveliness,
 What darkness of decay, what shroud of snow—
 Would the rose ever blow?

If the wild lark could feel
 When first between two worlds he caroled clear,
 Voicing the ecstasy of either sphere,
 What apathy of song should o'er him steal,
 What broken accents and what faltering wing—
 Would the lark ever sing?

Alas, and yet alas,
 For glory of existence that shall pass!
 For pride of beauty and for strength of song!
 Yet were the untried life a deeper wrong.
 Better a single throb of being win,
 Than never to have been!

—KATE PUTNAM OSGOOD.

"THE NEIGHBORHOOD CHILDREN:" A SCHOOL TEACHER'S STORY.

"MY father died when I was three months old, and my mother when I was a year and a half," said the pretty, young school teacher. She and two of her oldest girls were having a chat at noon.

"Why, who brought you up then?" asked one of them wonderingly.

"The neighborhood."

"Why Miss Gove, what do you mean?" cried the girls together.

"Just what I say, the neighborhood brought me up, and not only me, but my two brothers and my five sisters—there were eight of us in all."

"But how could the neighborhood bring you up; I never heard of such a thing."

"Nor I."

"Well I'll tell you about it," said Miss Gove, laughing. "I guess there'll be time enough. You see after father died, mother had a pretty hard time to get along, but she was a very smart, courageous woman, and she managed to keep us all comfortable. She owned our little house clear, and with our cow and hens and garden, we had nearly enough to eat. Then she used to leave the younger children in charge of the older ones, and go out to do day's work for the neighbors. They were good, honest, kind-hearted country people, who make the best neighbors in the world. She had a good faculty about patching

and mending, and making our clothes last, and we got along very well till she took cold and died very suddenly of pneumonia. Then the outlook was bad. There we were eight of us, the oldest only fourteen, with nothing in the world but a bit of a house and a cow and a few hens, besides our little patched garments.

"There were no relatives living to do anything for us; we were all alone. Of course I was too young to remember anything of this, but I tell it as I heard it afterward. People talked of sending us all, except my oldest sister, Annie, and my oldest brother, Frank, who, they thought, might go to live in families and work for their board, to the almshouse. We would be kept there until we were able to work. I don't know how this plan came to be changed, or which of those blessed, good neighbors started the one which was finally adopted.

"My very first recollection of anything of the whole matter is centered in a sweet, pretty young girl, whose name was Agnes Dean. But I did not know her by that name at all; I always called her mamma. That word, to this day, is always associated in my mind with a fair, slender, young girl, with beautiful yellow curls hanging down her back, and the mildest, rosiest, sweetest face. I can remember walking with her, holding tight to her hand and looking up at her. Long before that, they tell me, she used to drag me about in a little carriage, and rock me and tend me every minute she could get out of school. She was my sister Annie's friend. Poor Annie had everything she could do to keep the house tidy and cook. She had no sewing or mending to do. One of the neighbors looked out for each of us, and we were well and tastily clad. Agnes Dean and her mother made my little things. I can remembersome of them now; they were nicer than my own poor mother could have got me, I suppose. There was a little pink cashmere hood, trimmed with swansdown, which I had one winter, and there was an embroidered blue dress, too. I don't suppose all the other children fared quite as daintily as I perhaps. I was the youngest, and that may have made some difference; then the Deans were well-to-do people. But all of us had enough. Then, every week, the neighbors, by twos, took turns in cooking for us. Each Saturday night great batches of cookies and pies, loaves of bread, and a big piece of roast meat came to our house. They lasted us over Sunday and far into the week if we managed prudently and we were all well instructed in prudent management by the neighbors. Perhaps, on the whole, we received more lasting benefit from their good advice than we did from their nice food and their warm dresses.

"I have heard a good deal about its being a poor plan for children to have many masters, but it certainly worked well in our case, and we are none of us any the worse for it. I suppose these neighbors must have been actuated by so much loving kindness and unselfish charity that they made wise rules. They all seemed to agree in them, too; perhaps they consulted before making them. One rule, which I remember, was: three cookies per day, and no more, for each child. Another was: to take off our best

things and hang them up nicely in the closet, and put on our old ones, when we came home from church Sundays. When we were very naughty and it came to the neighbors' knowledge we were punished. My sister Annie had too gentle a disposition to make much of a disciplinarian, and we met with about all the retribution for our misdeeds away from home.

"I can remember very well being called into a Mrs. Simmons' one night, on my way from school, and being treated to a little switching with a twig of birch. I had flatly disobeyed my sister Annie in the presence of one of the neighbors, and Mrs. Simmons, being told, had taken the matter into her own hands. After I had been whipped she kissed me, and told me with tears in her eyes that she did it for my good, because I hadn't any mother to teach me, and she wanted me to grow up to be a good woman.

"We went by the name of the 'neighborhood children.' Everybody for half a mile around seemed to have an interest and proprietorship in us, the young as well as old. I remember one funny thing which happened at school. One of the little boys was teasing brother Charlie, when another boy, mere mite himself, stepped up indignantly with: 'I should think you'd know better than to plague one of these children, Willy Tompkins.'

"The neighbors never deserted us; we were the neighborhood children till we were children no longer and able to do for ourselves. One after another grew up and found a place in the world. I am the youngest, and here I am teaching. All of us are comfortable and prosperous, and I believe we owe it all to being brought up by the neighborhood. They keep their kind interest in us now; we think of them as so many fathers and mothers. They are always looking out for us in some way. Why, I owe my situation here to one of them. There, now, you know how I was brought up by the neighborhood."

The bell was just beginning to ring. "Miss Gove," said one of the girls, hesitatingly, "you didn't tell us what became of the girl with the yellow curls, the one you called 'mamma.'"

"She is dead, dear; she and her husband both. And—Annie and I are bringing up her little orphan daughter."—MARY E. WILKINS, in *Congregationalist*.

CO-OPERATION AS A SOLUTION OF THE LABOR PROBLEM.

THE best thinkers on economic topics seem to be more nearly unanimous than ever before in the opinion that coöperation is to be the ultimate solution of the industrial problems of our day. This view was held, it is well known, by the Christian socialists of England thirty-five years ago, and at that time they had mapped out pretty clearly the form of coöperation which they thought future society would adopt. Among them were some of the most gifted Englishmen of this century, who have demonstrated long ago that they were not mere visionaries, but that, on the contrary, they far excelled in practical wisdom their detractors. Many of these early Christian socialists, now old men, after a life rich in experience, still maintain their former opinion about

cooperation. Mr. Thomas Hughes, for example, writes: "I still look to this movement as the best hope for England and other lands."

John Stuart Mill frequently gave expression to somewhat similar views, although he doubtless held that public authority would play a more important rôle in future industrial society than did the Christian socialists. He sympathized—at any rate in his later days—to greater extent with the State socialists of the Continent. Perhaps the result of recent studies in economics is best given by Professor Henry C. Adams in these words: "The coöperative principle is the one to which the wages system must give way; but what particular form industrial organization will take no one can say."

The world has ever been restless under any social system which tolerated a separation of labor and capital; for although the things for which these words stand may, as the trite saying has it, be allies, not enemies, the same has not always been true of those who furnish capital and labor; nor can any honest man say that their interests are precisely identical. The point of divergence of interests is so sharp, and the ultimate separation so wide, as to give a good deal of support to the doctrine that their enmity lies in the nature of things. They have not always been so separated as they are to-day. In the Middle Ages production was carried on under the guidance of men who owned their tools and employed them with their own hands. Capital was not an important separate factor, for it was, as a rule, united with labor in ownership. Still earlier, and also still later, we have slavery, which united labor and capital in the same hands, namely, the hands of the master, who owned labor precisely as he owned capital. Both were chattels. The arguments urged for this union by the ablest advocates of slavery were powerful. Again and again were pointed out the impossibility of permanently harmonious social relations, should labor and capital be supplied by two distinct industrial classes. They were never satisfactorily answered on this point. But their conclusion was nevertheless unwarranted. The first stage in the evolution of industrial society finds labor and capital united, and the stage of evolution to which we must come will also witness their union, but there will be this radical difference: in the one period of evolution they are united in the hands of the capitalist; in the other, they will be found in the hands of the laborers.

As John Stuart Mill says, this must be brought about by a development of the partnership principle. No one, as already stated, can tell exactly what form this will take, but some things seem already clear. Corporations will play an important part in this development, as they gradually become more democratic in their tendencies. Corporations and coöperative enterprises will become more and more nearly assimilated until they can scarcely be distinguished. President Francis A. Walker, in his *Treatise on Political Economy*, dwells on the importance of industrial leadership, and believes that coöperative enterprises have not a great future because the captains of industry are not in their employ. Every word which he

says about the importance of the services rendered by leaders in the economic world is true, but there are two things which he overlooks: First, the power of perfect organization, which is daily becoming more apparent in every domain of life, and which is now achieving triumphs remarkable beyond precedent. The second is the fact that the captains of industry will yet be found at the head of coöperative enterprises. It was that kind of coöperation which we find in corporations which first gave them their present position—which, it may almost be said, first called them into existence. When corporations become more truly coöperative with respect to the labor element, the captains of industry will not disappear.

Some have advocated a total suppression of corporations; but, even were this possible, it is plain that it would be a retrograde movement. There is, fortunately, a conservative middle ground between the radicalism which would sweep away these useful industrial forms and the equally dangerous obstinacy which rejects all suggestions of change. The arguments advanced by the enemies of corporations must convince any fair-minded man that there are evils inseparably connected with corporations as they exist to-day in the United States, but an analysis of these arguments reveals the fact that they do not apply equally to all classes of corporations.—PROFESSOR R. T. ELY, in *Harper's Magazine*.

LITERATURE AND VICE.

ANNA Garlin Spencer, of Troy, N. Y., has contributed to the Social Purity Series for "mothers' meetings," published by the Woman's Temperance Publishing Association, of Chicago, a valuable paper upon "Literature and Vice," from which we quote the following:

Another point which parents must think of seriously in studying the effects of literature upon vicious tendencies, is the *influence of the daily press*. The newspaper is almost the sole literature of millions of families; of more people by far than read books or magazines. The "story-papers" before alluded to are, with a few honorable exceptions, weakening to the mind, and enervating or positively hurtful to the moral sense. They give low ideals of life, false pictures of society, and strained or over-stimulating play of incidents; but numerous and widely circulated as these story papers are, the daily newspaper is doubtless read by a hundred where these are read by one. The agency, then, affecting social purity most widely and directly through the printed word, is the ordinary daily press. What is its teaching and influence?

There are clean journals, giving news and not vulgar gossip; giving a full record of the time, of the evil as well as the good, as a true newspaper must do; but showing by the space given respectively to each, that they hold great movements in the conduct of public affairs to be of more importance than small details of personal vice and crime. But of how many newspapers is this true? In how many is the eye first attracted by showy headings relating to the evil doings of insignificant people, or vulgar details of per-

sional gossip? In how many is to be found a disgusting particularity in all reports of scandals and obscenities? In how many is the space not devoted to advertisements given much more largely to the vicious than to the good side of life? In how many are the "police court reports" and the "about town notes" modeled after the *Police Gazette* columns rather than after any decent sheet?

If complaint is made to the editor respecting these points, he declares he "must make a paper that will sell." And is this really what sells best? An account of private affairs which only the most audacious insolence could gain knowledge of? A minute photograph of the personality of the meanest and commonest people who gain notoriety by a murder or a theft or a foul social sin? A detailed description of the animalism of human nature? A "realistic" picture of the mental idiocy and moral dementia of poor creatures whom a decent respect for society, or spark of pity for the unfortunate, would alike hide under the veil of silence; is this, indeed, what sells?

Then must the work of *mothers' meetings*, as respects "literature and vice," begin with the public taste which forms the popular daily newspaper, and reform it!

What the spoken word of the old civilization was in the education of the people the printed word is now.

Let mothers and fathers see to it that the daily press, the cheap story-paper, the widely circulated books, and all the reading matter which enters the home, or is suffered to influence the child, is pure in tone, and elevating to mind and to heart.

THE WOMAN QUESTION IN RUSSIA.

THE radical bent of the Russian mind, or its leaning toward new and bold ideas, is shown in other ways than in the nihilism of the young students and the ignorant religious sects among the common people. One example of this, borrowed from the last ten or fifteen years, is the movement for the emancipation, or rather the freedom, of women. The Russians do not like to use the word "emancipation" in this regard; they like to say that among them woman is emancipated, because the law leaves to her at marriage the administration of her own fortune. So they generally speak in Russia of the "woman question."

The excesses by which it has been compromised, do not prevent this movement of female emancipation from being one of the most interesting and characteristic phenomena of Russian society of to-day. In this respect, Russia is, of all the States of the continent, that which comes nearest to the Anglo-Saxon countries, although, in the two cases, claims which are quite alike at the bottom are shown under aspects very different. If any revolution should take place hereafter in laws or social customs, Russia will be, without doubt, one of the first countries of the old continent to attempt it. Meanwhile, she has already made experiments in the higher education of women, some of which might serve as a model to States which think themselves much further advanced.—WILLIAM DUDLEY FOULKE, in *Woman's Journal*.

ORANGES IN THE NORTH.

IN the entire range of available plants for house culture, no other family will give better satisfaction for the same amount of care than the citrus. The only exception that can be offered is on account of the bulk of old specimens which necessarily makes them difficult to move. This may be remedied by the use of strong castors securely fastened to the bottom of the tub, or by having stout iron handles so curved as to allow the insertion of poles by which four men may carry. Cedar is the best material for tubs, and should be well hooped and thoroughly painted both inside and out. To secure a perfect drainage (which is of the greatest importance to grow oranges successfully) numerous large holes should be bored in the bottom. Two or three inches of broken pots and small lumps of charcoal should be first thrown in to draw off the surplus water from the roots. Over these sprinkle a little moss to keep the interstices open, and then fill in the potting soil, which should be merely light rotted turfy earth with a fair proportion of well decayed manure and a little sand. In potting, pound the soil firm; much depends upon this simple operation. Water liberally when the plants are growing freely, but seldom when they are in a state of rest. Most cases of poor health in the citrus family are caused by injudicious watering, uncongenial soil, or improper drainage. Oranges must have a season of rest during winter, and will always grow better and fruit more certainly the succeeding year if kept over winter in a cool room.

They are fond of moisture on the foliage at all seasons, so that a weekly sponging of the leaves when in the house will prove highly useful. Those who have the advantage of a greenhouse can syringe their trees, which answers still better. But in the case of greenhouse culture, care must be taken not to allow the temperature to rise too high. A structure that will grow camellias, azaleas, Chinese primroses, and kindred plants, will answer for orange and lemons. Very few insects attack these plants excepting the troublesome "snail" which can be destroyed by scrubbing off with a tooth-brush, using whaleoil soap to form a lather. Seeding trees cannot be depended on for fruiting, as they are liable to produce a crop of indifferent quality. When young, say two or three years old, they should be budded with scions taken from a bearing tree of some approved kind. One of the finest for size and excellent flavor is the Maltese Blood, a variety with red flesh and very sweet and juicy. The St. Michael is another first-class orange, of rather small size but lusciously sweet and juicy, with an exceedingly thin rind. Some of the orchardist in Florida enumerate over 100 varieties in their collections, but it is doubtful if any are superior to the above for growing in tubs. The little Otaheitian Dwarf forms a neat ornamental shrub, but the fruit is worthless to eat. The large lemon, lime, and shaddock all may be grown as directed above.

—JOSIAH HOOPES in the *New York Tribune*.

How many labor for God, without God. Not without His permission, nor without His support, but without His inspiration.

THOUGHTS ON PRACTICAL FORESTRY.

PERSONAL interest will ever be the leading factor in progress. Public spirit induces the general movement—but what good is that to me? is the prevailing thought with the masses. The Forestry Association will do well to appeal to patriotism—it will do still better to show that direct individual interest is closely allied to the general good. In the first branch of the subject literature abounds, and efforts have been fruitful—in the last one much has yet to be done. Few farmers or landed proprietors, have been brought to recognize a direct personal interest in setting out trees. We offer to reduce their road-tax if they will set trees along the roadside, but the practical answer is that, even with that inducement, "It will not pay." We offer trees for nothing if farmers will set them out, but the answer is still, "It will not pay." We say we will endeavor to reduce the taxes on your forest-land, but there is the same answer, "Not even that will make it pay." It is here that the Forestry Association has to select the ground for the battle. In my opinion, the fight can be safely made, and the victory won.

Long ago, in the *Penn Monthly*, I showed that we could expect little from individual effort. We may show a young man of thirty that a plantation of twenty-five or thirty acres would be immensely profitable when he reached sixty. It would be a nice laying-up of money for old age, or a capital life-insurance for his family, in case of an earlier death. But few men care to deliberately lock up ground for a century or half-a-century. In a new country like ours, changing conditions make it probable that, before that time, land may be worth much more than the forest, long before the forest has reached market value. The minds of few men are proof against these considerations.

The remedy is in co-operative associations. A stock company should be formed, large enough to secure tracts of sufficient size to employ a force to look after the trees properly. The stock would always be worth more than its added interest, because the trees are nearing their market value. If one wanted money before the trees were mature, the stock would find a ready market. Of course there would be details in the carrying out of such a project that would require good judgment. The land to be secured might be in locations that would be improving, so that after the century of timber, there would be money in the ground also. This would give value to the stock as time rolled along. The trees best adapted to the weather would also require good judgment, and there are many other similar matters of detail, but which an expert in forestry management could work out for such a company.

The only objection I ever heard to such a measure is the danger of loss through forest fires. But there are no forest fires in new forests. Fires only become serious in old forests, where, from the mass of old and dead wood everywhere, the flames are cordially invited.

The best of lessons are given by example. No teaching has the force that comes from that which has been done. It can be easily shown that forest-

planting is very profitable on a fifty-year plan. Individuals cannot work thus far ahead, but corporations may.—THOMAS MEEHAN, in *Forest Leaves*.

ROSES IN BULGARIA.

BULGARIA, the little country in Europe which we hear so much about of late, is a veritable rose garden in itself. In no part of the world has the cultivation of the rose come so near perfection as in this small state; and although the soil and atmosphere of the country has much to do with the success of the work, the native inhabitants have made such a long and careful study of the plant and its needs, that they have created wonders out of their fields of blooming roses. As is well known, the flowers are grown there for the purpose of extracting the precious aroma known as "Otto of Rose;" but this circumstance does not detract in the least from the appearance of the roses. The bushes require considerable care and attention, and they are seldom allowed to attain a height of over six feet.

In the great rose gardens, where the flowers are raised for manufacturing the "Otto of Rose," the bushes are seldom grafted or budded. The roots forming the bushes of a young rose garden are taken from the old bushes and carefully buried with plenty of manure, where they send up young shoots. These reach their full growth in about five years, and for fifteen years will yield large crops of roses. When an old bed begins to fail, the bushes are cut away and new shoots allowed to spring up, or the whole field plowed up and roots from another bed set out in their place. A successful rose-grower keeps several rose gardens at all times in different stages of development, so that when one garden begins to be unproductive another one is about ready to come in. The roses blossom in the latter part of May when all the neighborhood is employed in picking them and getting them to the distillery.

In addition to the great industry of extracting the precious aroma from the roses, the inhabitants of Bulgaria make quite a business of exporting rose slips and roots to different countries. The facility with which the roses grow in the fertile valleys of that country makes it a profitable business to raise the bushes for market. The cuttings for buds are sent hundreds of miles, packed in long grass and surrounded with straw disposed longitudinally. But the particular rose, from which the Otto of Rose is made, the *Rosa moschata*, cannot be grown with much success in any other part of Europe. Attempts have been made frequently to cultivate it in the South of France, but all such experiments have proved a failure. The slips and roots of the bushes are sent to different parts of Europe, where the rose is grown in some of the principal public gardens. The aroma is so sweet that it will scent up the whole room if kept in-doors, and will even impregnate the outside atmosphere of a garden with its penetrating odor.—*Vick's Magazine*.

'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.

—Longfellow.

THE EVILS OF GIFT GIVING.

SHAM and show, perplexity, annoyance, and extravagance have crept into the customs of gift giving. Though one may make a gift out of the depth of the heart, and do it becomingly and unassumingly, yet it seems as if a dozen influences were bearing on him to force him into a greater expense than he can afford or to give where he is reluctant to do so or where he must make a show of the article given. Quiet, unostentatious, spontaneous giving shines brightly, when we find it amid the dreary heartlessness, the gaudy show, and the hearthburnings that often accompany the formal giving that is a part of social life.

The reader may call to mind some wedding or birthday anniversary that she is invited to help celebrate. The problem of all problems, even outranking the common, "What shall I wear?" then is, "What present shall I send?" It is not enough to go and participate in the social duties and to be cordial in well wishing and congratulation, for none of this will pardon the neglect or oversight of the gift. There will be the question, "Where is Mrs. Jackson's present," and then the unpleasant comment, if she has made none.

So Mrs. Jackson sets out to find some compromise between pride and purse, perhaps poverty, something that costs no more than absolutely compulsory and yet looks as if it were worth a great deal more, something that the other guests will not look at slightly, if not speak of contemptuously, or at least think of in the same spirit.

And then the guests compare these proxies of themselves and put themselves on exhibition, after a fashion, about in the same way that they would do if they were to stand up before a committee of critics and have the style and elegance of their clothing passed upon. The show is at last over, but the jealousies and hearthburnings remain, the fear that respectability has been endangered by the insignificance of the gift, or the overtopping consciousness of a few that they each made the best or one of the best presents of the lot.

Afterwards, as is more or less the custom in some parts of the country, the names of the donors and a brief description of their gifts appear in some newspaper, there to undergo further comparison and criticism and all the train of accompaniments. Finally, if the present was valuable enough, it may find its way to a shop where duplicate presents are bought and sold, so little did the receiver care about the personality of the giver or of such little use is it to the recipient among several other presents of the same kind.

Gift extortion and compulsory gift making are little less than sinful, if they are short of that. Gifts are by no means always the tokens of friendship, and when combined with the abuses that are often made to accompany them, they are demoralizing, they are unpleasant features of what take the form of duties, and they are dark spots in social life.

Something is wrong when a present is made a test of social standing, or when it is made the prerequisite for performing a social act. There is an opportunity for reform, when what is apparently a friendly deed, is confessedly empty of honest intent, when it is

burdensome, annoying, compulsory, false-hearted, or made for show, or evidence of wealth or merely for social conformity.

The only excuse that one can make for these abuses of gift making is that their compulsory features have the effect of putting people into the habit of making presents at a time when their friendly feelings have not become strong enough to prompt the act unaided. With the growth of these feelings, the custom gradually gets a better and surer foundation and stands more plainly in harmony with civilization. A gift should be an embodiment of sentiment, from which cost should be totally divorced as an element of weight, and with which no social compulsion should be linked, except the compulsion of a spontaneous expression of feelings. The world is not good enough for this yet, but some attempt, if only a feeble one, if general enough, would be a green oasis in the social desert.—*Good Housekeeping*.

FIR PILLOWS.

NOW that pillows made of the "spills" or foliage of the balsam fir tree, (*abies balsamea*) not only are considered fashionable, but highly beneficial in the treatment of many ailments, such as insomnia, nervousness, headache, catarrh, and lung diseases, etc., it may be well to know how best to prepare the green spills. The balsam fir or balm-of-gilead fir, from which is obtained the Canada balsam, should not be confounded with other species of the coniferae of like appearance—a mistake that is easily made, as the resinous perfume of the different spruce trees is almost as deliciously fragrant if not so lasting, or of so much value medicinally, as that of the balm fir. It is also rather difficult to distinguish the difference as to foliage, between the balm fir and the other spruce trees; the leaves of the former are in two rows on either side of the branchlets; those of the latter are scattered irregularly around the stems. The spills may be collected at any season.

In mid-summer, at ultra-fashionable Bar Harbor, and other Maine resorts, the modern belle, with an armful of fir branches is no unusual sight, while the fastidious beau may be seen, on a rainy or foggy afternoon, on the hotel or cottage piazza, smudging his delicate fingers with turpentine, as he helps some fair lady to "pull" fir balsam—"pulling parties" they are called 'way down in Maine. Again, in the autumn or winter, the "native" lad and lassie may be seen "lugging" home an evening's pulling of balm twigs, which, when nicely dried, will be sent to the city shops, or sold next summer to the "rusticator." The spills, and the entire tender green shoots at the ends of the twigs are plucked while fresh and crisp, from the stems; if they are allowed to dry on the branches much of their delicious fragrance is lost. They are spread to dry in a perfectly dry place. Care must be taken that no moisture collects on the balsam, as it would ruin the delicate perfume. When the spills are thoroughly dried, they are ready for the pillow, which should be made of thin, stout material. The outside slip may be plain or ornamented, according to individual taste. Fongee silk, linen, madras cloth, or any of the pretty stuffs now obtainable may be used. A suitable decoration for a fir

pillow is an emblematic motto, as: "Thy breath, sweet balm, hath power to soothe the fevered brow." "I breathe the perfume of the pines." "The fragrance of the woods I bring," etc.

These mottoes may be embroidered in any suitable stitch. A very effective design for a pillow, is a branch of fir with several cones done in a dark green and brown chenille, on a lighter green or brown ground.—S. E. Boggs, in *Good Housekeeping*.

THE TAME CANARY.

HAVING always felt a great interest in the brute creation, more especially—it is perhaps needless to say—in those that manifest the most intelligence and regard for each other, and desiring some years since to have a household pet, I purchased one of the almost universal favorites,—a canary bird,—selecting quite a young one, as I particularly desired he should become tame and familiar with his owner and care-taker. In about a week's time after my pet Harry, so called, had been daily supplied with his necessary food of canary-seed, etc., I withdrew from the cage its seed drawer and all extra food of fruit, etc., but soon handed through the wires of the cage, from time to time, some canary seed; but no, he would not come near them. Finally, I put an ample supply on the palm of my hand, and thrust the great intruder within the door of the cage. Alarmed at first, he flew round and round; but soon hunger prevailed, and he rested on my hand and fed himself freely. And from that time he became more and more tame, seeming to consider the intruder his true friend. Often when I put my empty hand in the cage, he would sit on my fingers and peck them in apparent playfulness.

The home for his cage was in our dining-room; and while we were eating our meals, he sang almost incessantly. But my readers, I think, will consider it a little curious, as we did, that at breakfast time, as soon as the meals were over and the Scriptures were being read, he ceased singing at once, and remained perfectly still until the reading ceased. This was caused, no doubt, we thought, by the marked change from the clatter of knives and forks, spoons, and plates, etc., and the animated conversation to the entire stillness even of voices, excepting the one serious tone of the reader, which was a little incomprehensible to his birdship, from which he did not rally until the reading had ceased.

He had become so tame that I was in the habit of leaving his cage-door open, and allowing him to fly about the room as much as he pleased. He seemed to enjoy the fun of standing on my head and picking at and pulling my hair. I sometimes held a little piece of bread in my mouth, and then he would sit on my shoulder, and pick crumbs from it as I turned my face around to him. In his first expedition on the wing, he certainly exhibited no little intelligence. A large looking-glass hung at one end of the parlor, which of course reflected the parlor and made it look like one long room, in which he soon saw his own image and naturally took it to be another bird, toward which he at once made his way; but, of course, he struck against the glass, on the other side of which appeared the bird. He made the attempt several

times; but, after the repeated arrest of his progress through this mysterious glass, this apparent opening into another room, he settled down to rest a short time, and it would seem that he was deeply pondering to try to solve the mystery, when he deliberately flew to one of the low corners of the looking-glass frame, and there he sat for some time, where he could see little or nothing of his own form but his head, which he kept turning right and left, and gazed, squirming his beak this way and that in a manner most comical to behold. And of course everything he did the bird in the glass immediately repeated. What must be inferred from all these certainly intelligent actions? Did he not go there and act thus expressly to test what he had seen in the mirror, to qualify himself the better to comprehend what seemed a mystery, just as man's brain would seek means to understand what had appeared to him incomprehensible? Thus, evidently becoming satisfied that the scenery in the other parlor was the reflection of the one he was flying in and that the bird apparently there was the image of himself, he never once again attempted to pass into the seeming other parlor by flying against the mirror. Did not this appear like the reasoning of an intelligent being?

At the time I bought him, I had a beautiful little baby kitten; and I resolved, if possible, to bring up the two together as true loving friends, antagonistic as birds and cats generally are towards each other. Kitty, whom we called Tom, was so young he had never yet seen a bird; and I began at once by taking him daily to the cage, thus to make him entirely familiar with the bird's appearance, and the bird with him. He was a little excited at first, sometimes thrusting his paws through the wires; but he soon became so accustomed to him he would jump on the square flat top of the cage, and there lie and sleep. I then determined to put him inside of the cage; and the two, having seen each other so near daily, soon became good friends apparently. Harry would sit on Tom's back, and amuse himself by scratching the hair of it, which pussy seemed to enjoy. Well they grew up together as loving friends as if both had been birds or both cats. In pleasant mild weather, I was in the habit of hanging Harry's cage against the wall out on the piazza. One day, when I went to look out through the glass door there sat Tom—who had grown to be quite a noble-looking cat—growing, with my beautiful little pet in his mouth. Alas! how quickly were crushed my long-cherished hopes, my beliefs that he had loved our little bird as tenderly as the mother cat does her young kittens. I immediately went out to rescue the supposed victim; but there to my great relief sat a strange cat, growling. And on looking up at the bird's cage, I saw that by some means the door had been opened, and faithful, loving Tom had apparently arrived on the piazza just in time to save the life of his long-loved pet from destruction by the voracious stranger. But as soon as I asked for Harry by holding out my hand to Tom, he immediately released him without a feather having been ruffled while he had nestled confidently in his kind protector's mouth. And now he sat quietly on my hand until I returned him to his home in the cage.—*The Friend*.

FRAILTY'S SHIELD.

LOOK what arms the fenceless wild,—
 Frailest things have frailty's shield !
 Cockle-boat outrides the gale
 That has shred the frigate's sail;
 Curlew skims the breakers' crest;
 Swings the oriole in its nest;
 Flower a single summer bred
 Lightly lifts its jaunty head
 When is past the storm whose stroke
 Laid the pride of centuried oak;
 Where with fire the soil was bathed
 The white trefoil springs unscathed.

Frailest things have frailty's shield :
 Here a fly in amber sealed;
 There a bauble, tossed aside
 Under ancient lava-tide,
 Meets the musing delfer's gaze.
 Time the king's memorial lays,
 Touching it with sportive staff,
 But spares Erotion's epitaph.

Frailest things have frailty's shield,
 Guarded by a charm concealed;
 So the gaunt and ravening wild
 Softens towards the weanling child,
 And along the giddy steep
 Safe one glideth, blind with sleep.

Art thou mighty?—Challenged Fate
 Chooseth thee for wrestling mate!
 Art thou feeble?—Fate disarmed,
 Turning, leaveth thee unharmed.
 Thou that bendest shalt not break;
 Smiling in the tempest's wake,
 Thou shalt rise, and see around
 How the strong ones strew the ground;
 Saving lightness thou didst wield,—
 Frailest things have frailty's shield!

—EDITH M. THOMAS, in *The Century*.

LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength of knowledge gained for yourselves.—RUSKIN.

EVERY man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.

THERE is no death! What seems so is transition.
 This life of mortal breath,
 Is but a suburb of the life elysian,
 Whose portal we call Death.

NEWS AND OTHER GLEANINGS.

—The cultivation of the bamboo for fencing material has been begun in California. It is said that an acre will produce pickets enough each year to make six miles of fence.

—The London *Graphic* has recently published an illustration of a mirage taken from a photograph. This is the first instance in which the phenomenon has been caught and preserved by the camera.

—A writing telephone appears to be the latest electrical novelty. It hails from Munich, and its inventors claim that the words of the speaker are duly written down by the apparatus as they are spoken.

—Two sons of the late Keshub Chunder Sen, leader of the Brahmo Somaj, have arrived in England to study at Edinburgh.

—The *Century Magazine* calls forth every month from seven hundred to eight hundred manuscripts from its contributors, out of which scarcely more than fifty find way into print.

—Very thin, slender shavings of wood are now used in France, not only for packing, but for filling mattresses, littering cattle, filtering liquids, stuffing horse-collars, and so on. The material is known as "wood-wool," and, when derived from resinous wood, is said to be preferable to hair for bedding, the resin preventing it from absorbing moisture. In workshops, the wood-wool is even replacing cotton waste for cleaning machinery, as it costs far less.

—The suggestion of Capt. Bartlett, chief of the United States hydrographic office, that an international convention be called for the purpose of assigning different portions of the ocean to each maritime nation will probably be favorably considered by Congress. It is believed that this would prevent casualties at sea by ships running into floating derelicts. Capt. Bartlett says in his report: "Each nation would patrol its own portion of the ocean for the purpose of towing in or destroying all obstacles. Frequent reports are received of ships running into these derelicts, and the number lost from this cause may be considerable. If shipmasters felt that every attempt was being made by civilized governments to clear the ocean of these dangers, their anxieties, which are sufficiently great from purely natural causes, would be materially relieved."—*Science*.

—A dispatch from London, on the 9th instant says "The persistent drought all over Europe is beginning to be seriously felt. The damage done to crops everywhere is: recounted in most doleful terms, but the chief embarrassment is in the big cities like Paris and London, where the water supply is very tainted and scanty. There has been no rain here for over a month, and the skies and the barometer give no promise whatever of relief."

CURRENT EVENTS.

REPORTS have been received at Copenhagen, Denmark that a terrible famine prevails at Skagefjord, Iceland, and that many peasants and thousands of cattle have died from want of food. The distress of the people is increasing.

A FIRE in Quebec, on the night of the 6th inst., which broke out in the stable attached to the barracks at the citadel, was checked before the magazine was reached, but great alarm was caused among the people. The loss is estimated at \$150,000.

AT Zug, in Switzerland, on the 15th inst., in the afternoon and evening, serious landslides occurred, and a number of houses slid into the lake. About seventy persons were reported missing, and the damage is estimated at \$250,000. A similar disaster occurred there in 1433, when 160 lives were lost.

LONDON, July 8.—The Wenchow River in China has overflowed its banks, submerging miles of territory. Thousands of persons are believed to have been drowned. The sufferings of the survivors are described as terrible. Chuchow city is submerged and the inhabitants have taken to boats. The town of Nagy Harolyi in Hungary was destroyed by a hurricane and waterspout on Wednesday night. The site of the town and the adjoining district are converted

into a vast lake. Many persons lost their lives. The people of the town believed the day of judgment had come.

At the Smithsonian Institution, in Washington on the 7th inst., a valuable collection, numbering more than ten thousand objects, illustrating the habits and accomplishments of prehistoric man in Western Europe, was opened to the public exhibition. These were gathered during a five years' residence abroad by Thomas Wilson, ex-United States consul at Nice, and his wife.

A DESPATCH from Huntingdon, Pa., says the proprietors of the five leading hotels there whose applications for license to sell liquor were refused three months ago, and whose appeal to the Supreme Court has been held over until Fall, decided to close their hotels against all transient and regular boarders indefinitely, to take effect on the 18th inst.

THE President, his wife, and Colonel Lamont left Washington on the 11th instant, for Holland Patent, New York, where his sister lives.

IN the Circuit Court at Jackson, Mississippi, on the 11th, the first indictment and conviction for violation of the prohibition law occurred. J. C. Brown, formerly a saloon keeper, pleaded guilty to three charges. His fine and imprisonment for all three, under the law, amount to \$600 and ten months' imprisonment.

DIPHTHERIA is increasing in the districts around Quebec. Forty cases are reported at Levis, and at Charlebourg a farmer named Poulin has lost his six children, the oldest 15 years old, within the past fortnight.

THE Children's Country Week Association [of Philadelphia], on the 7th inst., took 271 children to points along the central division of the Philadelphia, Wilmington, and Baltimore Railroad. The Association also sent 79 children to places along the Pennsylvania Railroad.

IN the Sandwich Islands, a popular revolution has substantially deprived the King, Kalakaua, of power.

EDWARD MCGLYNN, the New York priest, who had been under censure of the Archbishop of his diocese, and of the Pope of Rome, has been formally excommunicated. He seems to have, however, a considerable following in New York City and elsewhere.

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If more convenient, orders may be left with Howard M. Jenkins, at the office of the INTELLIGENCER AND JOURNAL, 921 Arch street.

NOTICES.

. Friends' Book Association, Philadelphia, 15th and Race streets, Seventh month 12. We have received the following additional contributions for the Children's Country Week Association:

A friend,	\$ 3.00
R. B.,	20.00
Hannah W. Sterling,	10.00
Mrs. B. F. Huddy,	5.00
Mrs. E. M. Fagan,	5.00
	<hr/>
	\$43.00
Previously acknowledged,	19.00
	<hr/>
Amount,	\$62.00
	JOHN COMLY, Supt.

. Quarterly meetings in Seventh month occur as follows:

- 26. Western, Londongrove, Pa.
- 28. Caln, East Caln, Pa.
- 30. Westbury, Westbury, L. I.

. Friends' Almanac. Any Corrections needed for the Almanac for 1888, and other desirable information or selections, should be forwarded at once to Friends' Book Association, 1500 Race St., so that it can be issued in time for the approaching Yearly Meetings.

Let each one consider it a duty to aid in making it correct and useful.

PUBLISHERS' NOTICES.

. We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

Association of Friends to Promote the Education of the Colored People of the South.

This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

The special design of the Association, for the school year 1886-87, is to extend support to the Schofield Normal and Industrial School, at Aiken, S. C., under charge of Martha Schofield, and to the School at Mt. Pleasant, S. C., under charge of Abby D. Munro.

Subscriptions are earnestly invited. Checks, etc., should be drawn to the order of the Treasurer, as below.

OFFICERS OF THE ASSOCIATION.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 335 N. Eleventh St., Phila.

EXECUTIVE COMMITTEE, Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; Samuel S. Ash, Philadelphia; George L. Maris, West Chester, Pa.; William Lloyd, Newtown, Pa.; Amos Hillborn, Philadelphia; Alfred aschall, Drylestown, Pa.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER
Vol. XLIV. No. 30.

PHILADELPHIA, SEVENTH MONTH 23, 1887.

JOURNAL
Vol. XV. No. 250.

A PRAYER.

O GOD, O Kinsman loved, but not enough!
O man, with eyes majestic after death,
Whose feet have trod along our pathways rough,
Whose lips drawn human breath!
By that one likeness which is ours and thine—
By that one nature which doth make us kin,—
By that high heaven where, sinless, thou dost shine
To draw us sinners in,—
Come! lest this heart should, cold and cast away,
Die ere the Guest adored she entertain,—
Lest eyes which never saw thine earthly day
Should miss thy heavenly reign!

—Jean Ingelow.

MEMORIALS OF NEW YORK FRIENDS.¹

Memorial of Chappaqua Monthly Meeting concerning our beloved Friend, MOSES PIERCE, deceased.

IN the life of our beloved brother, Moses Pierce, which suddenly closed on Fourth month 30th, 1886, at the age of 70 years, we find many virtues worthy of remark. And it is in view of these, and our deep sense of loss, that we feel authority to add his to those precious memoirs of other Friends now gathered home.

An elder for many years, he occasionally felt called to speak a few words in counsel. At such times he ever drew attention to the love of God and His indwelling spirit; entreating those who had stepped aside from the narrow path to return, and, by repentance and amendment of life, to obtain peace for their souls.

Full of charity and brotherly kindness for all, he labored to promote these both in and out of our Society. He bore in mind and frequently visited the poor, the sick and the aged. Cheerful by nature he often carried to these more comfort than he was aware. Nor was he sparing of his means in any good cause, but gave widely and generously of that which he possessed. He always evinced a great love for his meeting of which he was a diligent attender; and he was ever a faithful and willing worker in the performance of any service laid upon him therein. Of late years he attended many neighboring meetings, both within and without the limits of his own Yearly Meeting; and always in that spirit of loving sympathy, so profitable to the soul, and beneficial to those visited.

¹Read in New York Yearly Meeting, at its session in Fifth Month, 1887.

It is also worthy of note that he largely had the power, whilst doing what he could to promote reforms esteemed unpopular, calmly to await results without discouragement. Early interested in the abolition of slavery, he did all he was able to accomplish that end; and it was his privilege to aid many fugitive slaves in their escape from bondage. His adoption of the position of total abstinence from all intoxicating beverages, was equally early and quite as pronounced. He helped to organize and was secretary of the first Temperance Society in his neighborhood over fifty years ago. A few years since, in view of the wonderful tenacity of this giant evil of intemperance, he felt it right for him to join hands with the Prohibition movement, hoping thereby to help sweep away this prolific source of misery and crime.

Of late years he was concerned to unite with others in advancing the cause of peace, and to encourage the settlement of difficulties by arbitration. When a young man he refused, through principle, to attend to the military requirements of that day, and, with others, suffered the penalty of imprisonment therefor.

The cause of education found in him an earnest advocate, and he gave freely of his means and labors to aid in establishing and carrying on a "Friend's School" within his own quarterly meeting.

While still full of interest in and plans for the promotion of many good objects, disease found him. At first it was thought he could survive, and he would then have been well pleased to continue his work; but it was finished, and he was heard to declare, "The arm of the Everlasting Father is beneath me;" which we doubt not was the case.

It only remains for us to invite all to consider for themselves the kindly character of this Friend, and allow the memory of his life constantly to exhort us to do our duty faithfully and cheerfully, and leave the issue to that Father "who doeth all things well."

The within memorial was read in, and approved by Chappaqua Monthly Meeting of the religious Society of Friends, in joint session, held 13th of First month, 1887, and the clerks directed to sign the same on behalf of the meeting and forward to the Quarterly Meeting.

ROBERT S. HAVILAND,

Clerk for the day.

HANNAH C. SMITH, *Clerk.*

Read in and approved by Purchase Quarterly Meeting, held at Purchase the 2d of Second month, 1887, and the clerks are directed to sign it on the Meeting's behalf, and forward it to the Representative Committee of the Yearly Meeting.

JESSE H. GRIFFEN, } Clerks.
ESTHER H. BARNES, }

At a meeting of the Representative Committee of the Yearly Meeting held Fourth month 4th, 1887, the foregoing memorial was read and approved, and directed to be forwarded to the Yearly Meeting.

CHARLES GRIFFEN, Clerk.

A Memorial of Purchase Monthly Meeting concerning our beloved Friend, HANNAH F. CARPENTER, deceased.

The subject of this memoir was born in the town of White Plains, county of Westchester, State of New York, on the 15th of the Third month, 1806. Her parents, Abijah and Patience Haviland, who were members of Purchase Monthly Meeting, impressed upon the minds of their children, both by example and precept, a love for the good and true.

In the year 1831 she was united in marriage with Elnathan Carpenter, which union extended over a period of more than fifty years. The greater part of their lives was spent within the limits of Purchase Monthly Meeting, where, for many years, they occupied the station of elders and other positions of usefulness.

Diligent in the attendance of religious meetings, she earnestly encouraged others to be faithful in that important duty, and was anxiously concerned that the beautiful testimonies of our Society, in regard to simplicity and moderation should be observed. She was also an advocate of temperance and all moral reforms.

Benevolent in spirit, she was ready to assist in deeds of charity, and the Home for Destitute Children in her own county found in her an ardent friend and helper.

She was a willing assistant to the sick and afflicted, and, while anticipating and administering to their wants, her cheerful and consoling words fell as dew upon the tender plant.

The many mementoes of love that she made for her friends, when at an advanced age, show that the habit of industry, formed in early life, remained with her.

Her desire for the promotion of social intercourse and good will induced her, even in feeble health, to mingle with her friends. The spring previous to her death she attended New York Yearly Meeting, and although physically weak, she was yet strong in that faith which pertained to her spiritual welfare.

She bore her sufferings with fortitude and Christian resignation. Her love extended to all the human family. When near the close of life, on parting with a friend, she expressed the wish that she could "bid every one farewell and go to sleep," which was in a few days her Heavenly Father's will to grant.

She departed this life on the morning of the 15th of First month, 1887, in the eighty-first year of her age, leaving an aged husband and two children.

Thus ended a life from which we may learn many lessons worthy of remembrance.

Signed on behalf of Purchase Monthly Meeting of Friends, held at Purchase, N. Y., Third month 9th, 1887.

JAMES FIELD, } Clerks.
ESTHER H. BARNES, }

Read in and approved by Purchase Quarterly Meeting, held at Amawalk, Fourth month 27th, 1887.

JESSE H. GRIFFEN, } Clerks.
ESTHER H. BARNES, }

At a meeting of the Representative Committee of the Yearly Meeting of New York, held Fifth month 23d, 1887, the foregoing memorial was read and approved, and directed to be forwarded to the Yearly Meeting.

CHARLES GRIFFEN, Clerk.

A Memorial of Shrewsbury Monthly Meeting concerning our Friend, RACHEL C. TILTON, deceased.

"Her heart was free from guile and upon her tongue was the law of kindness."

The love and affection we cherish for the memory of our deceased friend, Rachel C. Tilton, and a sense of gratitude to our Heavenly Father that a life at once so helpful and beautiful has been lived out among us, deeply impress our hearts, and prompt us to attempt a portrayal of some of its characteristic features, with a short record of its prominent incidents, trusting that others may be cheered and stimulated in contemplating so worthy an example.

She was the daughter of Richard and Elizabeth Cook, members of the religious Society of Friends, and was born at Mansfield, New Jersey, on the 28th of Seventh month, 1811. Her father died, leaving her mother with the care of six children, Rachel, the eldest, being then in her fifteenth year. By economy and industry the home was continued, and the children grew to maturity, filling well their station in life. The mother was deeply concerned for the spiritual welfare of the society to which she belonged and careful in the religious training of her children, that they might be "diligent in business, fervent in spirit, serving the Lord." The seed thus planted took deep root and grew, and in the subject of this memoir bore an abundant harvest. As an instance of this mother's care, upon one occasion her little daughter Rachel coming in with some plants which had been thrown away upon a neighbor's premises, and which she had innocently picked up, the mother was not satisfied until her child had returned and asked permission to take them.

This little incident was often referred to as having proved a valuable lesson through life.

Not long after the death of her father, Rachel went to Philadelphia, and became an inmate in the family of Isaac Barton, a cousin of her mother's, with whom she passed a number of years, being a part of the time employed in the dry goods store which he kept. She was a member of Arch Street Meeting and became deeply interested in teaching—first, we think, in a colored school, and afterwards she was engaged in the infant-class work of the day. During this time she passed through an eventful experience for which the innocence and religious sweetness of her life might seem to some of us, perhaps, to have furnished

small occasion. She became deeply concerned for her soul's welfare, and felt the longing for something she had not attained. She was as a bird seeking rest and finding none. By invitation she was led to attend the Episcopal church of which Dr. Stephen H. Tyng was at that time rector; and, continuing her visits there, she experienced a spiritual growth, rest came to her, and her soul's longing seemed to be satisfied. After a year she was received a member. In this communion and by this pastor she was married in 1835 to Mellis S. Tilton, a member of the Society of Friends, and came to reside in New York. Afterward they lived successively in Greenwich, Connecticut, New Rochelle, and Purchase, New York, and ultimately at Oceanport, New Jersey, becoming members of Shrewsbury Meeting.

During fifty years of happy married life, they were not exempt from trials and sore bereavements. Their first sorrow was the sudden death of a little child three years of age. It was a crushing blow to this dear mother's heart, but her Christian faith upheld her and she yielded her treasure in sweet submission to the will of her Heavenly Father. Long afterward it was touching at times to witness her keen sensibility to the bereavement. Again, at a later period, she was called upon to part with a beloved son of much promise, grown to maturity, who drooped and faded with incurable disease, and although such wounds may never heal, the balm of Divine consolation was again felt to mitigate the suffering, and the everlasting arm continued to be underneath.

She remained an earnest, zealous, and conscientious member of the Episcopal Church for about twenty-five years, attending as regularly as circumstances would permit, her husband being careful to afford her such opportunities. While living in New Rochelle he would take her a distance of three miles to her place of worship, then drive back and take the family to meeting. On returning she often walked a part of the way to meet him. There came a time when she would occasionally prefer to accompany her husband to meeting and would express herself as feeling refreshed and strengthened in the quiet gatherings of Friends. At length, finding so much enjoyment and fellowship in sweet communion with them, she believed she might become more useful to others and would better serve her Divine Master by belonging to the same society as her dear husband, and, walking with him in one path, that they might labor together as true helpmates in that branch of the Lord's vineyard. Accordingly, relinquishing her church membership in the year 1854, she applied to Purchase Monthly Meeting of Friends and was received a member. Her re-entrance into our Religious Society at once opened to her that life of active usefulness for which she seemed peculiarly fitted, and it was not long before she was called into the work of the ministry which was acknowledged by the meeting. She continued in this service during her active life, and with minutes of approval made acceptable visits, on various occasions, beyond the limits of her own particular meeting. She was of good understanding, of clear moral perceptions, and of quick religious sensibility, while her unselfish

consecration to every apprehended duty seemed entire. Her public appearances were ever marked by a modesty of demeanor and a sweet timidity, lest she intrude upon the silence that might be more congenial to other spirits. She listened reverently to the voice of the inward Teacher ere giving utterance to her simple messages which seemed replete with the evidence of their high commission, and deeply engraved upon many hearts are her words of tender counsel and fervent appeals for a more vitalizing faith—a deeper spiritual life. She impressed no gloomy views. Cheerfulness was an element in which she lived. Gratitude for the gift of life and its manifold blessings was the habit of her thought. This beautiful world, its scenes of sky and field, were all bright pictures that inspired expressions of joy and praise. Her faith was not narrowed by any sectarian barriers. Her creed was love which embraced the human family; her rituals, kindly deeds. She lived in the light of to-day, and did not hesitate to welcome new ideas if she believed them conducive to human welfare. The prisoner and the inebriate shared her sympathy. She was a member of the Temperance Committee of our Monthly Meeting, and was outspoken in rebuke of the great wrong of the liquor traffic, while pitiful to the wrong-doer. She attended all the sessions of the committee when possible, and helpful and cheerful indeed were her presence and counsel. After the failure of her health, in case the inclemency of the weather was likely to prevent, the committee stood adjourned to her house, so great were her interests in this righteous cause and desire to embrace every opportunity to advance it.

She was of gentle bearing, and sweet presence. Her bright, loving spirit and warm social nature, her winning courtesy and kindness, added to the sterling qualities of her character, had endeared her to an extended circle of friends and acquaintances, and many are left to testify to the value and the loss of sweet personal friendship. Her dwelling had ever been the home of hospitality and during the last few years of her life, while she was compelled by failing health to much social isolation, and deprived of the regular attendance of religious meetings, it was sometimes pathetic to note the tender evidence of the sacrifice; but all was borne with characteristic submission to the will of her Heavenly Father.

Thus this beloved Friend lived and moved among us during a period of thirteen years, her life distilling a precious aroma upon all around her, prompting us to better living, to higher spiritual planes. It was as a tender poem, the burden of which was love. She won the heart of youth by her sympathy and gentle consideration. The aged were cheered by her thoughtful regard. She was ever ready to administer consolation to the sorrowing and the afflicted, to encourage the humble and the lowly, and to lend a helping hand to the erring and the needy.

Through the extreme sufferings of her last illness, protracted through many weary months, she was not known to murmur, but with undimmed faith and divine patience awaited the coveted release. The light that inspired her youth, and had thus far guided her footsteps, shone clearer towards the sunset hour; and

when the conscious spirit winged its flight, the precious evidence remained of its entrance into that rest and peace and joy that are the reward of the righteous and the pure in heart in our Heavenly Father's kingdom.

The funeral took place at Friends' meeting house at Shrewsbury, where the remains were interred on Fifth-day, the 3d of 9th month, 1886. A large concourse of people from different neighborhoods attested by their presence their affectionate regard, and many public testimonies were borne to her worth by loving friends from a distance on this impressive and solemn occasion.

Signed by direction on behalf of the Monthly Meeting of Friends, held at Shrewsbury, on the 6th of Second month, 1887.

J. EDWARD BORDEN, } Clerks.
PIEBE C. WRIGHT, }

Read in and approved by Shrewsbury and Rahway Quarterly Meeting of Friends, held at Plainfield, Second month 17th, 1887.

J. EDWARD BORDEN, } Clerks.
PIEBE C. WRIGHT, }

At a meeting of the Representative Committee of the Yearly Meeting, held Fourth month 4th, 1887, the foregoing memorial was read and approved, and directed to be forwarded to the Yearly Meeting.

CHAS. GRIFFEN, Clerk.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—II.

BY ISAAC COATES, OF CALN, CHESTER COUNTY.

Ninth month 6th. [1799]. Set off early from Pittsburg and immediately crossed the Allegheny river, a beautiful stream about a quarter of a mile wide. For about two or three miles after crossing, we rode through the richest piece of land I think I ever beheld, for so much. The stately walnuts [were] four feet through, and a great length, and other timber in proportion, every herb and plant appearing as luxuriant as if it had grown out of a dung heap. Soon after that, a declension of soil took place and progressed until it became, as I thought, very poor, rough, and hilly, until we came to one Duncan's, where we fed our horses and dined from the supply of our bags, it being eighteen miles; from thence to one Bovear's, where three of our company lodged. James Cooper and myself rode six miles further to my cousin Abner Coats's, who is just newly settled in the woods; has got about ten acres of land cleared and seems in a likely way to make a living. He was very kind and glad to see me; tied up our horses, fed them with bran and cut corn-tops, with which they seemed to do very well. All this stage appeared to me to be very poor, until we turned off the road and got near Abner's, where the land appears tolerably level and pretty good soil. We crossed one large and one lesser stream running to the right, called Conycones. Divers places the road was intolerable for short steep hills,—so much so that going down some of them, leading our horses, we seemed in danger of their falling down upon us. This day, rode thirty-four miles.

7th. Rode from Abner Coats's to Funk's, seventeen

miles; it being a very rainy day, which made the road so bad, together with the hills, rocks, and sloughs or little guts descending out of the mountains, that for bad traveling it exceeded all I have yet met with. We crossed two large streams, the first called Mud Creek; the second, Slippery Rock. From thence to McClern's, nine miles. The road tolerably good for this country and the land about middling, being much covered with white oak. At this place we arrived about two in the afternoon; appearing to be good quarters for ourselves and horses, we stayed all night, and lodged comfortably in the barn.

8th. Set off early and rode to Franklin [country seat of Venango county, Pa.], a small town of perhaps ten or fifteen houses, on French creek, a small distance above the fort at the junction of said creek and the Allegheny river, thirteen miles. The most of this stage is stony chestnut land. About four miles before we got to Franklin, we crossed Sandy Creek, the descent and ascent of the mountains on each side being each of them about half a mile, and in some places, I think near forty-five degrees of elevation. Going down the hill I discovered my mare had lost one of her shoes, and by the time I got to this place she began to limp pretty much, and no smith here. The prospect looks dull to proceed from here to Jonathan Titus's, on Oil Creek, eighteen miles. Immediately after leaving Franklin we crossed French Creek, and soon entered very poor, barren land which continued for several miles; then came to land more level than any we have seen the west side of Allegheny river, for so much; some bottoms, very rich abounding with plums, some of it rather too much upon a dead level to be very good for wheat, and exceeding thick set with small timber, particularly quaking asp. About twelve miles from Franklin we came across a cabin and a few acres of ground cleared, where the people looked clean and decent; had abundance of watermelons with which they regaled us plentifully without charge. A few more cabins and small lots cleared we saw on our way between French Creek and Oil Creek. Rattlesnakes abound here. I saw a large one of about three feet nine inches long, and about as thick as my wrist. I alighted and killed it; cut off the rattles, being nine. Another we saw about the same size with its head mashed, but not dead. Great numbers of wild turkeys are here; we saw several flocks containing forty or more and might easily have shot some of them if we had had guns and ammunition.

We arrived at Titus's a little before sunset; got our horses to good pasture, and lodged comfortably in his barn. Said Titus being a young man, settled here on Oil Creek in the woods about two and a half years ago, has made a great improvement for the time; owns 400 acres of land, the most of it a rich bottom; has got about twenty-six acres of excellent corn in the ground, a considerable quantity of wheat in stack; a spring of excellent water near the door, large enough to turn a breast-mill; so that upon the whole I think this farm likely in time to be of most inestimable value, Oil Creek being boatable this high, which is about eighteen miles from the mouth where it empties into Allegheny. Oil Creek took its name from the oil

which is skimmed off the water in great quantities, resembling the Seneca or British oil in smell; its length being about thirty-six miles from its mouth to the place where it issues out of a small lake.

9th. Being very rainy, I rode two miles to a blacksmith at Oil Creek mill, got a shoe on my mare and returned to my company at Titus's, where we remained all this day, it being very wet, and lodged in the same barn.

10th. Being a fine morning, we set off early and rode twenty-nine miles near the mouth of a large stream called Brokenstraw, where we pitched our tent, kindled a fire, and lodged in the woods. I am not furnished with language or memory to describe the particulars of this day's journey, but may endeavor to note some particulars. After leaving Titus's we rode two miles to a newly erected mill and saw-mill on a branch of Oil Creek, which the Holland Company have erected in order to supply the new settlers with flour, etc., and divers of them come there twenty, twenty-five, and more miles with bags of grain on a horse, to be ground; there being no road that any carriage can pass, and indeed, (to such who have not seen those mountainous new countries), it would appear impracticable to pass with a single horse. After leaving the mill we soon entered a forest of white pine, hemlock and divers other sorts of timber not necessary to mention, and great part of our ride this day was through timber of that sort; some of the way tolerably level, but a great part of it such mountains thickly set with stones and rocks, which together with the interlocking of the roots of the timber, a little comparable to a corn-riddle, and the deep swampy guts, it was with difficulty we got along over roots and rocks the cavities between them being so deep and so close together that had our horses got their legs in, (and this to appearance seemed almost unavoidable), they must have been broken. But I suppose the way to be much better than it was two years ago, being now a cut path all the way, which was not the case then. In many places the timber is, I believe, from one hundred to two hundred feet high, and thickly set, inasmuch that a great part of the face of the ground and rocks is scarcely ever saluted with the luminous rays of the sun, which I think is the reason of the rocks and old logs being very thick set with coats of moss; and as the seed of different kinds of trees falls on this moss which the rocks and old logs contain, there being moisture enough contained in it to occasion a vegetation, the body or trunk ascends and the roots crawl on the surface of the rock or log to the edge, and then descend into the ground, and great numbers of that description are grown into large trees the roots of which clasp a rock a little similar to the clasp of an eagle's claw; and on many of these rocks there are several trees. I saw one rock about twenty feet in diameter, which had seven trees on it, some of which were two or three feet over and perhaps one hundred and fifty feet high and the rock ten or twelve feet high. I think we saw neither house nor improvement for twenty miles; neither can I suppose much of it will be settled for many years to come. We came on the Brokenstraw about

seven miles above the mouth and rode six miles down the stream to the place of our encampment, through a very rich bottom. As I rode along this day I frequently experienced a transition of ideas; while passing through the dark shades of the thick and lofty timber which sometimes appeared like a desolate, gloomy wilderness comparable to the gloom of eternal night; and other times so great, so grand, so magnificent, that it became truly transporting.

11th. Set off early, without taking breakfast or feeding our horses. Rode down the aforesaid creek almost to the mouth and with some difficulty got along, the Indian path up the river being in many places hard to be discovered, to a place called Warren [now the county seat of Warren county], being a newly laid out town, but without much building except one cabin and a storehouse built by the Holland Company near the mouth of another large stream called Connowongo. Here we breakfasted and fed our horses. The people in the cabin were very kind, made our chocolate for us and gave us some good pigeon soup. [Distance] nine miles. Here we hired a guide; rode over the Connowongo, and followed our guide with undescribable difficulty about sixteen miles to Cornplanter's settlement. The logs, the brush, and thick-set young timber rendered this stage extremely difficult and tiresome; almost a continual succession of logs, in many places three or four in a perch, as high as our horses could step over, and many of them they had to jump; and the young growth being so thick that if we were two rods apart we would have to call out to each other in fear of being lost; great part of the timber being chestnut and thrown down either by fire or wind; the land very poor. About an hour before sunset we reached the new house which Cornplanter is getting built, and the schoolhouse where Henry Simmons teaches the young Indians, at which place we met with Henry, greatly to our mutual comfort, and where we tarried all night in the schoolhouse. At this place there are several comfortable houses building, it being about one mile lower down the river than where Cornplanter's village stands, and appears to be on more suitable ground, which with the advice of our young men, the Indian inhabitants of the town just above, propose to move. Cornplanter and many others of the nation came this evening to visit us, and appeared to be much pleased with our coming.

12th. This morning the old chief and some of his connections brought us some cucumbers to help out our breakfast, and immediately returned to his village. We then soon set off up the river, Henry Simmons bearing us company, and in about one mile we came to the town. Stopped a few minutes with the Indians who gathered around us apparently much pleased with our arrival. We proposed a council or conference with them, to be held in two days after that time, to which they readily assented, and agreed to send out some runners to inform their people. We then took leave of them for the present and proceeded up and across the river twice to Genesinghita, to our dear friends, Halliday Jackson and Joel Swayne, whom we met with mutual joy, and rested pretty much in the house the remainder of this day,

the path from Cornplanter's to Genesingubta being in some places very difficult passing; [the distance] being nine or ten miles.

13th. Stayed with our friends and visited several families of Indians in their houses and cabins. One Indian, John, has built himself a snug house and kitchen, the logs well-bewn and the joists and boards planed, [with] sash and glass windows. He has mowed and made two good stacks of hay, fenced in several acres of ground in which he has good corn; and several others of them are improving in their buildings, fencing, etc. We have fared very well this day on provision wellcooked by Halliday Jackson; also walked about and reviewed the improvement made by our young friends in this wilderness country, which appears considerable. And although I think the spot they are settled upon is much inferior to many other places in these parts for fertility, yet their corn and buckwheat are good; [they] had pretty good oats, have a considerable quantity of hay procured, a large garden of good vegetables, and have about five acres of ground cleared and plowed ready to sow wheat. They have got a comfortable two-story house to live in, and several other necessary buildings.

[To be Continued.]

THE FIRST-DAY SCHOOLS.

OUR LITTLE ONES.¹

O, a little Bethel! I almost involuntarily exclaimed on entering some weeks ago a young Friend's class of children, and truly one could not elsewhere feel sweeter assurance of God's presence than there in the midst of His little ones.

Looking round that little circle of innocent faces and meeting those pure, truthful eyes, the words: "He took a little child and set it in the midst of them" came to me with such force that I felt the world must be somehow disarranged else why should I presume to instruct those whom Jesus himself thus recognized as the real teachers? But to whatever transgression of God's laws such disarrangement be due, it is to meet a world of evil that our children must be armed; and to the hand of the Sabbath School teacher falls the adjustment of many plates in that armor which alone can preserve the purity and innocence of our little ones.

Only recently has the world shown symptoms of a practical realization of the power of early influence and instruction. The increasing popularity of the kindergarten and the growing demand for the best teaching for the little ones are most encouraging indications of this awakening. But not until the greater portion of that legislation now expended in the punishment of crime be devoted to the prevention of its development—not until more wealth of time, money, energy, and executive ability now spent in framing and enacting restrictive laws, in building prisons and devising employment for their inmates be given to the moral and religious preservation of little children, will the fruits of our conviction bear evidence to a

sufficient realization of our responsibility as moulders of immortal souls. It must not be forgotten that these little children to whom we point as the hope of our country—our future men and women—have within them all possibilities of both good and evil. We are forced to acknowledge that evil influences surround them from birth. Hence heavily, indeed, weighs upon us who have aught to do with their growing up—and not one of us is there but directly or indirectly lends something to the shaping of these developing souls—heavily upon each one of us rests a weight of individual responsibility for the well-being of these little ones. When we realize that in the fairest, most innocent child lie the possibilities of becoming mean, base, treacherous, false, cruel, malicious, revengeful, corrupt, unworthy, and repulsive—remember in short that just as the worst criminal from our prisons was once an innocent child, so may these little ones become the curse of home and country, dare we stand aside and say within our hearts: "This is no concern of mine?" It is the concern of every heart that beats, of every soul graven in the image of God that Christ's little ones who are to bear back to him the impression of our touch be not desecrated thereby. "Children are like wax to receive impressions, like marble to retain them," and not thought or word or look of yours or mine but lends something to the forming of an immortal soul.

Next the home the Sabbath School, next the mother, the teacher holds perhaps the greatest power for the movement of those hidden springs of action, the successful or unsuccessful manipulation of which may make or mar for time and eternity.

Realizing this, our young teachers, to whom are oftentimes intrusted the little ones just ventured with uncertain footsteps on life's path and learning to lip the Father's name, feel at times almost overpowered with a sense of their responsibility and inexperience. Yet have they in this realization of the sacredness of their mission and that self distrust which in itself is a safeguard against the temptation to forget the source of all trustworthy strength, ground for the utmost encouragement. Trusting the All-Father's guiding hand, doing in loving faith that which lies nearest their hand, they have not need to fear. Neither should apparent dearth of result, nor seeming slowness of growth dishearten them. Ours it is but to sow according to the measure of strength allotted us. God careth for the increase.

Perhaps the most prolific source of juveniles' misdeeds too often growing in later years into grave transgressions is want of employment for the abundant and constantly developing energies and activities of youth. The making powers of these young minds must find vent somewhere, and too often they are expended in wrong directions, simply because no better were provided. Nothing is more easily fostered in young children than a disposition to helplessness and an absorbing interest in the wonders of God's creation. Everything is wonderful to them and they are happiest in helping some one. Do not in these characteristics lie germs of the fulfilment of Christ's commandments? Could we upon better ground build up that love to God which should permeate mind and soul

¹An Essay read at the meeting of the First-day School Association of Genesee Yearly Meeting.

and strength? or find more encouraging disposition to love one's neighbor as one's self?

Lessons shown from a blade of grass, a leaf, shell, or stone may be the beginning of that love for science which incites worship of the Author and Finisher of a universe, so wonderful and so filled with evidences of a wise and beneficent Creator.

The tender hearts of Christ's little ones are easily impressed with the beautiful lessons of his ministry to the suffering and erring; and in more fertile ground than this sweet sympathy of childish hearts could not be sown seeds to bear fruit of Christianity and philanthropy in later years.

Let the teachers of the younger children feel themselves encouraged by the remembrance that theirs is to sow the good seed in receptive soil—soil as yet undefiled by evil weeds; theirs to train the baby hearts in the avoidance of wrong doing; a task more congenial and usually less difficult than the uprooting of established evil.

May the Sabbath School workers feel their hands strengthened in the realization that He who remembers the least of these His little ones is not unmindful of their work, and press on with hearts sustained by the sweet assurance that the blessing of Him who gathered the children in his arms is ever with them.

MORAL DISCIPLINE.

[The following is part of the baccalaureate address of F. G. Peabody to the young men graduating from Harvard University. The value of a religiously trained will is well presented.]

WHAT is it that gives steadiness, poise, stability, among the moral problems of one's life? What is it that gives resistance under pressure of one's temptations and mastery over the circumstances of which one's life is made up? Our first answer is that it is strength of will. What makes a man unsteady and unstable, the slave of temptation and of circumstances, is, we say, his feebleness of will. The problem of a moral emergency is whether the will shall take command. It is like the crisis of a battle, when we cry, "Is there any commanding officer to marshal these impulses into line, to bring up his reserve of strength, and to scatter these attacks of passion and temptation with this power of leadership?" But how is it that a man's will thus possesses his life? What gives it the power thus to take command when the crisis comes? Is it that it then asserts itself with some spontaneous force, coming into the midst of the impulses of life like some unknown leader leaping to the front of an army, and inspiring them to follow? Not at all! Strength of character is no more the accession of an instant than strength of intellect. It is the result of education. It is the outcome of discipline. Think how it is that the moral crises of your life are to come. They are to come unexpectedly, suddenly. A man sails on over the ocean of his experience like a vessel over a summer's sea, and it is easy for the will to steady such a course under so mild and favoring a breeze. Then, of a sudden, out of a tiny and unthreatening cloud, descend the violent and fitful gusts which are to test strength, skill, and discipline. That is no time to consider what

should be done or to summon a new capacity for seamanship. It is a moment for action. The discipline of the past has to be transformed into an instinct for what is right, so that almost without reflection the right rope is seized and the right order given. So it is that the great moral crises of one's life descend upon one out of a clear sky. All these overwhelming incidents depend for their successes on the moral unpreparedness of their victim and the suddenness of their attack. They are met with no suddenly developed strength. The strength of will which gives self-control is a growth which comes to be an instinct for the right. Its mastery of the moral situation is like the facility of the skilled musician, doing without an effort that which years of effort have trained it to do. It is like the seaman's instinct, prompt to act because trained for just that crisis. In the midst of the sudden storm, the disciplined will takes command of life, crying out, Go! Come! Do this! and the whole crew of one's impulses and capacities obey.

And how does this moral discipline arrive? It comes to a man, I answer, through obedience. The power to give orders comes through the power to obey orders. The will is able to lead, because it has discovered principles which it unhesitatingly follows. Who is the man who fails under the moral strain? It is he who has none of this instinct of obedience, who sets himself to estimate each case without a standard for all cases, like the captain who works out the handling of his vessel after the squall has struck him. And who is safe in the moral crises of his life? It is the man who has habitually considered conduct in the light of permanent principles, absolute laws, distinct imperatives, which it is not for him to tamper with or readjust, but simply to obey. Such a man, borne on into the moral conflicts of his life, finds them simplified, just as a soldier does; for there is but one issue from them, and that is the way of duty. He finds them dignified, because the slight details of his own conduct are all expressions of universal law, just as the duty of each solitary sentinel is an essential part of the commander's plan. Finally, he finds them yield to him, because he is not judging them with the wavering calculations of his own expediency, but he has enlisted himself under the irresistible law of that conscience which is his superior officer in the moral war. The religious life is the disciplined life. It commands because it obeys. It is under authority, and therefore it becomes the captain of its own career. The habit of obedience to God above gives power over the world below.

With glad jublations

Bring glad to the nations!

The dark night is ending, and dawn has begun.

Rise, hope of the ages, arise like the sun!

All speech flow to music, all hearts beat as one!

—J. G. Whittier.

Soul's vow, not airy voice;

Sound heart, not sounding string;

Pure love, not piercing noise,—

In God's ear sweetly sing.

—Francis Roberts

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, SEVENTH MONTH 23, 1887.

THE letter of U. S. Senator Dawes, of Massachusetts, which we elsewhere print, will no doubt be read with interest, as a statement from the most prominent advocate of the Land in Severalty measure passed at the last session of Congress. He explains the ground on which the bill rests, and points out the advantages which it is hoped will result.

There can be no doubt in the mind of any one familiar with the general history of the Indians, since their contact with white civilization, that a "new departure" was necessary. The demand that they should be continued as "wards of the government," on large reservations, held by tribal tenure, and without any prospect of advancing to the responsibilities and protection of citizenship, is an entirely unpractical, and virtually useless proposition. Even in the Indian Territory, where the conditions are most favorable, it is doubtful whether the system now existing can be long maintained. The Indians have a single chance for either existence or usefulness, and this is their adoption of the white man's way of life. They must be separate owners of land, they must work; they must be citizens, amenable to law, and protected by it. The Land in Severalty Act looks to this change, and is, we hope, sufficiently guarded in its provisions. But it will need, as we have heretofore remarked, the steadfast coöperation of all the friends of the Indians, in order that it may be used justly to secure the ends intended.

THE pamphlet "Extracts" from the proceedings of New York Yearly Meeting has been issued, and makes a small volume of 92 pages, to which is added an appendix of 38 pages, giving the proceedings of the annual meeting of the First-day School Association. We find the compilation of these "Extracts" so satisfactory that we commend them to the attention of the committees for similar work in Philadelphia Yearly Meeting,—our pamphlet being, as we think, too meagre to serve usefully the purpose for which it is intended. In the New York volume there is a good summary of each session's proceedings, the summary answers to the queries, the names of all committees appointed, (whether for temporary service or for labor during the year), full reports of committees, memorials of deceased Friends, and the

epistles from other yearly meetings. With regard to the last named feature, we think it may be fairly said that the reading of them to those sitting in the yearly meeting is an inadequate use, and that where they have weight enough to be sent by one body and received and read by another, they deserve to be put in print, so that all may enjoy them.

IN connection with the "Indian problem," nothing is of more direct and practical interest than the experiment of putting the Carlisle School boys and girls out to farm and house work. We say "experiment," but as a matter of fact, it has been done for several years, and its details are entirely familiar to many families in southeastern Pennsylvania, as well as to the authorities at Carlisle. The results are not only satisfactory but almost astonishing. So much has been said of the indolence of the Indian that to find him a patient, steady, intelligent laborer is a reversal of what is expected. The facts are extremely creditable to the Indians of both sexes. The girls make good house help. They are diligent, anxious to learn, careful, tidy, and honest. What a list of good qualities!

If it be true that the Indian is a worker, there is no "problem" about him. His other qualities are good enough to keep him along with the rest of mankind, in the great struggle for existence, if he can only depend upon his hands for faithful and steady labor.

A CIRCULAR sent out by "Friends' Literary and Library Association," of New York City, announces the purpose of establishing a historical collection of Friends' publications, including books, pamphlets, etc. Friends willing to aid the undertaking are respectfully invited to communicate with James Foulke, Librarian, (care of Wm. Barry, 16th street and Ruthersford Place), or with George A. McDowell, Clerk of the Library Committee.

MARRIAGES.

HALL—BURR.—On Fifth-day, Seventh month 14th 1887, at Friends' Meeting-House, School Lane, Germantown, Phila., by the order of Friends, and under care of Birmingham Monthly Meeting, William J. Hall, of Swarthmore, Pa., and Caroline E. Burr, of Germantown, Pa.

LLOYD—AMBLER.—At Girard Avenue Meeting-house Sixth month 23d, 1887, under the care of the Monthly Meeting of Friends held at Green St., Philadelphia, Morris Lloyd of West Grove, Pa., son of the late Isaac (Jr.), and Catharine W. Lloyd, of Philadelphia, and Annie M. Ambler, of Belfry, Montgomery Co., daughter of Harriet B. and the late John Ambler, Jr., formerly of Philadelphia.

DEATHS.

ANTHONY.—At her home in the city of Rochester, N. Y., on 12th of Seventh month, 1887, Charlotte R., wife of Daniel M. Anthony, and daughter of David L. and Eliza C. Finch; a member of Chatham Monthly Meeting, N. Y.

BRIGGS.—At the residence of his parents in Middletown, Bucks Co., Pa., Seventh month 12th, 1887, of blood poisoning, Samuel Briggs, in the 20 year of his age, eldest son of Wm. Taylor and Annie C. Briggs; members of Makefield Monthly and Newtown Particular Meeting.

FELLOWS.—At Ardmore, Seventh month 9th, Lettice wife of Charles T. Fellows, and daughter of Charles and Mary P. Cloud.

MILLER.—At Willistown, Pa., Seventh month 13th, George W. Miller, in his 61st year.

SHOTWELL.—At Rahway, N. J., Seventh month 18th, 1887, Henry R. Shotwell aged 82; a member of Rahway and Plainfield Monthly Meeting.

WAY.—Fifth month 13, 1887, Hannah Way, a valued member and elder of West Nottingham Preparative Meeting, Cecil Co., Md., wife of William Way. She was a devoted wife, ever ready to lend a helping hand, a Christian woman, trying to do unto others as she would have them do unto her. H. J. H.

WILLSON.—Suddenly, Seventh month 14th, 1887, of Cholera Infantum, Carroll Hall, infant son of Jno. M. and M. Elma Willson, aged 8 months and 1 day.

SCRIPTURE LESSON, No. 30.

SEVENTH MONTH 31ST, 1887.

THE TEMPTATION OF JESUS.

TOPIC: TEMPTATION.

GOLDEN TEXT: "But each man is tempted when he is drawn away by his own lust, and enticed"—James 1: 14.

READ Matt. 4: 1-19, Revised Version.

THE acknowledgment that Jesus was the long expected Messiah—the promised King and Saviour of the Jewish people, made by John and witnessed to by the Holy Spirit, needed the test of experience.

It was not enough that Jesus, just emerging from the simple life of a remote village, should come forth in the purity of his first innocent condition; henceforth He must meet and conquer or be conquered by the fascinations and allurements of social life in the cities of his nation, and in the great capital, Jerusalem. Would He stand firm? Would the power within Him, that made Him the Beloved Son, be equal to his needs? He must be tested, and He was led up into the wilderness,—apart from men,—alone with God and nature. The battle with the tempter must be fought out in the solitude of the desert. The struggle was long,—forty days before the final issue, the crisis of the occasion. Forty days of self-examination, of fasting, of prayer, and of agony. Was the God within Him, witnessing to the Father whose Son He was, able to preserve Him in this hour of the soul's extremity? Our lesson tells us.

Led up of the Spirit, divinely directed to separate himself from all human associations, to go apart from the throng that followed John and listened to his ministry.

Tempted of the devil. The belief was common in that age, (and we are not yet free from it) that there were two classes of spiritual beings, the good and the bad; that these as occasion required appeared in bodily form to those whom they would influence; the first were angels or messengers from God, and the others were demons or spirits of evil under the control of a leader who is spoken of as Beelzebub.

The word *tempt* in the original means, to try, to endeavor, to try the nature of a thing, as metals by fire. Devil originally means an adversary, or accuser—the accusing spirit.

This lesson is full of the deepest instruction. It shows us:

1st. That the highest spiritual exaltation to which the soul may attain does not secure us from the temptations of our earthly desires.

2d. That even the purest and holiest that the world has ever seen, is met at some time and in some unguarded part of the human nature, by a temptation to go beyond the limit of human needs.

3d. That this is a test of the strength and power of the soul and its time of proving; and if the power to overcome is there, the ministry of angels will be vouchsafed to the conqueror. He was in all points tempted as we are, yet without sin, and having suffered being tempted is able to succour them that are tempted. *Heb. 2: 18.*

Friends do not regard the temptation of Jesus as outward, but as an inner experience, a soul-struggle with the appetites and ambitions of his human nature. This view is shared by many of the best writers outside the Society. "That it describes in dramatic language a real, but internal experience," is the view taken by Abbott who in making the application to our own lives says: "We share his first experience when poverty tempts us to violate the Divine law, that we may provide for our daily wants; we share the second experience when we are tempted to neglect duties which God's providence lays upon us, or to run into needless dangers or difficulties, or to assume uncalled-for hazards and trust the result to God, or make an ostentatious display of our faith in him; we share the third experience when we are tempted for the sake of power, wealth, or influence, to conform to the world. . . . We yield to the first temptation when we distrust God's providential care; we yield to the second when we presume unwarrantably on his grace, or make a show of our reliance on his word; we yield to the third when we are conformed to this world and adopt its policies and methods and imbibe its spirit for the sake of its rewards. The first sin is forbidden in Matt. 6: 25, the second, in 6: 1-7, the third in 6: 24. We resist the first temptation when we seek first the Kingdom of God and his righteousness, and trust for food, raiment and shelter to him; we resist the second when, in humble trust in him, we do all that God has given us power to do, looking to him only to protect us from ills against which we cannot, by reasonable precaution, guard ourselves, and patiently waiting for him to bring about his own results in his own time and way; we resist the third when we make a supreme love to God the sole inspiration of our hearts, and a supreme allegiance to him the sole rule of our lives."

"The moral purpose," writes another, "the grand moral purpose in all that was of God—was absolute submission to his will. . . . His circumstances were God-appointed; and where he so appoints them, he will support us in them, even as, in the failure of bread, he supported Israel by manna."

"And what a lesson lies herein for us," exclaims

the devout Farmer, "a lesson enforced by how great an example! That we are not to be guided by the wants of our lower nature; that we must not misuse that lower nature for the purposes of our own sustenance and enjoyment; that we are not our own, and may not do what we will with that which we imagine to be our own; that even those things which may seem lawful are yet not all expedient; that man has higher principles of life than material sustenance, as he is a higher existence than his material frame."

Writes our own beloved Wm. Penn: "He (Jesus,) was pleased to give us, in his own example, a taste of what his disciples must expect to drink deeply of, namely the cup of self-denial, cruel trials, and most bitter afflictions; he came not to consecrate a way to the eternal rest through gold and silver, . . . plays . . . and the like pastimes of the world. He needed never to have wanted such variety of worldly pleasures, had they been suitable to the nature of his kingdom; for he was tempted as are his followers, with no less bait than all the glories of the world; but he that commanded to 'seek another country, and to lay up treasures in the heavens that fade not away,' and therefore charged them never to be much inquisitive about what they should eat, drink, or put on, . . . he, I say that enjoined this doctrine, and led that holy and heavenly example, even the Lord Jesus Christ, bade them that would be his disciples take up the same cross and follow him."

EDITORS INTELLIGENCER AND JOURNAL:

IT was with feelings of keen disappointment that our First-day School found that the Literature Committee had decided to turn aside from the seven years' course, in almost universal use in the Sabbath Schools.

And while we have rejoiced that our Friends had prepared such choice lessons for us, we trusted that they would see fit to follow the course. And while they may feel that they have excellent reasons for such departures, it is not apparent to at least a large portion of our school.

There may be—and I doubt not are—some lessons in this course, from which other churches draw different conclusions than we; but these are all drawn from the Scriptures, and would it not seem wiser to accept these lessons in the best light of which divinely illuminated souls are capable, and give to the earnest seeking teacher, as well as student, the benefit of that light?

We can no more afford to live apart from the religious thought and life of the world, than we can in the business and social; and as there is more and more a desire on the part of other religious denominations to know our views, it seems to me that this is one of our grand opportunities for the dissemination of spiritual truths, which we should not omit.

The writer has heard others, knowing we have had that same Scripture lesson, say, "What are your views on this or that passage or subject?" And while we do not—provided our views differ as they often will—suppose that they will immediately accept our inter-

pretation, would we not be more respected if we are prepared to give our understanding of them, than to virtually say: "We cannot explain that lesson, therefore we have chosen another."

The objection may be urged that this course is prepared by those wholly inimical to our views, and that a theological plan runs through it all; but we must remember that they are taken from the Bible, and that deeper than all theology or creeds runs the true spiritual interpretation which the truly enlightened teacher may be enabled to give.

These remarks are not intended to cast the least shadow of reflection on the Committee who have so earnestly labored in the work. They have done and are doing a noble work and deserve the sympathy of those whom they have labored to assist.

So far as my limited knowledge extends, it is the wish to continue the "Lesson Leaves," but at the same time follow the course which Friends have until now adopted. I venture to express the hope that they will see fit, as soon as may be, to return to it.

M.

Milton, Ind.

THE NEW INDIAN LAW.

LETTER FROM SENATOR DAWES OF MASSACHUSETTS.

MESSRS. EDITORS: I observe that several correspondents have made your paper the medium for severe criticism of the Indian Land in Severalty Act recently enacted by Congress. The "Friends" have from the beginning maintained so intelligent and humane a position toward that unfortunate race in the struggle, now a century old, in which this country has been involved in vainly striving to determine what to do with the Indian, and your paper has so faithfully represented them in this regard that your readers are entitled to the sober facts upon which alone the true merits of that measure can be judged.

The act is a part of a method of treating the Indian question which has been more or less vigorously pursued for the last eight years, and which may be summed up in one single sentence, viz: *An effort to make something out of the Indian.* And it was adopted to meet this condition of things. The inquiry which led to it disclosed these facts: Civilization and Christianity had been dealing with the Indians in this country for two hundred and fifty years, without making any appreciable effect upon their condition or character. They were substantially the same savages they were when our fathers landed at Plymouth Rock. Not one in a thousand of them could even speak the language of civilization and christianity. This government had been *managing* them for a hundred years, in all sorts of ways. It had paid out more than two hundred and fifty millions of dollars in trying to get rid of them, in treating with them, in making war upon them, in exterminating them, in isolating them, in neglecting them, and in feeding them. But all in vain. When this inquiry was instituted, less than ten years ago, it was found that there were now as many Indians here as when our fathers landed, and that they were increasing in number every year, so that they would not be exterminated,

nor die out, nor fade out, but were here to stay, and increase upon the earth. It was found, too, that though the Indian held by a more or less secure title 130,000,000 of acres of land in this country, the game upon which he expected to live was all gone, and if left alone he would starve or plunder,—for being a savage he did not know what to do with his land. He must therefore be fed or steal. The government was trying to feed them—260,000—at a cost of \$7,000,000 a year. The question presented was, shall this continue and the burden, increasing with increasing numbers, be borne indefinitely?

As we became satisfied that we could not escape the Indian, it was resolved if possible to make something out of him. Hence all the work of the last eight years in that direction,—the Hampton Institute, the Carlisle School, and similar ones at Genoa, at Lawrence, at Chiloco, at Albuquerque, and on the reservations, training and day schools amounting to more than two hundred. Hence, too, a yearly expenditure for teaching the Indian how to take care of himself, of \$1,200,000 from the U. S. Treasury last year, besides vast sums from private contributions.

I need not remind you or your readers of the success which has attended this work, and of the encouragement it holds out of the possibility of inspiring the Indian with higher aims, and kindling in him the desire and the courage to attain to the white man's ways. It has been simply marvelous, and is justifying all expenditure and all effort in that direction. But all this work would be incomplete and liable to failure, if the Indian, taught the white man's ways and won from barbarism, had no home of his own, and no stimulus to care for and build up and add to it. The *home* is the central force of civilization, and next to religion, the most powerful of all its agencies. Now this home is what the Severalty Act attempts to supply,—and to supply it only to such Indians as give evidence that they are so far advanced that there is good reason to hope that they can maintain themselves in such a home. In the outset let me correct a mistake as to the scope of this law, which I see prevails in some quarters, into which, I infer from your editorial of 21st of May you may yourselves have fallen. This law *requires* nothing to be done, *forces* nothing upon the Indians. Least of all does it break up his reservation against his will. It only *authorizes* the President and his Secretary to do the things therein provided, when in his judgement the good of the Indian will be promoted thereby. The President may exercise the authority given him by this law unwisely, as he may other laws, but somebody must be trusted in this world. The ruling idea of this law is that for the first time, it gives the President authority to deal with the individual Indian. Hitherto, he has had power to deal only with the tribe, not with the individual. The new method spoken of is at work at Hampton, Carlisle, and the other training schools, and on the reservations; making individuals out of Indians, teaching them self-reliance, how to work, what earning something means, what it is to acquire with their own hands and keep property,—in a word, Civilization. And the design of the Severalty law is to give the President power to take these indi-

vidual Indians out on to the reservations and aid them in the establishment of an individual home such as a white man has. He is authorized to aid such an Indian in the selection of 160 acres of land on the reservation, or if the Indian prefers, on the public domain, to hold it for him exclusively twenty-five years, or longer if he thinks it wise, and then give him a title deed in fee. After this is done, and if there is any land left on the reservation not needed for these farms, this law authorizes the President to *negotiate* with the Indians to purchase "with their consent, and in conformity with their title," either the whole or a part of such remainder; and if such purchase is afterwards ratified by Congress then the purchase money is to be put in the treasury for the use of the particular tribe which sells the land, to promote their civilization and education. In no other way can an acre of land be taken from the Indians.

And when this is done this law grants to all Indians to whom allotments of land have been made the benefit of and makes them subject to the laws both civil and criminal of the State or Territory in which they reside, and declares that they, and all other Indians who have taken up their residence separate and apart from their tribe, and adopted the habits of civilized life "are citizens of the United States and are entitled to all the rights, privileges, and immunities of such citizens, without in any manner impairing or otherwise affecting the right of such Indians to tribal or other property."

It will thus be seen that while this law takes away nothing from the Indian, no right of property or security of title he had before, it does open to him an opportunity to secure a home like the white man, throws over him the shield of the civil and criminal law, and opens to him the courts of the land for the redress of his wrongs and the vindication of his rights. And beyond and better than all, it clothes him in the habiliments of citizenship with all the rights, privileges, and immunities thereof.

Hoping that I have made clear the purpose and provisions of this Indian Severalty law, and that they meet your approval,

I am truly yours,

H. L. DAWES.

Pittsfield, Mass., July 13.

THE LIBRARY.

THE HIGH-CASTE HINDU WOMAN. By Pundita Ramabai Sarasvate, with Introduction by Rachel L. Bodley, A. M., M. D., Dean of Woman's Medical College of Pennsylvania.

This very handsome volume, with an eloquent introduction from our friend Dean Bodley, we have read with intense interest to its latest page. No one is likely to do the same without a feeling of fervent sympathy for the learned Brahmin woman who raises her plea for her countrywomen that they may have the privilege of reasonable education,—that they may be released from the burden of superstitions and cruel observances founded upon ignorance or misconception of their own venerated "sacred literature." The peaceable spirit and wisdom of Jesus must be

substituted for the dark notions of Hinduism before the work of deliverance can truly be fully accomplished.

Ramabai points out to us that according to the latest census of British India, there were in the population of 20 millions, 930,600 widows of all ages and castes; and among these were 669,100 widows under nineteen years of age. They are subject to great cruelties and privations as a penalty for widowhood, are confined to the most ignoble labors, are debarred from all culture, and in despair are tempted to destroy their lives rather than to endure further degradation and sorrow. The story is as briefly told as possible, and we feel earnestly that no one can be indifferent to the sad appeal of this gifted woman of India to mankind to help elevate woman as a means of preparing the countless myriads of our fellow Aryans of India for Christian civilization, which is man's hope for true progress. Let the doors of the locked Zenannas be opened and the child widows be placed under the best means of education attainable.

"Houses" says Ramabai, "should be opened for the young and high-caste child-widows where they can take shelter without the fear of losing their caste, or of being disturbed in their religious belief; and where they may have entire freedom of action as relates to caste rules. In order to help them make an honorable and independent living, they should be taught in these houses to be teachers, governesses, nurses, and housekeepers, and should become skilled in other forms of hand-work according to their taste and capacity. Influential Hindu ladies and gentlemen should have the management and superintendence of these, and well qualified American ladies should be secured as the teachers and assistants."

The Pundita believes that "the past history of mankind has shown that efforts for the elevation of a nation must come from within and work outward to be effectual. . . . The one thing needful, therefore, for the general diffusion of education among women in India, is a body of persons from among themselves who shall make it their life work to teach, by precept and example, their fellow countrywomen." The multitude of child-widows in British India is exactly the lever in which the Pundita Ramabai believes she sees the possibility of a mighty elevation for her native land. But money is wanting to accomplish this noble work. It is computed that \$15,000 is required to inaugurate the first school, and \$5,000 annually afterwards during the ten following years. The book has been privately printed in order that the entire profits may accrue to her; in the hope of a possible large sale, the pages have been electrolytipped.

"If," says Dr. Bodley in her Introduction, "every American woman who at any time during the last twelvemonth, has taken Ramabai by the hand, every college student who has heard the Pundita speak in college halls, every reader of this book whose heart has been stirred to compassion by the perusal of its sorrowful pages, will at once purchase a copy of the book and induce a friend to do the same, each reader being responsible for the sale of one copy, the work is done, and the large fund needed to prepay three

passages to India, to purchase illustrative material for the school-rooms, to illustrate and print the school-books, and secure the needed school property in India, is at once assured."

The volume may be had of Friends' Book Association, 15th and Race streets, Philadelphia.

S. R.

EDITORS INTELLIGENCER AND JOURNAL:

I HAVE always believed that when we have found a good thing we should proclaim it, that others may find it too. I have recently read the brave Ramabai's appeal to the enlightened world for help in her noble undertaking to free the women of her country from the degradation of a social custom, and from the fetters of ignorance and superstition. In lending her our aid by helping to circulate her little book, "The High-Caste Hindu Woman," we are helping not only the down-trodden women of India, but the women of every country.

The work is one of intense interest from beginning to end. A fitting introduction is given by Dr. Rachel L. Bodley, Dean of the Woman's Medical College, together with a worthy tribute to the memory of the young Hindu, the late Dr. Anandibai Joshee.

"When," in the language of Dr. Bodley, "in that great Hindu nation about to come to the birth, the women are moved to arise in their degradation, and themselves utter the feeble cry, 'Help or we perish!' it cannot be otherwise than that a corresponding multitude of women must be found elsewhere, willing, in the day of God's power, to send the help."

If each reader of the book will hold herself responsible for the sale of one or more copies, how readily might the sum be raised which the Pundita requires in her establishment of the school upon which all her energies are bent. The books are at the book stores, also at the homes of her friends, Dr. Rachel L. Bodley, 1400 N. 21st street, and at Sarah B. Brotherton's, 553 N. 16th street.

E. J. T.-L.

These works have been recently introduced into Friends' Library at 15th and Race streets, Philadelphia: "The Early Tudors," by Moberly; Lamar's "Science of Language;" Campan's "Life of Marie Antoinette;" "From the Forecastle to the Cabin," by Samuels; "Haifa: or Life in Modern Palestine," by Laurence Oliphant; "Around the World on a Bicycle," by Thomas Stephens; "Juanita," by the widow of Horace Mann; "Connecticut," of the "American Commonwealth" Series, by Alexander Johnston; "Henry Clay," by Carl Schurz; "Alexander's Empire," in the series of "The Story of the Nation," by Mahaffy; Ward's Life of Dante.

CHARITY of speech is as divine a thing as charity of action. The tongue that speaketh no evil is as lovely as the hand which giveth alms. To judge no one harshly, to misconceive no man's motives, to believe things are what they seem to be until they are proved otherwise, to temper judgment with mercy, surely is quite as good as to build up churches, establish asylums, and to found colleges.—*Selected.*

It is better to be nobly remembered than nobly born.—RUSKIN.

EDUCATIONAL.

KINDERGARTEN AND PRIMARY TRAINING.¹

BEFORE entering the primary it would be well to take a look, at least, into the kindergarten, as it is here that the child is prepared for the after-work.

The first few years of a child's life are more active than those of any other period of its existence, and yet nearly all its information is gained through the five senses. The mind must be educated through these. How is this to be done? The kindergarten answers that "how." The child enters here when three or four years old, and remains until it is seven years of age. All this time it is learning to use every power and sense that God has given, and is forming habits that will last throughout life. Working out, as it does, all the forms that enter into its life, and telling stories about what it has made, calls into play the imagination, and the objects become real. Here addition, subtraction, multiplication, and division are played with as pleasantly as the ball or any other toy. Happy hours are spent at the sand tray, making mountains, valleys, tunnels, mines, etc.

The games are great educators in themselves, as they are so thoroughly talked over and carried out.

In the kindergarten, heart and mind work together, therefore good results must follow. Order reigns throughout, and in the quiet, calm, yet busy, happy atmosphere, the feverish animal life of the little one finds an outlet, and at the same time gathers unto itself a thought with every act.

The advanced kindergarten. Here the child has many of the same things it worked with before, but more difficult lessons are given. It is also taught to read and write, and to express numbers by numbers. It still carries on its designing and kindergarten drawing.

The primary department. It is now thoroughly prepared for hard work, and does not shrink from it. But keep one thought in mind—there must be no pushing, no stumbling; everything must be as clear as the noonday sun.

"We are groping here to find,
What the thought which underlies."

Think what the fingers of the blind are, the sensitive, delicate eyes of touch! With these fingers the little one is gently, intelligently tearing away the outside coverings and seeking the truth which underlies all nature. Help it in its search.

Kindergarten trained children *naturally* look for this thought, while others must be *taught* to look for it. Idleness, not money, is the "root of all evil" in the schoolroom. There are often fifteen minutes in the day when many children tell you they have nothing to do, the work is all completed. This is the time to bring forth one of your reserves—a paper for a design, an interesting article bearing on one of their late lessons, or natural history stories, or your microscope.

Do not allow the children to take their books home. In the first place, they should have but few—only a reader and the book in which they are writing.

No reading lesson at this age should be studied out of the class unless with the teacher; and let them have different books or short, easy stories out of books or papers to read.

Blackboard exercises should be used until the class is familiar with many easy words, and these may be made very interesting. Allow no stumbling here from the first, and let the sentence be such that the child wishes to read it with expression. Children love to write, and soon learn to make up very good stories about pictures given them for this purpose. The penmanship must be carefully watched. After you have corrected their work let different members of the class read their stories. They love their own thoughts as much as we do.

What is more, they gain a great deal of information, because they state facts, and often take pains to find out something about a bug or a plant under discussion, when they otherwise would not have thought of it.

Let each child make his own arithmetic. In the first place, it shows exactly where it stands, and then how many lessons are combined in this one! Everything is original—both examples and problems. If they are writing about sugar they will want to know the real price per pound, and of fruit, per quart, etc.

Language, spelling, and writing come in here also. The children work out much more difficult problems of their own than any we would give them. I have yet to find the child who is not fond of numbers. Some are more apt than others, yet all enjoy work with them.

Geography is taught at the sand-tray, and by stories of the different countries or sections; these might also be written up by the older ones.

Teach a child how to work, and half the battle is won. Be careful not to tire the pupils; it is better to have a little work well done and enjoyed than twice the amount gone through in a listless way.

Make the school-room as attractive as possible and let the children help to keep it so. Let them feel that it is their room, and that you are there simply to assist them. Before school the teacher is ever ready to look at a new ball, or book, or hear about a walk in the park, or anything that is of interest to the child. Enter into their life as much as possible. By your conduct force the child to be polite, and expect neatness in attire. It is a great help in their studies. The boy comes in with glowing face, and is running over with life after a race to school. Greet him with your brightest smile, but before he leaves your side ask him to run down and wipe the mud from his shoes. It will be well done, rest assured.

A place for everything, and everything in its place, should be a rule well understood. Before you can demand anything of this kind the room, halls, etc., must be in perfect order. Put a topsy-turvy child in a well ordered room and he is more likely to behave than if the room were like himself. Let the children, to some extent, help to decorate the room. Do not have everything on the walls before school opens. Let them help you to decide where some of the things should be hung. They appreciate them more, and often make very pretty designs. Let there be a mean-

¹ An Essay by Mary E. Beekwith, of Friends' Elementary and High School, Baltimore, read before the semi-monthly meeting of teachers.

ing in all you put up; do not put up common things for decoration, and in some way introduce a little color. Children love color.

In this day of specialties it is, perhaps, hard to realize that the fewer teachers a child has the better it is, yet such is the case. If through the primary room at least one teacher could attend to everything, it would be well, but often that is impossible; so have co-workers, yet no more than you absolutely need, and let the child feel that there is one person at least who knows of its home-life, its joys, and sorrows.

Live with the children, make them feel your presence all the time, yet be sure to be so agreeable that you are always wanted. For this reason there should be no recess. Put a number of boys or girls together without any one around whom they know and respect and many things will be said and done that your presence would have prevented. Give them exercise, but in an ordered way.

Nothing has been said about discipline, but there seems to be none necessary. It is understood that the teacher is thoroughly pure and true—no rude expressions can be thought in her presence. Expect the best of a child and you will get it. Ever be true to your word if you expect the child to be.

We are not perfect, neither is the child; so all faults must be corrected. But be sure not to see all, particularly the same one, many times during the day. It makes your life miserable, and the child's also.

Yield to their desires when you can, but if a time comes for firmness, be firm; let them know that so far they may go, but no farther.

Thus entering into the child's life, we lay the foundation for true manhood and womanhood.

"CATECHISM" FOR MINISTERS AND ELDERS.

[The steady tendency among most of the "larger bodies" of Orthodox Friends to formality of system draws out frequent remark and criticism, even from *Friends' Review*, the exponent of the "Gurney" element. In a recent issue that journal says:]

WHEN, a number of years ago, a proposal was under consideration in New York Yearly Meeting, for the adoption of nine queries concerning doctrine, to be answered by every one who was acknowledged as a minister, or appointed an elder, it was felt to be the duty of those conducting *Friends' Review*, to express a belief that such a measure would be inexpedient. Time has not afforded ground for a change in that judgment. If ministry cannot be rightly estimated by those who hear it, through such a period as is usual among Friends before its official acknowledgment, no written attestation of sound articles of belief will secure its correctness, unction and authority.

More decided objection seems to us to lie against the repetition of the use of such an ordeal for ministers and elders once in three years. This is a measure too external, too formal to befit a body of the high ideal of spirituality belonging to the religious Society of Friends. If even allowable in regard to elders, whose convictions on religious subjects are not always openly expressed, it seems to us quite otherwise with

ministers. Their service should be weighed as it is given, in the manner of "the sanctuary." No precision of conformity to a chosen formula of belief can add to their fulness of preparation, if it exists; nor should uneasiness about the wording of a testimony or confession, whose substance they accept, stand in the way of the recognition of gifts evidently bestowed by the Head of the Church.

It may be that in this frank expression of conviction, in which we know many Friends unite, we are obliged to differ from some whom we love and honor much. But it appears to be the duty of a journal like this to seek, without bias on either hand, and without claiming any approach to infallibility, the whole truth.

Relating to the same subject, the following is part of the action of New York Yearly Meeting (O.), at its recent session at Glen's Falls:

"Commencing with the year 1887, our Monthly Meetings shall appoint committees once every three years, to ascertain the doctrinal views of the ministers belonging to this meeting, and that no one shall be acknowledged or continued as a minister whose belief is not clearly in accordance with the affirmative of the Nine Questions contained on pages 48, 49, and 50 of our printed Discipline.

"Ministers coming among us with removal certificates from other Yearly Meetings, shall be subject in all respects to the provisions above mentioned."

ORTHODOX FRIENDS.

The "Conference" of Orthodox Yearly Meetings, to be held at Richmond, Indiana, on the 25th of Ninth month, is attracting considerable attention among the membership of that body. The question very naturally is what the gathering is expected to accomplish, and the answers to this, as we find them in the Orthodox journals vary somewhat. Practically, it may be said that the object is to define how much of the Western departure from time-honored Friends' principles and usage can be tolerated, and what part of it cannot. The Iowa plan of supporting "pastors," and the Ohio use of water baptism, etc., are expected to be censured, though as we judge from some expressions, even this will be found not easy. The *Friends' Expositor*, (representing the Ohio baptizers), expresses its apprehensions that the action of the Conference "will produce disruption instead of unity." New York Yearly Meeting, (Glens Falls), in its minute on the subject, added the following: "It is understood that the conclusions of the Conference are to be only advisory in their character, and our Committee is instructed that no subject shall be introduced into the Conference by any individual member of our delegation without the previous approval of a majority of them." The Chicago *Christian Worker* expresses its concern as to the manner in which the delegates represent the several yearly meetings. The small ones, it says, will have representation greatly out of proportion to membership, and hence will have an unfair degree of strength. "For instance, an expression on the pastoral question, to influence Friends in Iowa, must be given forth by a body that justly rep-

resents the church. If yearly meetings, in which sentiment prevails adverse to the judgment of Iowa Friends, number in delegates largely above their just proportion, decisions adverse to Iowa's action would promptly be rejected, and the want of unity in the church would be increased, rather than removed."

—Among the questions which the *Christian Worker* thinks ought to be discussed at the Conference are: "How may we conduct revival meetings, so as to avoid every form of extreme and danger, and to successfully husband and appropriate everything that is good connected therewith? What is the place of the Evangelist in revivals, in relation to resident ministers, in leading services, in preaching, in duties out of meeting? What Gospel doctrines and teachings should be made prominent in evangelization, and what are the *methods* of work to be recommended? How may those who are gathered in during revivals be most successfully taken care of, fed, and nurtured? Who are the pastors in Christ's church, and how is the pastoral gift to be recognized, encouraged, and supported? What is our duty as a church respecting home and foreign missions, how extensive is the field, how imperative the command to go into it, and what are the qualifications and equipments necessary in order to successfully gather a harvest? What is the duty of Christians with respect to giving for the spread of the Gospel, and how may collections be most wisely gathered and dispensed?"

—In London Yearly Meeting it was stated by J. B. Braithwaite that the Yearly Meeting of Philadelphia had made no appointment, but "a few Friends would go from thence to the Conference, by invitation, in a non-official character." Commenting on this, the *Friends' Expositor* grows energetic and says: "By whose invitation? Who are the Friends? How many of them? Who has *authority* to 'invite'?' If there are to be some 'non-officials' why not more? Where is the provision for *any*? Such questions are asked on every side and they *will* be asked. And if brethren are really honest in this professed effort to 'promote unity in America,' they ought to be wise enough not to throw away their opportunity by flagrant disregard of the terms of the Conference, at least so long in advance of its meeting."

—*Friends' Review*, discussing the Conference, says: "In the reports of London and Dublin Yearly Meetings, expressions of several highly respected Friends have given hints of their anticipations. Such of them as have spoken look to the Conference for the promotion of unity in the maintenance of the spirituality of worship, the spirituality and freedom of the ministry, and the disuse of ordinances; also, strengthening the hands of those in Ohio Yearly Meeting, who continue in unity with the great body of the Society, in Great Britain and Ireland as well as in this country. Instead of the fundamental principles of the Society of Friends being brought into question, expression was given to the expectation that they will be so re-affirmed as to show that they are no longer open to question among us; experience, under the guidance of the Head of the church, having given them abundant confirmation."

—Barnabas C. Hobbs left his home on the 6th

inst., for Eastern North Carolina, to close up the connection which Friends have had there for a few years past with a mission and school amongst the Cherokee Indians. The work was in a most prosperous condition under their care, but through evil influences the government was induced to take it out of their hands. The Government now offers to make a new contract with Friends, but the terms are such as to make the work impossible and humiliating, and there is no way but to give it up.—*Christian Worker*.

DR. HOLMES'S NEW POEM.

[Read at the dedication of the O. W. Holmes Hospital at Madison, Wisconsin.]

NOT ours to ask in freezing tones

His race, his calling, or his creed;

Each heart the tie of kinship owns

When these are human veins that bleed.

Here stand the champions to defend

From every wound that flesh can heal;

Here science, patience, skill shall blend

To save, to calm, to help, to heal.

Father of mercies! Weak and frail,

Thy guiding hand thy children ask;

Let not the Great Physician fail

To aid us in our holy task.

Angel of love, for every grief

Its soothing balm its mercy brings,

For every pang, its healing lead,

For homeless want, thy outspread wings.

Enough for thee the pleading eye,

The knitted brow of silent pain;

Thy portals open to a sigh

Without the clank of bolt or chain.

Who is our brother? He that lies

Left at the wayside, bruised and sore;

His need our open hand supplies,

His welcome waits him at our door.

Source of all truth and love and light

That warm and cheer our earthly days;

Be ours to serve thy will aright,

Be thine the glory and the praise!

Boston, April 25, 1887.

BUILDING MONUMENTS.

THROUGH life we build our monuments

Of honor and, perhaps, of fame;

The little and the great events

Are blocks of glory or of shame.

The modest, humble, and obscure,

Living unnoticed and unknown,

May raise a shaft that will endure

Longer than pyramids of stone.

The carved statue turns to dust,

And marble obelisks decay,

But deeds of pity, faith, and trust,

No storms of fate can sweep away.

Their base stands on the rock of right,

Their apex reaches to the skies;

They glow with the increasing light

Of all the circling centuries.

Our building must be good or bad;
In words we speak, in deeds we do;
On sand or granite must be laid
The shaft that shows us false or true.

How do we build—what can we show
For hours and days and years of toil?
Is the foundation firm below?
Is it on rock or sandy soil?

The hand that lifts the fallen up,
That heals a heart or binds a wound,
That gives the needed crust and cup,
Is building upon solid ground.

Is there a block of stainless white
Within the monumental wall,
On which the sculptured skill can write,
"He builded well, so should we all?"

—*Christian Intelligencer.*

FATHERS AND DAUGHTERS.

MUCH has been said of the wise use and disposition made by Miss Catharine Wolfe of her great wealth, but little has been said of the wise training, added to a natural good judgment, which enabled her to administer her affairs so well. She reflected great honor on her sex by her financial management and ability to deal with difficult problems. Her father, it is said, in her youth made her perfectly familiar with his method of dispensing charity. As a young girl she was timid and shrinking, and her father early sought rather to bring her in contact with the world through his charities than society. He once said of her, "Now, I am not going to will my property away to institutions, but I will bring up my daughter so that she will use it as I have used it, and even better."

When the accumulated fortunes of her father and mother came to her, she accepted it as a trust, and, while ready to act on good advice, held her opinions independently. She tempered impulse with reason, and rarely made a mistake in the objects she sought to benefit. She recognized that poverty pinched hardest where inherited refinement and ambition were the only portions. Many bright girls found it possible to attain a college education through Miss Wolfe's bounty. Europe has been a dream realized by many who required travel and study abroad to fit them for their business in life. Fine impulses, with wise training, enabled this remarkable woman to scatter seed that will bear fruit through generations. Wherever her name is mentioned will come the thought of a wise, generous woman, followed by the invariable thought that to her father the world owes a debt of gratitude for the training which fitted her for her position.

If fathers would only realize how much the rounding out of both the character and education of their daughters depended on the relation they held to their fathers, the complaint of the narrowness of view and personal relations which women hold to affairs would disappear. Women who grow up entirely under a mother's influence naturally view life from the feminine standpoint, having minds more fitted to comprehend details than to grasp entire situations. The very nature of a training entirely under feminine influence is to bound the mental vision

by the horizon of home fences, domestic, social, church, and inherited opinions. Of the vast world outside these walls a girl can only learn as she is brought in contact with it through the medium of an intelligent father or brother, unless circumstances force her to battle with that same outside world in the bread-and-butter struggle. More women make wrecks of their lives because of the mistaken training that prevented a knowledge of financial and economic conditions than from any other cause.

Girls should be trained in these questions practically as well as theoretically. Train them to a knowledge of business both in materials and methods. A father engaged in shoe manufacturing trained his two daughters in the management of his business, went abroad for six months, and returned to find nothing had suffered at their hands, and, as a reward, placed to their credit a sum of money that purchased a house for each when she married. Should he die, they could control his business intelligently, at least till it could be disposed of with profit.

Girls could certainly be trained to accept their education as a fitting for the business of living. Even their accomplishments should minister to that end. The wisdom of this is displayed in the case of Miss Mary Tillinghast. Her father was a wealthy man, and in her education her artistic talent was recognized and trained. When the family fortune was lost, and death had deprived the family of its head, Miss Tillinghast turned her talents to account, and so earnestly had she availed herself of her opportunities that success met her first efforts. Her work to-day is found in the finest mansions in the country.

Teach girls to meet the future possibilities with some training that is an equipment, and bring them up to know how to look at the broad questions of the day.

They should be the companions of their fathers and brothers in thought, and their pupils where circumstances force theory in place of practice.—*Christian Union.*

An important astronomical event, for which scientists in Europe and America are now making preparations, is the eclipse of the sun, which is predicted to occur on the 18th of next month. The earliest point of observation will be Berlin, which the shadow of the moon will strike a few minutes after sunrise, but owing to the unfavorable hour, with its attendant low-lying mists, the eclipse will be more favorably observed at places in Russia, which the moon's shadow reaches later. At Lake Baikal the sun will be at the noon hour at the totality of the eclipse, and the duration of totality will approach four minutes—not the longest time on record, but of favorable length for observation. It will diminish eastward and westward from this point, and in Japan where the eclipse will take place between three and four o'clock, local time. The duration of the total phase of the eclipse will be three minutes and fifteen seconds.

WHAT clay-bound hearts have been melted!

What fountains of love have been stirred!

Kind thoughts, and true, are begotten

By the use of a gentle word.

THE ECLIPSE EXPEDITIONS.

WILLIAM J. Holland, a special correspondent of the *Philadelphia Press* who accompanies the expedition to Japan to view the coming eclipse, writing from Vancouver, B. C., on his way thither, on the 16th of last month, says: "The work of the Japan expedition being designed to be largely photographic, an attempt being in contemplation to secure larger photographs of the corona of the sun than have ever yet been made, the expedition will be reinforced upon its arrival by a number of photographers, whose services will be secured in Japan. The exact point of observation will be determined, upon arrival in Tokio, where access may be had to the extended series of meteorological records which have been kept for a number of years in the same manner in which such records are kept by the United States Army Signal Office."

The special object of search during the eclipse will be the corona of the sun, and no doubt an effort will be made to verify the reported discovery of an intra-mercurial planet, to which the name of Vulcan has sometimes been hypothetically given by astronomers.

Professor Young, director of the other American expedition, will with his colleagues make observations northeast of Moscow, in Russia.

The following later information has been received: "Prof. David T. Todd of Amherst College, in charge of the eclipse expedition to Japan, has arrived at Yokohama safely with the outfit furnished him by the Navy Department."

On the last Sunday in the year 1788 John Wesley preached to a large congregation in London. "Sir," said he to his attendant while putting on his gown, "It is above fifty years since I first preached in this church; I remember it from a particular circumstance. I had come without a sermon, and going up the pulpit stairs, I hesitated and returned into the vestry, under much mental confusion and agitation. A woman who stood by, noticed my concern, and said, 'pray sir, what is the matter?' I replied, 'I have not brought a sermon with me.' Putting her hand on my shoulder, she said, 'Is that all? cannot you trust God for a sermon?' The question had such an effect on me, that I ascended the pulpit, preached extempore, with great freedom to myself, and acceptance to the people; and have never since taken a written sermon into the pulpit." A word spoken in due season, how good it is!—*Selected.*

EVERY human soul has the germ of some flowers within; and they would open, if they could only find sunshine and free air to expand it. I always told you that not having enough sunshine was what ailed the world. Make the people happy, and there will not be half the quarrelling or a tenth part of the wickedness there is.—*Lydia Maria Child.*

IN some dim hour 'twixt dark and dawn,
That Eastern Star's pure light was born:
No eyes but those that watched beheld
As from the dusk its radiance welled;
No hearts but those that longed, divined
Its mute Evangel to mankind.

ALL successful men have agreed in one thing: they were causationists. They believed that things went not by luck, but by law. Belief in compensation, or that nothing is got for nothing, characterizes all valuable minds.—*Emerson.*

WE can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health, and reason, we look upon ourselves as under no obligations.—*Selected.*

THOSE very near us often need strengthening. Are we right if they have practically to look farther for the strengthening which might be ours to give? There may be a spiritual application of providing specially for those of our own house.—*Selected.*

NATURE ever faithful is
To such as trust her faithfulness.
When the forest shall mislead me,
When the night and morning lie,
When sea and land refuse to feed me,
'Twill be time enough to die.

—*Emerson.*

DEAR Lord, is it too much to ask
For this poor heart like blissful task?
May not my life so brightly shine—
The reflex of that smile of thine—
That it may lead through sin's dark night
Some soul to worship thee aright?

—*A. R. Stillman.*

TEACH me to live! no idler let me be,
But in thy service hand and heart employ:
Prepared to do thy bidding cheerfully,
Be this my highest and my holiest joy.

HUMAN love, when deep and true, is never ashamed of the lowliness of its object. A truly noble nature recognizes a friend the more he needs help. Though we are mean, and low, and despised, yet Christ is not ashamed of us, because he loves us.—*Rev. Newman Hall.*

NEWS AND OTHER GLEANINGS.

—On the 13th of this month it was reported from Roann, that the town was attacked by a cloud of insects resembling millers, so dense that lights had to be lighted. They covered everything. Business was suspended for a time, and bonfires were built, which drew the insects, and their bodies were soon piled up in great heaps around the fires.

—A few days ago Freiherr von Faber, the founder of the lead-pencil firm of A. W. Faber, at Stein in Germany, celebrated his seventieth birthday. He has changed the village of Stein (near Nuremberg), into one of the finest in Germany, founded the famous Germanic Museum in Nuremberg, and will be remembered for many other charitable bequests.

—John Bright, in a speech before the East Indian Association lately, advocated the admission of the natives of India to the highest positions in the civil service. This extension of the civil service, he thought, was a part of the principles contained in the proclamation issued by her Majesty at the end of the mutiny; and it would be better if England tried whether a moral sentiment and a Christian principle would not prove to be a greater permanent influence than continued aggrandizement.

The latest news from Stanley, the African explorer, is that on the journey beyond Leopoldville he found great difficulty in replenishing his commissary. The threatened scarcity of provisions made a number of his men insubordinate, and it became necessary to punish them with much severity. Stanley himself was ill from the excessive heat.

CURRENT EVENTS.

EXTREMELY hot weather prevailed all over the country on three or four days during the past week,—especially the 16th, 17th, and 18th. In Philadelphia the thermometer marked about 100, on these days, (the Signal Service record slightly under), and there were many deaths due directly or indirectly to the heat. The following temperatures and deaths from heat are among the number reported by telegraph on the 17th: Pittsburg, 101 degrees, 6 deaths. Washington, 99 degrees, 2 deaths. Baltimore, 99 degrees, 6 deaths. Pekin, Illinois, "103 all day," 4 deaths. Joliet, Illinois, "100 at daybreak, 113 in the middle of the day;" fourteen convicts in the penitentiary overcame, and two die. St. Louis, 104 degrees, 11 deaths. Louisville, 99½ degrees, 8 deaths. Chicago, 102 degrees, 18 deaths, making 62 since the morning of the 16th.

No new cases of yellow fever were reported in Key West on the 17th. There were two deaths. The record up to that day stands: Total cases to date, 119; deaths, 32; sick now, 57; discharged cured, 30.

SEVERE local storms have visited various parts of the country within the last few days. One of these, at Carlisle, Pa., on the 17th did much damage to the Indian School property. Captain Pratt considers the loss \$4,000. A dispatch says: "The buildings stand on a hill right in the path of the storm. Hardly any escaped without some damage. The school lost a part of its roof, chimneys, ventilators, and verandah. The end of the girls' building was twisted, the wall cracked, the doors and windows burst in, and the roof dismantled."

PRESIDENT CLEVELAND and his wife have been making a trip through portions of New York State, and to the Thousand Islands, in St. Lawrence River. They expected to return to Washington on the 20th.

In the Women's Christian Temperance Convocation, at Lake Bluff, on the 16th, Senator Colquitt, of Georgia, gave some details of what prohibition is doing in the South. In the twelve Southern States, he said, "there were fewer saloons to the population than in any other dozen States, not excepting Maine and Kansas. Local option had been adopted in Georgia and Alabama, and prohibition was a complete success." There has not been, in any of the Southern States, a "third party" movement for Prohibition.

THE Delaware Railroad Company's peach estimate was published in Wilmington on the 16th. The shipments by rail expected from all points on the peninsula reached by the main line and its feeders aggregate 2,358,353 baskets. This is a moderate crop.

THE time for the redemption of the trade dollar will expire, as announced by the Secretary of the Treasury, on the 3d of Ninth month.

W. T. COLWELL, a colored man, now in the jail at Lancaster, Pa., is suspected of being the murderer of John Sharpless, in Delaware county, for which crime another colored man, Johnson, is now under sentence of death. The matter will be investigated. Johnson, whose execution was set for August 2nd, has been respite by Governor

Beaver, until September 1st, in order that his case may be fully inquired into by the Board of Pardons.

GENERAL Master Workman Powderly, of the Knights of Labor, says he will favor an open convention of the General Assembly at Minneapolis, in October; and that he will not resign his office, but serve out his time as a matter of duty. He says he firmly believes that strikes and lock-outs are losing ground and will soon be avoided altogether.

LONDON, July 17.—Slight shocks of earthquake were felt in Sicily and along the Italian coasts at 8 this morning. Mt. Etna is in a state of eruption. No damage is reported.

NOTICES.

. Quarterly meetings in Seventh month occur as follows:

- 26. Western, Londongrove, Pa.
- 28. Caln, East Caln, Pa.
- 30. Westbury, Westbury, L. I.

. *Friends' Almanac.* Any Corrections needed for the *Almanac* for 1888, and other desirable information or selections, should be forwarded at once to Friends' Book Association, 1500 Race St., so that it can be issued in time for the approaching Yearly Meetings.

Let each one consider it a duty to aid in making it correct and useful.

PUBLISHERS' NOTICES.

. WE particularly ask that when money is forwarded to *new* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

CLEMENT A. WOODNUTT,

UNDERTAKER.

1226 NORTH FIFTEENTH STREET, PHILADELPHIA.

The use of the INTELLIGENCER AND JOURNAL as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement. When our readers answer an advertisement, please mention that they do it upon seeing the advertisement in this paper.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER
Vol. XLIV. No. 31.

PHILADELPHIA, SEVENTH MONTH 30, 1887.

JOURNAL
{ Vol. XV. No. 757.

"JUDGE NOT THAT YE BE NOT JUDGED."

Perchance the friend who cheered thy early years

Has yielded to the tempter's power:

Yet why shrink back and draw away thy skirt,

As though her very touch would do thee hurt?

Wilt thou prove stronger in temptation's hour?

Perchance the one thou trustedst more than life

Has broken love's most sacred vow:

Yet judge him not—the victor in life's strife

Is he who beareth best the burden of life,

And leaveth God to judge, nor question how.

Sing the great song of love to all, and not

The wailing anthem of thy woes;

So live thy life that thou mayst never feel

Afraid to say, as at His throne you kneel,

"Forgive me, God, as I forgive my foes."

—Chambers' Journal.

For Friends' Intelligencer and Journal.

VOCAL SUPPLICATION IN OUR MEETINGS.

IT will probably be readily admitted that true prayer, as a devotional exercise, is the asking of our Heavenly Father for something of which we feel ourselves, or those for whom we vocally supplicate, to stand in need; or for divine aid to accomplish what we think is a duty imposed; or to enable us to overcome the difficulties which may be our allotment to meet; or for preservation from yielding to any form of temptation by which the human mind may be assailed.

In our religious meetings where the divine command is given to break the silence of the worshippers in the way of vocal supplication, I have no doubt that it is the intention, through such a silence, to tender the minds of the worshippers, and to remind them, through such an address to the Divine on their behalf, of their individual needs, and to turn their thoughts to the true source whence comfort, strength, knowledge, and direction may be obtained.

Such a service, when rightly performed, brings the instrument into a peculiarly close relationship with the conditions of mind in the meeting, and with the Divine Spirit as it unfolds what should be asked for that shall meet those needs; and it is therefore not improperly regarded as one of the most solemn requirements that can be made of the instrument called into the Divine service. And it is equally true that when it is rightly performed it of all forms of public service tends to solemnize a meeting.

Hence, a great care is needed to be exercised by those to whom is given a commission to break the silence of religious meetings, that they move not to

vocally supplicate the Divine Spirit without a clear intimation for such a service.

I have been induced to pen these thoughts because I have often been pained by the character of the communications I have listened to in the form of vocal supplication, some of which consisted largely in calling upon the Divine name with ejaculations describing, or telling the Divine Being what he is, and what he will do, without any direct application to the needs of those at the time assembled. Other prayers are partly addressed to the Deity, and partly to the audience. To me, neither of these constitutes a true prayer, nor are they called for by a Divine command, for our God is a God of order, and his commands are consistent for the purpose for which they were given. And while I thus feel, I do not doubt the sincerity of those who utter these forms of vocal supplication, nor that they think it is a Divine requirement, nor that there may have been in the mind the conscious feeling of the spirit of prayer. But for want of closely seeking to know when to move, and to feel sure that they are the ones to move, they attempt to give expression to their feeling in this pointless, and as it seems to me unprofitable, manner to the meeting.

I say this not in a fault-finding or censorious spirit, nor because I would assume the judgment-seat over the requisitions made of any,—but to induce a more careful consideration regarding the nature and object of these vocal supplications by those who more or less frequently feel they are required to perform such a service, to the end that when they do thus appear it may be to the tendering and edifying of the people, rather than to produce a feeling of regret that the offering had been made. And I would remind those who are filling the station of elders that there is a much needed service for them in this direction. I believe few who enter into such a service of supplication do not sincerely feel it to be a duty, yet not being careful enough to keep to the opening made, they run into those forms of expression. I believe if they were tenderly and gently, as well as clearly shown their mistake, they would be more careful in the future to feel sure a command was given, and then would strive to utter only such expressions as were suited to the conditions for whom they supplicate, as those conditions were revealed to them by the Divine Spirit. Then such supplications would be edifying to those that hear, and would bring a truer peace to those who offer them.

JOHN J. CORNELL.

Mendon, N. Y., Seventh month 12.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—III.

BY ISAAC COATES, OF CALN, CHESTER COUNTY.

Ninth month 14th. [1799]. After breakfast, prepared to set off nine miles down the river to Cornplanter's village,¹ in order to attend the council before appointed, and nine of us embarked in a canoe to wit: Indian John, Halftown, Halliday Jackson, Joel Swayne, Joshua Sharples, Thomas Stewardson, James Cooper, myself, and Hugh Hartshorn. Had a pleasant sail down the river, and arrived at our destined port a little before 11 o'clock, divers of the distant chiefs being collected before we came. Before we sat in council, walked about, viewing some of the Indian cottages and their dress, which would take more time to describe than I am at this time disposed to take. About an hour after we arrived, a large horn, something like a French horn, was blown, in order to collect the chiefs and others to council; and in a short time they collected in a part of Cornplanter's house or cabin, perhaps to the number of thirty or more. We all sat down in stillness a short space, when the old chief stood up (his son Henry O'Beil interpreting), and addressed us in substance as follows:

"Brothers, I am glad the good Spirit has favored you all with health in your long journey to come and see us and take us by the hand, so that we may brighten the chain of friendship; and now some of us are collected, we should be glad to hear what you have to say to us."

We then informed them that we had taken a long journey to see our young men who were settled among our Indian brothers, and that we had not much that we knew of to say to the Indians; only to know from themselves how they liked our young men being amongst them, and whether they thought they were likely to be useful to them or not. We then had our certificate read and interpreted to them, with which they expressed satisfaction; and we having agreed upon a short piece of advice or queries to lay before them, which we had in writing, it was read by paragraphs and interpreted to them as follows:

"Brothers, you have now heard that our coming here was to see how you and our young men who live amongst you are getting along. We are glad the Good Spirit has favored us to meet you in health, and given us this opportunity of taking you by the hand and brightening the chain of friendship. Now, brothers, we should like to hear from your own mouths if you are quite satisfied with our young men living amongst you. They came here with a hope of being useful, by instructing you in a better way of managing your land and providing for yourselves and your cattle. We desire you to speak freely, brothers. It has been some satisfaction to us in riding through your town to see marks of industry taking place; that

you are building better and warmer houses to live in; and that so much of your cleared land is planted with corn, potatoes, beans, squashes, cucumbers, etc., and to see these articles kept in good order. Brothers, we observe where your new houses are building, that the timber is very much cut off a rich flat which we wish you encouraged to clear and make it fit for plowing. We believe it to be very good land for wheat, as well as corn, and as the white people are settling around you, the deer and other wild game will grow scarce and more difficult to be taken. We therefore hope that more of your men will assist in clearing land, fencing it, planting it with corn, and sowing it with wheat. You will then have a supply of provision more certain to depend upon than hunting. Brothers, we were pleased to see your stock of cattle increased; the rich bottoms on the river will be plenty for them to live on in the summer season, but as your winters are long and cold, it will require something for them to live on in the winter. Now the white people keep their cattle on hay, on straw, and on corn-fodder. Straw you cannot get until you raise wheat or other grain; the rich bottoms, if they were put in order, would produce a great deal of hay; but for an immediate supply, we think, if as soon as you gather your corn you would cut the stalks close at the ground, bind them up in small bundles, and put them in stack, as our young men do, they would keep the cattle part of the cold weather. Brothers, we are glad to see a quantity of new fence made this summer, near where our young men live, and we would not have you get discouraged at the labor it takes; for if you will clear a little more land every year and fence it, you will soon get enough to raise what bread you want, as well as some for grass to make hay for winter. Brothers, we understand you are desirous to discourage whiskey from being brought amongst you, with which we are much pleased, and should be glad you could entirely keep it away; for to get it, you give your money which you should have to buy clothes with, and to buy oxen and plows with to work your land; and it does not do you any good."

After which a solemn silence took place, in which I thought I felt love to flow to the poor natives, accompanied with a strong desire that they might be prevailed upon to wholly decline the drinking of distilled spirits; for truly I think until some reformation in that respect takes place amongst them, the solid ground on which we can expect their profitable civilization is small; and though I felt as I did, it seemed discouraging to offer anything to them on the occasion, considering my own inability and the imperfect interpreter we had—being one who hath a strong inclination to the evil habit himself. So I had liked to have omitted saying anything, until my friend Joshua Sharples whispered to me and told me if I had anything to say to them not to omit it. I then addressed them in substance as follows:

"Brothers, your brothers, the Quakers, who have come a long way to see you, believe that the Great Spirit made both white men and red men, and placed them on this great island, gave them many good things to live upon such as grain, flesh, fruit, etc., and

[NOTE.—Genesinghuta, where the travelers met Halliday Jackson and Joel Swayne, as described last week, was on the Allegheny Reservation of the Seneca Indians, on the Allegheny river, just above the line, in New York State. Cornplanter had a village and private reservation of his own,—about 1300 acres,—down the river, and below the line, in Warren county, Pennsylvania. He called it Genesedaga. The town of Kinzua is now on the opposite side of the river.]

also gave them understanding hearts. And we also believe that his design or intention was that we should love and serve him, and not only love him and our own people but love and be at peace with all people of all nations and colors. But some white men became very cunning and sought out new inventions, one of which was making rum, whiskey, brandy, etc., out of the good things that he had given them, which at first was used in very small quantities as medicine; but as it became more plenty, many white men got to love it and drink more of it, inasmuch that they became drunk and neglected their business; many of their wives and children suffered in want of food and clothing, and it seemed to be the beginner or forerunner of almost every bad practice.

Now, brothers, some of your friends, the Quakers, many years since were favored to see the mischief that rum and whiskey had done, and believed it right for them not to drink any more, and have found by more than twenty years' experience that they can do better without it than with it. And seeing the mischief it did to others, and how much better they themselves did without it, believed it right to persuade others to do so too; and as we love our Indian brothers, and seeing their land is much sold and white people settling all round them whereby the deer and other game is likely to become so scarce that they cannot live by hunting much longer, we were drawn in compassion to invite some of our young men to come and live amongst you, in order to instruct you in the useful ways of the white people who have now been some time with you. But we understand that some bad white men let Indians have whiskey and that many of them love it so much that they often get drunk and are wicked. Brothers, we wish you would not hearken to those bad men who want you to buy their whiskey, nor give way to your own love for it, but stand against it and not use any of it; for if you do, your friends, the Quakers, will be discouraged and hang down their heads and go and leave you. But if you will stand against it and not use it, become sober men, they will be willing to assist and instruct you what they can."

I believe the interpreter endeavored to render it into the Indian language as well as he could, though he appeared somewhat convicted; and I also think they understood it pretty well, as there appeared a general concurrence by their usual nod and sound on such occasions, and by what the old chief said to us after, on our asking them if they had anything to say to us, he replied that Henry Simmons had told him some time ago that he intended to go home this fall, (Henry having taught school at Cornplanter's village), and that he could not give us an answer until he knew whether Henry would go or not. We then agreed to be a little time by ourselves. They left us a few minutes and we laid the matter close to Henry. He then told us that he believed it was his duty to come here and he now believed it was his place to go home, which we could not gainsay, though we felt sorry the Indian children should be left without an instructor. The chiefs were called in again, and tenderly informed of Henry's intention of returning. Cornplanter then replied if it was right, he could not say against it, but

was afraid he should not have help enough to keep away the whiskey, as Henry had been a great help to him in that, and that he thought the Indians would now mind him more than they would one of them; and then said that when our young men came first amongst them some of their warriors did not like it, but now he believed they all liked it, and all spoke very well of them, and wished the young men to tell us if any of the young Indians or others behaved bad to them. They then all rose up and in a friendly manner shook hands with us and did what they call "cover the council fire." Then one of their women brought in a large loaf of unleavened wheat bread and a tin cup full of pretty good butter, on which we dined and took our departure up the river. Halliday Jackson, James Cooper, and myself walked, the others all went in the canoes we came down in. Arrived at the young men's home just before sunset, and lodged this night with them.

15th, and first of the week. Have not gone much out of the house to-day. Sat down with the young men at their usual time of holding their meeting, which to me and I believe to others was a solid, strengthening time. A little after night, Joshua Sharples went out of the house and just as he came in, the trap-door of the cellar being open, he stepped in it and fell with the back of his head against one of the joists or sleepers, and so down into the cellar. We all made what haste we could down, finding him stunned and senseless. We were exceedingly alarmed, got some camphor, bathed his temples and other places so that in about two or three minutes he came to so as to speak, but knew not that anything was the matter, or where he was, for a considerable time. At length his understanding returned, but he could not all the evening recollect falling, being a good deal hurt. Our getting away from here as soon as we proposed, [now] looks doubtful; but it is a great comfort to us to find him as well as he appears to be. Went to bed and I slept with him in some hopes he may be better in the morning.

16th. Joshua quite as well as we could expect, but not fit to travel. This day we have had a visit from five or six Indian chiefs who stayed with us the most of the day and appeared very much pleased in being in our company and viewing a map which we had with us. Soon got to understand it so that they could point out almost any of the rivers and lakes. About noon Cornplanter came and brought us a quarter of venison and two pigeons. Offered to send some of his people to pilot us to Buffalo, but we could not tell him when we could go, not knowing when our friend would be able to travel. About the middle of the afternoon they all took an affectionate farewell of us for the present.

[NOTE.—Cornplanter, at the time of this visit, was about 60 to 65 years old. He was of half-blood only, the son of a white man named John O'Bail, a Mohawk Valley trader. He is believed to have been with the French in the defeat of Braddock, in 1755, and he afterwards took part with the British, in the War of the Revolution. After that, however, he devoted himself to peace, and refused to fight. In the Indian disturbances from 1791 to 1794, he kept the Senecas friendly, and he continued to live on his reservation to his death, in 1836, when he was considered to be about 100 years old. The accounts of him say that "he deplored the evils of intemperance, and exerted himself to suppress it."]

17th. A fine day. Joshua appearing some better, eighteen or twenty of the Indians came to see us and bade us farewell. About one o'clock we set off, Halliday Jackson bearing us company. We took an affectionate farewell of our other two friends, after an uniting opportunity just before parting. Rode about four miles up the river through middling good land to the house of one of the old chiefs who was with us yesterday, and who had his horse standing hitched ready to pilot us up the river to a small settlement of Indians. On riding along we discovered they had the day before opened and cut the path wider and better for several miles just on our account; and on our way we passed a new settlement, made this summer by Halftown, on some most excellent land. Where he lives he has cleared and fenced two or three acres and got it in with corn and vines. After crossing the river we rode to another chief's house where there are several cabins, and pitched our tent and lodged on the river bank. They were kind to us in their way, and gave us two very good squirrels. This being ten miles up the river.

18th. Being a rainy morning, we set off having Sunfish and Halliday Jackson for our guides, which we found to be very useful to us before night, it being a very wet day and much of the way so swampy and difficult that we should have been much beset without them. Abundance of the way through, the wilderness is so stopped up with wind falls of timber, many of which are so large in low ground and fallen one on another for a mile together, that to a stranger it would seem altogether impassable. Many of these with great difficulty we have to jump our horses over, and perhaps in mud half leg deep; and many of them were so large no horse could leap them. We went up the river three miles and then took up a valley about twelve miles, down which a creek of about the size of our branch of Brandywine runs. Excellent good land all the way up, there being abundance of sugar maple, beech, ash, birch, and bass. I have seen sugar maple in abundance that were three feet over and near one hundred feet high; the other timber in proportion. We then ascended a very high mountain; good land up it, and on the top still good, being covered with very heavy, lofty timber some of which is white pine, some poplar, and the other as before mentioned. Before we ascended the mountain we came to the heads of springs within a few perches of each other, some of which run into the Allegheny and some into the Cattaraugus. The former empties into the Ohio; the latter into Lake Erie and so down the river St. Lawrence. In some places, abundance of wild cherry three and four feet in diameter, perhaps sixty and some eighty feet to the first limb. But as I do not intend to give a minute description of the land, water, and timber, only to give a sketch of what appeared remarkable, suffice it to say that in this day's ride, (which was a very wet one through abundance of swampy land), I think the land was generally good and heavy loaded with timber. This day's ride, twenty-four miles. Pitched our tent by a spring amongst lofty timber, and just after we got our fire made and tent raised, it began to rain very fast, and was an exceeding wet

night, accompanied with a great wind or storm inasmuch that we heard the trees falling almost all around us. Our situation appeared to be somewhat trying; but as we had no alternative, soon composed ourselves and went to sleep.

[To be Continued.]

For Friends' Intelligencer and Journal.

SUMMER DAYS ON THE MAINE COAST.—I.

THE boundary between New Hampshire and Maine appears to be along the centre of a rather substantial wooden bridge over the Piscataqua, which leads us into the real "down east" state. We are in a light-running, easy coach and have light hearts, for we have emerged from the sickening, bewildering heat of the great cities into the pure air of the sea-coast, and the fresh, inspiring breezes of the wood-lands are rich with the fragrance of the balsams. One stalwart young Canada balsam is right by the wayside, pointing upward, as if indicating the stern uprightness of the people who have set up their household gods in these sterile, granitic fields, and have so wrestled with the innate difficulties of the situation as to give a certain "air of culture" even to this unyielding rock bound, rugged, coast land.

And this is Kittery, through which our fine bay horses are coursing along the smooth broad road with rock foundations. The axe of the woodman has hewn down the primal forest and then man has spared a goodly portion of the rocky soil to grow more forests upon. They are doing as well as they can; the young white pines that look so sturdy with such unwontedly short needles and such warlike rough jagged trunks. I know the personality of the *Pinus strobus*, which is common northward and indeed may have its special native land in the cool damp woods of this region, though it extends southward along the Alleghenies, getting rare in Virginia. A most stately and elegant tree it is in its best estate. It is our tallest tree, reaching often 120 to 160 feet in a single straight column in primitive forests. It is nearly free from resin in large trunks, and is most valuable for its soft light wood. But now the fierce winds have snubbed these little pines, which seem ever to attempt to be delicate and always symmetrical in their outline, but are continually baffled by the north wind,—which is rampant to-day. Next comes a young grove of oaks of many kinds. They are also contorted by the rude north wind, and have not reached the majestic proportions for ship building. It must require more tranquil forest depths to grow the requisite timbers for the making of wooden walls for our country's commerce. The *Timber Trades Journal* assures us that it requires 2000 big oak trees to construct a single wooden ship of war. "From the calculations made by the commissioner of internal revenue, a seventy-four-gun wooden ship contains about two thousand tons of oak, which would give three thousand loads of timber, and would require two thousand trees to build her. As not more than forty oaks, yielding a load and a half are reckoned to stand upon one acre of ground, it would take fifty acres to produce the oak necessary to build a seventy-four-gun frigate." It is easy to see how important it is that great ships

should be built partly (at least) of iron, in order to save the trees. Next, we pass a grove in which the hickory abounds, *Carya glabra*, (I think it is mainly), a graceful and large tree, with a close bark, and five to seven leaflets. The wood is valuable for building fine carriages, so tough and strong is it. These trees flower in May and shed their nuts in October, and I was glad to find this most useful genus abundant in the forest of Maine. The interesting oak species—(the *Quercus*),—the elms, the glory of New England, (*Ulmus Americana*); with spreading branches and drooping branchlets; the yellow birch (*Betula excelsa*) and the maples especially the sugar maple, (*Acer saccharinum*), a large handsome species, seem to characterize the thickets through which our road lay.

But a very luxuriant and vigorous sort of willow seems congenial to the land, and fringes the brook-sides everywhere. "The last tree green in autumn, and the first tree green in spring," it hath been said or sung by simple bard. The habit of the willow, of growing by the sides of gentle waters has always been noticed by the poets. Says Wilson Flagg: "We breathe the perfume of its flowers before the meadows are spangled with violets, and when the crocus has just appeared in the gardens; and its early bloom makes it a conspicuous object when it comes forth under an April sky, gleaming with a drapery of golden verdure among the still naked trees of the forest and orchard."

The *Juniperus Virginiana* (variety *prostrata*), is a striking feature of the wayside woodland. It is a creeping shrub which evidently rejoices to shield the sharp edges of the rocks, and extends eagerly where no other substantial woody growth would find encouragement. It is notable that the red cedar, or juniper, is a historic tree, "and has been the subject of many interesting traditions, being supposed by the ancients to yield a shade that was injurious to human life; the emblem of faith, because its heart is always sound; the bearer of fruit regarded as a panacea for all diseases, and a magic charm which was thrown on the funeral pile to protect the spirit of the dead from evil." (Flagg.)

The creeping juniper is an illustration of the adaptation of the children of nature to their habitat. The normal shape of the tree is a perfect spire, but the rocky coast of Maine, storm swept and sterile, suggests the propriety of its prostrate habit—clinging and clinging to the earth, where the winds cannot harm it. The branches take root where they come in contact with the soil, and many species of birds are nourished by the berries, of which there is ever a plentiful harvest.

The maple in its several varieties forms an important part of the woody adornment of our wayside avenues. It is an elegant and useful family of great value. There is no need to speak of the superb qualities of the sugar maple, the most abundant species in all the New England States. It is the largest of its genus, and has a more vigorous growth. It is rare in Eastern Massachusetts, and is not found below this limit, except among the Alleghenies. The sugar product of this beautiful tree is important and valuable, and was the refuge of those who believed themselves

bound to abstain from the cane sugar of the southern lands. The silver maple, here known as river maple, is accounted the most grateful tree of this genus. To our notion, it is far inferior in most particulars to the sugar maple, though its rather slender habit, and its very long branches, often considerably drooping, have a loose flowing negligence, decidedly graceful. But the richer foliage, the bright autumnal tinting, and the sugar product of the other, give it vastly the preference. As we speed rapidly along, of course we cannot speak positively of all the species that we see in passing.

The beech (*Fagus Americanus*), occurs occasionally. It is said that the suckering habit of this tree, and its vigorous constitution are causes of its predominance in any tract that is occupied by it, and the close matting of leaves that covers the ground under the beech prevents a tangle of undergrowth. Its lively appearance is due to its sweeping branches, and the upright character of its leaves. That the beech has a tendency to produce mosses and lichens upon its trunk and branches is a matter of common observation among woodmen. These parasites require the dampness and seclusion of the deep forest, however.

The birch is very conspicuous among other trees, from the smooth glossy character of the bark and its light color. It is the *Betula lenta*, the sweet black birch, which we see to-day. Of this the twigs and foliage are spicy-aromatic, and it has a dark chestnut-brown bark, reddish bronze colored on the spray. We note also the Wild Cherry (*Prunus Serotina*), at this season, richly fruited with its ripened racemes of pleasantly bitter berries, or drupes occurring at intervals. In its most favorable habitat it is a fine large tree furnishing valuable timber to the cabinet maker. In its blooming season it is very beautiful, and is scarcely less beautiful now with its wealth of fruit which is unusually rich and abundant at this time. In the South and West of our country this tree, according to Michaux, rises sometimes to one hundred feet, with a corresponding diameter. In Maine it is only a small tree, being checked in its growth by the severe Northern winters. It delights in the generous slopes of the Alleghenies, and is at home with the walnut, the elm, and the oak.

An elegant avenue of elms forms the border of that portion of our road which leads us quite to our destination, York Harbor. I can say, as have many others, that scarce any other tree seems so beautiful and majestic. Its beauty is in contrast with the rugged grandeur of the oak. It makes no outward pretensions to strength. It bends to the breeze which the oak defies, and its greater gentleness is its strength, since it is seldom broken by the wind. It is the wayside tree of New England, and makes a splendid feature of the villages, having been cherished from the earliest period of the settlement here, as a landscape ornament having been always valued more than any other species. It is a drooping tree—almost as much so as the willow. The State of Maine abounds in elm trees of the parasol form, suggesting something of the outline of the palm. If its earlier life is in the dense forest, and then left without its companions in the meadows where it grew, it is all the more

beautiful from absence of branches on its trunk and the development of a crown of lofty branches aloft in the air. These drop downward gradually and a most graceful domed tree is the result,—with a fringe of pendulous branches swaying gently to the breezes, fit guardian of the cottage home, and ornament for the broad park-like woodlands in which our country delights. It should be noted that the famous elms of Boston are of the English and not of the American species. Very few English elms, however, have been planted in these states since the Revolution.

But now our nine mile drive from Portsmouth to York is accomplished, and we are comfortably and seasonably ensconced in a hostelry of modest pretensions, but of excellent virtues, on a slight eminence overlooking the sea with near access to a friendly grove on one hand, and the resplendent sea on the other. Here are coolness, peace, and rest, and here we may abide for a season before proceeding on our pilgrimage farther Down East.

SUSAN ROBERTS.

Baker's, York Harbor, Seventh month 19.

SCRIPTURE LESSON, No. 31.

EIGHTH MONTH 7TH, 1887.

JESUS IN GALILEE.

TOPIC: MINISTRY.

GOLDEN TEXT: "And Jesus went about all Galilee, teaching in their synagogues and publishing the gospel of the kingdom, and healing all manner of sickness, and all manner of diseases among the people."—Matt. 4:18.

READ Matt. 4:17-25. Revised Version.

FROM the time of the temptation, Jesus entered upon his public ministry, first returning to the Jordan, where he was recognized by John (John 1:29), and drew around him some of John's disciples. With these he went to Cana, (John 2:1-11) thence to Capernaum, afterward to Jerusalem, where he began his work by casting out the traders from the temple (John 2:13-25). The rulers refusing to accept him as their Messiah, and John having been imprisoned, Jesus seeing no openness on the part of the people, returned to Galilee by way of Sychar (John 4:3-4-5) where he gave forth his memorable words respecting divine worship. These journeyings occupied about fifteen months. Going back to his own city, Nazareth, and being rejected by his towns-people, (Luke 5:16-30), he again left it and took up his residence in Capernaum, where he made a more formal and public proclamation of his work and mission. This brings us to the events of our present lesson.

Synagogues—the places of worship of the Jews. They were first erected during the captivity in Babylon, when the Jews were far away from the great temple at Jerusalem, and were simple edifices built without ostentation. In the time of Jesus they had multiplied all over the country. In Jerusalem alone there were said to be 450. In any place where ten men were found having sufficient leisure to keep up the regular meetings on the Sabbath and on other days of the week, they were allowed to build a synagogue. The service as conducted, consisted of a first lesson from the Pentateuch, and a second from the prophets. A sermon followed; any rabbi present

might speak by invitation of the ruler of the synagogue. Schools and colleges were often connected with them and they were centres of religious and intellectual life. (Peloubet.)

The practical teaching of this lesson is

(1.) The necessity of repentance and amendment of life.

(2.) That all need to be called to a higher spiritual condition to enter into the kingdom of heaven, which to the true seeker is always at hand.

(3.) That, as the fishermen of Galilee were willing to leave all, that they might become the disciples of Jesus, and have a part in his ministry, so we ought to be ready and willing to consecrate our lives to the work to which our Heavenly Father calls us, and in its performance we should not forget to minister to the bodily necessities of the poor and suffering.

Jesus began his public ministry with the same call to repentance and amendment of life that had characterized the preaching of his forerunner, John the Baptist. The liberty of preaching in the synagogue was accorded to prophets and others who were recognized as leaders of new sects or representatives of new opinions, in order that they might not be condemned unheard. The synagogue was a place of trial and of punishment also. This explains many passages in the New Testament, notably in Matt. 10:17, where Jesus prepares his newly appointed apostles for what they might expect in the service to which he had called them.

The characteristics of Jesus as a preacher we learn from the various evangelists, who briefly mention the effect he produced upon those who were present. He possessed in a remarkable degree that mysterious personal magnetism, which always commands attention. No sooner did he rise to speak than all eyes were fastened upon him. (Luke 4:20). He spoke with ease and grace, but with peculiar power. (Luke 4:22, Mark 1:22). He showed no respect for rabbinical lore, but was familiar with, and referred constantly to the Old Testament Scriptures, (Mark 7:5-12, John 5:39). He loved nature and interpreted her lessons. His discourses were generally brief, and abounded in apothegms, proverbs, and even startling paradoxes." (Abbot).

But the real secret of the power of Jesus over those to whom he preached is found in that close union with the Father to which he ever bore witness. We hear him say "I do nothing of myself, but as the Father taught me I speak these things (John 8:28). "My teaching is not mine but his that sent me," (John 7:16) and again "I and my Father are one." The entire dedication and consecration to the work which he came into the world to accomplish the absence of any effort on his part to gain either the applause of men or the emoluments of worldly pursuits, could only manifest themselves in one filled to overflowing with the Divine Spirit. What a lesson is here for his followers, especially for those who have heard the call "Go work in my vineyard!" As those to whom the call came in that early day "left all and followed Jesus," so must the called of to-day abandon everything that stands in the way of obedience and follow the Master wherever he may lead.

Of the call to the work of the ministry Barclay, in answer to the question "How comes a man to be a minister?" says "By the inward power and virtue of the spirit of God. Having received the true knowledge of things spiritual by the spirit of God, . . . he comes thereby to be called and moved to minister to others, being able to speak from a living experience, of what he himself is a witness, . . . and his words and ministry, proceeding from the inward power and virtues, reach to the hearts of his hearers and make them approve of him, and be subject unto him. . . . These are such as having freely received, freely give; who covet no man's silver or gold or garments; who seek no man's goods, but seek them and the salvation of their souls; whose hands supply their own necessities, working honestly for bread for themselves and their families, and if at any time they be called of God, so as the work of the Lord hinder them from the use of their trades, take what is freely given them by such to whom they have communicated spiritually; and having food and raiment, are therewith content; such were the holy prophets and apostles as appears from Matt. 10: 8, Acts 20: 33-35, 1 Tim. 6: 8."

THE STUDY OF THE SCRIPTURES.

EDITORS INTELLIGENCER AND JOURNAL:

I DESIRE to endorse the views set forth in the INTELLIGENCER of Seventh month 23d, in the communication signed "M." with regard to the "Lesson Leaves" being taken from the same portion of Scripture that the world about us is considering.

There has always been to me an especial pleasure in the fact that so many minds throughout the world were giving their best thought and research to the same subject, and that whilst the spiritual truths contained in the Scriptures are a sealed book to those whose minds have not been brought under the same Divine enlightenment as were the minds of those who wrote them, yet that patient research even in these, as well as in the natural conditions which surrounded this ancient people is rewarded by the Lord with greater enlightenment. We can bring to our aid as well so much of the thoughts and knowledge of others, which, whilst we should never blindly follow these, will ever help us to respect and investigate them.

Let us not therefore withdraw ourselves from those about us, or spend our time in endeavoring to pull down the standards which they may have set up, but exalting our banner above those surrounding us, invite all men to press forward and upward unto it. "That the mountain of the Lord's house shall be established in the top of the mountains; and shall be exalted above the hills; and all nations shall flow unto it."

There is another thought with regard to the "Lesson Leaves" and our First-day School teaching which bears upon my mind, of which I would fain relieve it.

It is a caution that we do not endeavor to explain away such portions of Scripture as may appear dark and mysterious to our natural understandings under the specious reasoning that they have no natural

basis, and are merely allegories to be accepted only by spiritual interpretation. "He that formed the eye, shall he not see? He that made the law, has he not power over the law which he has made?"

If to convince the minds not yet prepared to understand and appreciate the inward voice, outward sign and demonstration were necessary, or more effectual, who are we, that we would set a limit upon God's wisdom, or his power? Let us take the Scriptures therefore as a record of God's dealings with his people in the way which they understood such dealings to be, and we will find how wonderfully they coincide from time to time with our own experience. Beautiful spiritual truths will spring forth as fruits and flowers from the apparently dry stalks of historical narration of the lives of nations and individuals, which had these been ruthlessly destroyed or disfigured by doubt and criticism would have produced no spiritual fruitage.

Whilst the pear and the grape do not grow upon the trunk of the tree or the vine, but upon the tiny branches, these too are needed for support and sustenance, and to destroy these is to destroy the fruit.

So are spiritual truths preserved to us by a natural, visible, and substantial basis needed to keep them before the minds and hearts of the people.

The effort to present Jesus Christ in a different light from that which the Scriptures plainly teach is fraught with weakness and danger in the endeavor to bring him down to the level of fallen humanity, instead of following the gospel plan of lifting up fallen humanity to the level of Jesus Christ.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The story of the cross, exaggerated though it may have been to many minds, has been a power for good, not only in christianizing, but humanizing thousands who have been sunk in great depths of vice and misery. The Sacrifice has to my mind a much deeper significance than is too often accorded to it. It tells me that He who calls upon me for a sacrifice of time and means, yea of life itself, asks not of me that which he has not himself most freely given, and that I must be "buried with him by baptism into death" if I expect with him "to walk in newness of life." I desire that we may one and all become earnest seekers after truth, and in all the Lord's work, as the true Christian warrior have our loins girt therewith.

Then with the "breastplate of righteousness" "the shield of faith," "the helmet of salvation" and "the sword of the spirit," "having our feet shod with the preparation of the Gospel of peace" we may confidently go forward.

R. S. HAVILAND.

Chappaqua N. Y.

THE number of members of the different religious denominations in the United States is estimated to be more than 1,600,000 greater than it was four years ago.

DESPISE nobody, no not condition,—lest it come to be thine own.—WM. PENN.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, SEVENTH MONTH 30, 1887.

WORLDLINESS.

THE increasing conformity to the customs and usages of those about us who are not of our profession, both in social and business life, makes it a question of no small import to the future of our branch of the Christian Church as to how long this can continue without materially influencing our manner of worship and the testimonies of truth which our fathers and mothers in the past endured such hardships to maintain.

In the early days, and to a comparatively late date, Friends who had a living faith in the profession they were called into, made no scruple to give up business or trade of any sort, the following of which had a tendency to trammel their movements in the furtherance of the gospel of Christ as they understood it, and many examples of pecuniary sacrifice for truth's sake, illumine the pages of our denominational history. For conscience' sake these worthies turned their backs upon any trade or pursuit the following of which contributed to the follies or vanities of the human family, no less than from those things that interfered with the peaceable principles which they felt should govern our relations with one another, and with the whole brotherhood of man.

The injunction of the Master whom they believed in and served with full purpose of heart, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," all food and raiment, and the needful things that make life comfortable without ostentation or vain show, this injunction was observed with a fidelity that had the earnestness of apostolic times, and gave a stamp of the genuine coin to their lives and actions.

It is this steadfastness to the principles and testimonies that characterized the early fathers, that is needed in our own times to check the growing worldliness of the age, not only among our own members, but in every branch of the Christian Church.

Departure from first principles opens the way for an abandonment altogether of the vital issues upon which they rest. If we dally with the sensuous enjoyments of our earthly existence, while we are seeking the higher things of the soul-life, how long

will that which is beyond and above maintain its hold upon our affections? Are we not far more likely to lay hold of that which promises present joy than to reach after the unseen riches that are gathered little by little, through restraint and self-denial, through patient toil and earnest endeavor, and at the cost of much which the ungoverned will counts it desirable to possess. "Ye cannot serve God and mammon" is a truth as vital to the church now as when it was uttered by the Master.

In his own experience he had learned the lesson. Forty days of wrestling with the temptations that met him at the very outset of his public life, had not been without its value, beyond price, to this son of the Highest. He chose once for all, and that choice remains a beacon-light that brightens with the departing centuries. "Choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season," is the testimony of Moses to him who in prophetic vision saw that one should be raised up like unto himself, so filled with unworldliness, so earnest for the preservation of the divine knowledge of the best things in life, and for the attainment by his people of all that these best things held in store for them that he withheld not his own life, but willingly gave himself up that through his faithfulness he might win the world to the same high standard.

It is time for the Church to call a halt in this reaching after the things that perish. It is high time that some limit be set to the pursuit of earthly goods and the acquiring of earthly treasures at the loss to the Church in the personal services of many of its most capable and worthy adherents. This cannot be accomplished by the discipline of the Society. It must be the result of individual conviction. All the Church can do is to hold fast whatever it now possesses of material for use and service in the body, and pray earnestly that the light of the Divine realities may so search the hearts of her sons and daughters that the path of duty may be made plain and they be willing to follow where it leads even though it be by the way of the cross.

We may well take up the refrain of an old hymn that has never yet out-worn its necessity:

"Lord revive us!

All our help must come from Thee."

We call attention to the notice in another column, of the approaching session of Philadelphia Quarterly Meeting, to be held at the Valley meeting-house. Members of that Quarter, and others Friends expecting to attend will see that the reduced fare will only be secured by a large attendance, (not less than one hundred). Ample provisions will be made

for all who are in attendance and we hope to see an increase in the number present on that occasion.

THERE are many essays and addresses forwarded to our office for publication that do not appear in the columns of our paper. For the relief of those who send these we desire to say that some are laid by, for future use, and will in time appear, while for others we cannot find a place. It is always our aim to present to our readers, the best of what is offered, and in the selection of this we have necessarily to be the judges.

DEATHS.

HEALD.—At Wilmington, Delaware, Seventh month 24th, 1887, of typhoid fever, Joshua T. Heald, in his 67th year.

HILL.—Seventh month 24th, 1887, at the residence of Jacob Jones, West Philadelphia, Kitty Ann, widow of William Hill, in her 89th year; interment at Darby Friends' ground.

JOHNSON.—Seventh month 23d, 1887, at Longport, N. J., after a brief illness, Allen Wright, aged 9 years, youngest son of Joseph W. and Mary W. Johnson, of Germantown, Pa.; members of the Monthly Meeting of Friends held at Green St., Philadelphia.

MICHENER.—Seventh month 18th, of paralysis, at the residence of Rebecca S. Michener, Priscilla, daughter of the late Isaac and Martha Michener, in her 75th year; a member of the Monthly Meeting of Friends of Philadelphia.

NEWBOLD.—Seventh month 18th, 1887, at the residence of his grandfather, Allen Fenimore, Mount Holly, N. J., Thomas, son of Henry A. and the late Lizzie F. Newbold, aged 14 years.

SELLERS.—At Lansdowne, Pa., Seventh month 22d, 1887, Rachel L., twin daughter of Alfred L. and Alice P. Sellers; members of Darby Monthly Meeting, a grandchild of Joseph Powell, aged 9 months, 12 days.

TYSON.—On the 19th of Sixth month, 1887, Mary S. Tyson, in the 84th year of her age, widow of the late Thomas Tyson. She was a consistent member of Baltimore Monthly Meeting, and liberal in the use of her income for deserving charities. * * *

WORRALL.—Suddenly, Seventh month 16th, Jacob Worrall, of Ridley Township, Pa., in his 81st year.

For Friends' Intelligencer and Journal.

THOUGHTS.

"TO err is human; to forgive, divine;" and as we all partake of the infirmities of our common nature, we ought to be lenient one toward another. No doubt, mistakes are often made when the intentions are pure. With our limited vision we cannot always foresee the results that will follow devised plans, as unlooked for events come, beyond our control; hence to do our "best and leave the rest" is a conclusion under which we may rest without fearful apprehensions. The wisdom of the wise, with the understanding of the prudent, cannot see the end from the beginning. The Infinite only can do this; nor need we desire to go beyond the limits set by Him who knows what is best for us in this lower

sphere; to fill up the measure assigned should be our highest aim.

"Herein is my father glorified," said Jesus Christ, "that ye bear much fruit and that your fruit should remain"—not evanescent, but increasing in value by exalting the pure and leavening humanity with the attributes of Deity. Oh, that those who profess the name of Christ were indeed his disciples—cross-bearing, meek and lowly in heart, enjoying the rest promised as a sweet, enduring and soul-satisfying possession all their own, that none can take away!

By the record of past ages, long gone by, we find there a host of great and good men and women that have spent their time, their means, their mental energies, for the improvement of mankind; studying the uses of instruments that called for inventive genius, earnest endeavor, and deep thought to perfect. Every generation had its own, until in our time we look with wonder and amazement on the advance. Freedom of thought also has its broader range on things connected with the higher law—the law of the spirit of life in Christ Jesus, that sets free from the law of sin and death. May we appreciate "the liberty wherewith Christ hath set us free," and never again be entangled "with the yoke of bondage;" at all times and in all places walking worthy the vocation whereunto we are called, remembering the injunction given by the High Priest of our profession: "Let your light so shine before men that they may see your good works and glorify your father which is in heaven."

SARAH HUNT.

For Friends' Intelligencer and Journal.

THE SWARTHMORE BOYS AT AYR.

AYR, SCOTLAND, Seventh month 11.

"Auld Ayr, whom ne'er a toon surpasses

For honest men and bonnie lasses,"

is still much the same quaint old Scotch place that it must have been when Robert Burns lived here a century ago, and was writing those strains that have made the town and its vicinity so famous. Except for the hotels, built to accommodate those who come to enjoy it as a watering-place, Ayr has lost little of its early simplicity. On the main street stands the Tam O'Shanter Inn, where Tam and Souter Johnnie held their meetings, and the visitor is shown the chairs in which the cronies sat and drank the "reaming swats." Over the Ayr stands the Auld Brig, still used by the townspeople, but preserved from the wear of wagons by a row of posts built across the middle. The prophecy made by the Brig in the poem has been realized. The new bridge had to be taken down, and the one built in its place shows signs of weakness—at least so the superstitious say.

My three companions and I came down here to spend our First-day by the sea, and this morning we started out to see Burns' birth-place and the other places most intimately connected with his poems. Walking up the beach for an hour, we came to the mouth of the Doon, a stream much like the Brandywine in Chester county. Following up its bank for two miles, Auld Alloway Kirk is reached. The kirk, or church, is an ivy-covered ruin, surrounded by a

grave-yard containing many ancient stones, some of them being very grotesquely carved. Here lie the father and mother of the poet, under a neatly engraved stone; and on another stone we read that it was erected to the memory of his father and grandfather by John Laughlan, the Souter Johnnie of the poem. The white-haired old Scotchman who showed us the kirk was very interesting. He spoke the genuine dialect, and told us that when a boy he had talked with those who knew "Robbie" in their young days. They had said he was a lively lad, up to all sorts of fun, and attending every fair and public meeting that was going on for miles around. The old man also told us that Tam, whose right name was Douglas Graham, of the farm of Shanter, fifteen miles down country, used to bring marketing to Ayr, and it was on these occasions that he and the Souter met at the inn. Standing before the window of the kirk through which the witches appeared to the drunken farmer, our guide recited in a vivid manner the lines of the poem relating to the witches and their chase after Tam. We took the same course down the road that Tam did and were soon at the Brig o' Doon, where the faithful mare "left behind her ain grey tail." There is a fine monument to Burns near by, a beautiful Grecian edifice on a little hill.

We finished our visit to the shrine of the Ayrshire ploughman by going to the cottage where he was born. On our way to it we passed by the kirk again and saw our venerable guide going over his story to another party of tourists, which I suppose he does forty times a day, for as many shillings. At the house we were shown the old kitchen, in a corner of which the poet was born. The cottage is right on the high road, and is carefully preserved by the trustees of the monument. A spirit of enterprise which seems almost Yankee has built a refreshment room at the back of the building and put up a stand for the sale of mementoes.

We find everywhere that the name of Burns is dear to all true Scotchmen, and especially is his memory cherished by the people of his native Ayrshire.

J. R. H.

SWARTHMORE NOTES.

—A visit to the College in this mid-summer weather finds the great halls deserted and still, the College being without an occupant except that at night the watchman keeps up his solitary rounds. The lawn is freshly clipped, and is kept in fine condition by the frequent showers. The flower garden recently started by Dr. C. S. Dolley and his botanical class has made a fine growth, and is quite an ornament to the East Campus. The Superintendent has been absent on his wedding tour. A few professor remains, living on or near the grounds. Prof. Arthur Beardsley is busily engaged in getting off the 10,000 circulars for the Manual Training Department, and spends some time each day in Friends' Historical Library. Prof. Wm. P. Holcomb is keeping up to the current history, through the journals and magazines, and preparing for work in his department next year. Prof. Ferris W. Price is engaged with the correspondence of the President while he is absent on his lecture tour in

the South. A look into his books shows the list of new entries to reach 64, against 40 at this date last year. Most of these expect to enter a college class, and fully three-fourths of them are members of our Religious Society. Friends are becoming more and more convinced of the value of a college course of study. Prof. M. Bancroft is occupying himself sketching, and preparing work for his classes the coming year.

—The other professors and instructors are scattered, some in New England, some in the South, some in the far West, and some in Europe, and all are, we doubt not, preparing to return in Ninth month ready to do their part toward making the next, Swarthmore's most successful year. No college with such a corps of devoted workers can fail of success.

—One subscription for \$500 has been received for the Endowed Professorship since last report, and encouraging word comes from some of the alumni, whose reports will be sent in after Friends generally return to their homes at the close of the summer vacation.

TRUE WORKING TOGETHER.

THE want of this age is a spirit of restfulness. Worry and hurry are the spirits that sap the life of the people, and defeat the ends for which they labor. Seed is sown to bear fruit, but the spirit of hurry moves the planter to force the growth, and the fruit is plucked before it reaches maturity. We wear out nerves and temper in unnecessary worry over things and conditions that cannot be helped, and to which it is the part of wisdom to submit and adjust our inclinations. This does not mean submitting to those conditions that involve unnecessary suffering or disturbance. No man is a hero for submitting to the pangs of toothache when a dentist is available; yet he can show heroic qualities in the way he bears the pain while it is inevitable, and applies remedies for its modification or radical removal. A weak yielding to discomfort, annoyance, trouble, is far more cowardly than brave. A true spirit of submission perceives readily between that which is inevitable and must be borne and that which it is weakness to bear. Laziness is sometimes misnamed submission. God is made a pack-horse, whose burden is made up of the individual's short-sightedness, laziness, and lack of judgement. Many a misfortune is spoken of as "the Lord's will" that is the result of the speaker's errors. It never is "the Lord's will" for a man not to exercise the powers given him for his guidance and preservation both in things material and spiritual. A church deacon indorsed a note for a man known to be tricky and improvident. The result was the loss of a homestead which had been occupied by his family for three generations. He said: "It is the Lord's will; let him do as seemeth him good." And he sank down into a poverty-stricken old age.

Submission to that which is from the hand of the Lord brings rich spiritual fruitage; but submission which has its roots in selfishness and laziness, and covers itself with a hypocritical mantle, is an insult to the Giver of life and light. Said a good woman when asked the secret of her freedom from worry and fret:

"It is no secret and no great achievement. I simply bear what I cannot avoid, of trial or pain or annoyance with submission. I submit to nothing that I can remove. I believe that God means we shall make better things better always, when they can be bettered, and I ask myself, first of all, if an evil or unpleasant thing can be remedied. If it can, I bend all my energies to getting it out of the way; if it cannot, I submit to it, and begin, the very moment I accept it, to look for the good in it, and to get the good out of it."

Much worry and fret are due to anticipating trouble. Says the same writer:

"It is safe always to hope, but both unsafe and unwise to anticipate evil. To-morrow's torment has no right to thrust its shadow upon the household of to-day, and never will do it unless we open the door. I try to 'remember that to-day ne'er dawns again,' and to realize that if I get no gladness in it for myself, and give none to others, the sum of joy 'that might have been' on the earth is diminished, which surely is not pleasing unto God. To live in to-day as wisely and as heartily as we can is not only the truest religion, but the wisest philosophy and best common sense. The truth is, dear child, that when we refuse to take any burden that does not belong to us, and then take those that are our own, to the Burden-bearer, life does not lack the blessedness of rest."

Unnecessary worry and needless hurry kill more people, and limit the energies of more people, than death or ill-health. Trust God as a Father of infinite wisdom, love, and care, but do not try to hide your own weakness or sin under a hypocritical spirit of submission. "Rest in the Lord, wait patiently on him, and he will give you rest." Rest implies activities; it is a cessation from labor. Rest in the Lord, because you have labored for and with him. Wait patiently after having done all that conditions require. Work and rest in the fulness of a Divine Father's care and love.—*Christian Union*.

IN SUMMER TIME.

BY CHARLOTTE M. PACKARD.

DAY wanders off, and dies among the stars.

"The mountains shall bring peace," Ay, peace hath come!

I feel it melting through yon violet bars,

Its great soft pulses fill the sheltering dome
That draws reluctant souls up to their lasting home.

To breathe this air is to mount up on wings.

The soul that loitered in the stidling plain,

Comes to it now amid sublimer things;

Here gain is loss, and human loss seems gain,
And from the captive fall the shackles hand of pain.

Exile, not alien to your shame returning,

My mountains, do you bid me welcome back!

With the pure silver on your mountains burning

Like flames by vestals fed, through storm and rack,

Through the unquiet years that grace on men their track—

Ye are the same, however mortals change.

What rest is here for us who fret and toil,

From care to care through various pathways range,

Spirit and flesh with evil contact soil,

Losing the sweet we know in many a needless toil!

Through breathless silence comes to me afar

The silvery, cold rush of hidden streams.

Wandering like ghosts without a guiding star.

A fitful note stolen from a bird's soft dreams

Mingles its tender sound with mystic shades and gleams.

The long, lithe shadows fold their arms around

The mountain's base, and wait in large content.

The valleys slumber like enchanted ground—

And over all the wide, imperial tent

Of the midsummer blue its solemn arch hath bent.

—*Sunday School Times*.

THE UNANSWERED PRAYER.

BY MARGARET J. PETERSON.

"LORD, who am I, that thou shouldst call

Thy servant to a task so great

Forgotten in my low estate.

I, void of wisdom, power, and all

The needs that on such service wait?

"The people know not who thou art;

They would not heed my prayers or tears;

A fugitive full forty years,

Within the lonely desert's heart,

How could I move their hopes or fears?

"I am not eloquent. My speech

Is slow, my tongue is shorn of grace.

I dare not take the prophet's place.

Without the prophet's power to reach

The heart of a despairing race.

"Send whom thou wilt! All choice is thine:

Thou canst fulfill thy set decree

Through other hands more meet to be

Upborne in thy so vast design;

But Lord, beseech thee—send not me!"

Had Moses failed to go, had God

Granted his prayer, there would have been

For him no leadership to win—

No pillared fire, no magic rod,

No wonders in the land of Sin—

No smiting of the seas—no tears

Ecstatic, shed on Sinai's steep—

No Nebo, with a God to keep

His burial! Only forty years

Of desert-watching with his sheep!

—*Independent*.

THE duty of looking up with loving honor to those who have age and wisdom, because of what they are, is not always borne in mind as it should be by the young. On the other hand, the duty of looking down with loving honor upon the young, because of what they are to become, is not always borne in mind by the older ones, as it should be. Yet the young who are wise will honor the old, and the old who are wise will honor the young; for both young and old have their mission in the plan of God, and they deserve honor accordingly in their several spheres as God's representatives.—*S. S. Times*.

THE BRAVEST OF BATTLES.

JOAQUIN MILLER.

THE bravest battle that ever was fought!

Shall I tell you where and when?

On the maps of the world you'll find it not;

'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,

With sword, or nobler pen;

Nay, not with eloquent word or thought

From mouth of wonderful men.

But deep in a walled-up woman's heart—

Of woman that would not yield,—

But bravely, silently bore her part—

Lo! there is that battle-field.

No marshalling troop, no bivouac song,

No banner to gleam and wave!

But, oh, these battles! they last so long—

From babyhood to the grave!

SELFISHNESS.

THE prevalence of the vice of selfishness appears to surpass that of all besides, and to be in truth the root of all evil. What else is responsible for sins of nearly every class? Few murders, robberies, or other of the grosser crimes would be committed were the perpetrators not more anxious for their own advancement, comfort, and peace than for the welfare of their fellows. Suicide especially is one of the most striking forms of selfishness. A man weakly shrinks from life, its responsibilities and trials, and frees himself from them, dropping the burden from his own shoulders to those of his family and friends, and adding to it the grief and horror inseparably connected with his mode of death.

In great misdeeds like these, however, selfishness is no more painfully apparent than in the less important concerns of every-day life. As a rule, one does not think it probable that he will ever go so far as to be guilty of monstrous crimes. Temptations are more apt to be met in the ordinary routine of business and the home, and it is particularly in the latter that the most glaring examples of egotism are often found. One expects rude disregard for the happiness and prosperity of others from ruffians whose occupation is to live by the injuries of their fellows. In the bustle of business, also, where the principle is frequently each man for himself and woe to the one who lags behind, it is natural that individual interest should struggle for its own rather than the general good. But in social and family relations egotism might surely occupy a subordinate position. Yet it is here that it is constantly and unconsciously apparent.

The word unconsciously carries weight in this connection. For the credit of human nature be it said that selfishness is more generally the result of thoughtlessness than of deliberation. The child who obeys a command hesitatingly, the brother or sister who grants a favor grudgingly, the friend who offers a service ungraciously, might trace these failings to the common root of selfishness. An unwillingness to sacrifice personal ease, dignity, or property is at the bottom of each. In nothing is it more clearly shown

than in the habit of tart and impatient speech unhappily prevalent in many families. Good old Dr. Watts promulgated the worthy sentiment a century ago—

"Where sisters dwell and brothers meet
Quarrels should never come."

Family tempers may have been in better subjugation in those days, but in these degenerate times there are few home circles where one will not find more or less jarring and bickering. Often it indicates no lack of affection, but it is none the less a manifestation of the selfishness that makes it easier to yield to the impulse to utter petulant words than to curb the tongue.

Unselfishness and good-breeding are so rarely divided that they may almost be declared synonymous. Regard for the comfort of others is apparent in the small courtesies that mark the well-bred man and woman.—*Selected.*

VARIATIONS IN HUMAN STATURE.

CONSIDERABLE difference will be found to exist when we compare the stature of the various races of mankind, and it is the exaggeration of this fact that has given rise to the legends of dwarf and giant peoples. Individuals of the supposed dwarf races would appear quite large if compared with real dwarfs. A dwarf much over three feet high begins to lose interest as a dwarf; if he reaches four feet and more, he ceases to be a dwarf, and becomes a "little man." Among the smaller races are the Esquimaux, averaging 5 feet 2 inches; the Laps—men, 5 feet 1 inch; women, 4 feet 7 inches; the Akkas seen by Schweinfurth, in Africa; the Negritos, of the Philippine and Andaman Islands and Malacca; the dwarf race of Madagascar; and the Bushmen, whose height ranges from 4 feet 5 inches to 4 feet 6½ inches. Among the large races may be mentioned the Norwegians, the Canadians, the North American Indians, the Caffres, the Patagonians, and the Polynesians, the average height of the last two of which is estimated at about 6 feet. The difference in the mean height of the various human races is, therefore, that between 4 feet 5 inches and 6 feet, or 1 foot 7 inches. The mean between these two numbers is about 5 feet 3 inches, and this standard is generally agreed upon by anthropologists as a division line in the approximative classification of the races according to their height. If we may believe the ancient authors, a large number of giants and giantesses attained extraordinary stature, even for persons of that class. Pliny mentions the giant Gobbara, who was 9 feet 9 inches tall, and two other giants, Poison and Secundilla, who were half a foot taller; Garopius tells of a young giantess who was 10 feet high, and Lecat of a Scotch giant 11½ feet in height. But we may take it for granted that these figures are greatly exaggerated, while we have a right to regard as authentic giants whose height runs up to 8½ feet. The Grecian giant Amanab, now eighteen years old, is 7 feet 8 inches tall; the Chinese giant, Chang, 8 feet 3 inches. The Austrian giant, Winkelmeier, who was recently exhibited in Paris, measuring 8½ feet, may be regarded as a specimen of the highest stature attained by the human species. At the opposite extremes may be found numerous dwarfs not more than 20 inches, and

some even as little as 16 and even 12 inches in height; but such dwarfs are only monsters with atrophied limbs or twisted back-bones, or stunted infants whose age is usually exaggerated by their Bar-nums. One of the most remarkable dwarfs on record was the celebrated Borulawsky, who was born in 1789, and died in 1837, who was never more than 28 inches in height, was perfect in ever limb and proportion, and was bright and intelligent. The conditions that affect the stature of populations and races of men may all be described under one general head—that of nutrition. The size of a population, a race, or a group of individuals living for several generations in the same conditions of environment and resources is proportionate to its nutrition.

It was long believed that climate alone had a great influence on stature; and, in fact, if we regard the white or light-colored races, we remark that the stature is less in climates of extreme temperature than in temperate latitudes. In the extremely cold Arctic regions, the Laps, Esquimaux, and Greenlanders are very small; but coming down into more temperate regions and more fertile countries, we find much larger races, like the Norsemen, Russians, Anglo-Saxons, and North-Germans in Europe, and the Canadians and Indians in America. Farther south, and as the temperature becomes hotter, the stature diminishes; a fact which may be verified among the Italians and Spaniards, and which is observed in most of the great regions of the globe. These variations are not the effect of climate, but are directly dependent, as we have already said, on nutrition. In very cold climates assimilation is excessive, for the organism needs a large quantity of food to sustain it against the outer temperature. If, in consequence of the rigor of the climate and the limited resources of the country in game and fish, waste is a little superior, or quite equal to assimilation, the population subject to such conditions must continue small. This is the case with the Laplanders and the Esquimaux of the Arctic islands and the east coast of Greenland. But when game and fish are abundant the stature of the tribe rises—as takes place with the Esquimaux, whose average height increases as their habitat draws nearer to their southern limit. There the Esquimaux cease to be dwarfs and reach the average height of five and a half feet, or greater than that of the French population. The influence of climate upon stature is, therefore, a question of faculty of assimilation and of the quantity of available food. For this last reason, the fertility of the soil has a considerable influence upon the size of the population.

Famines and frequent or prolonged dearths have the effect of reducing the size of the people who are exposed to them. Wars induce the same result, and this not only by the operation of the material disasters and miseries which they occasion, but also through the loss of a large number of the most vigorous and robust men of the nation, and the enfeebling infirmities and sufferings of those who survive. This is what took place in France during the long period of war that prevailed at the close of the eighteenth century and during the first empire. One of the less recognized agencies affecting stature is fatigue, under

the influence of which the height diminishes. A soldier, for instance, is perceptibly taller before than after a forced march; when the body is fatigued it gives way, the cartilages lose their elasticity and become thinner, and the fatty and fibrous cushions which give spring to the organs of locomotion, become less supple and more attenuated, all of which contribute to the diminution of height. This fact is known to the tricksters who practice upon young men liable to military service so as to secure exemptions for them. If the men are only a few centimeters over the minimum standard of the service, these practitioners put them through a variety of fatiguing exercises, with carrying of burdens and privations, etc., till they succeed in reducing them below the minimum and causing them to be rejected on examination. The ratio of muscular energy to the pound of living weight is much greater with small or middle-sized men than with very large ones. The length of the limbs of the latter necessarily occasions an amplitude in his motions that makes execution slower. Length of limbs also contributes to a waste of strength. Thus, looking at military aptitudes, it is middle-sized or small men that offer the greatest energy, power to resist fatigue, and activity in battle; and of this kind is the popular type of the French soldier—the *petit Chasseur*—or the soldier of the line.—M. Guyot DAUBES. *Translated for the Popular Science Monthly from La Nature.*

THE HINDU HOME.

THE typical Hindu family house is built in the form of a quadrangle, with an open courtyard in the centre. Opposite to the entrance-gate is a platform built to receive the images that are made for the periodic religious festivals that are held in honor of the various deities. On the ground floor the rooms to right and left of the courtyard are used largely as store-rooms, offices, etc.; whilst over these are the public reception rooms, well lighted and generally well furnished, some of them having chairs, etc. for the convenience of European visitors. Here also is a room in which the family idol is kept, before which the priest performs service generally twice a day. All these apartments are used by the male members of the family only. Excepting at feasts, the meals are not taken here, unless there may happen to be a number of visitors other than members of the family, who are not admitted into the more private portion of the house. From the back of the courtyard a passage conducts into a second and smaller yard which is also surrounded by rooms in which the lady members of the family live. Here the meals are eaten, and here the sleeping apartments of the family are to be found. The guests sleep in the rooms adjoining the outer courtyard. These inner rooms are generally much smaller than those in the more public part of the house; and the windows are also smaller and placed high in the walls, for Manu distinctly declared that it was not right for a "woman to look out of the windows." During the day the gentlemen generally occupy the more public rooms, as they may be transacting business, or amusing themselves in various ways, whilst the women are engaged in household duties

or in their own forms of recreation. As it is considered indecorous for a man to speak to his wife during the day, their only time for conversation is when they retire to their own apartment for the night. And as it is not considered right for a married woman to look at or address her husband's elder brothers, it will be clearly realized that anything like the social homelife of an English house is impossible under such conditions. It is more like hotel life than that of a home. As during the day the men usually associate with the men, and the women with the women, and even during the meals the husband sits down to his food with his wife attending on him as a servant, and not eating with him as an equal, there is, there can be, nothing at all answering to the pleasant sociability of an English dinner-table. When further it is remembered that in some of these immense houses over three hundred people live together, it will be still more clearly seen how vast is the difference between the Hindu and the English home. Few things in England seem to please the Hindus who come over here more than the sociability of an English home. . .

The Hindu family system may be described as a sort of Joint Stock Company, in which the head of the family is managing director, with almost unlimited powers; or as a little kingdom in which he is an almost absolute sovereign. The sons, grandsons, nephews, who form the family, regard all their earnings as belonging to the common treasury; and their expenditure is under the direct control of the karta, or head. Thus it happens that when several members of the family are absent from home, engaged in various ways, the balance of their salaries or profits must be remitted to the karta. This has its advantages and its disadvantages. There is a home in which a man can leave his wife with confidence when he is hundreds of miles away, engaged in business, or filling some government appointment. This to the Hindu, who would not regard it as a safe procedure to have his family with him in an ordinary house, is a source of immense comfort. Once a year, if his business is distant from his home, he takes leave, that he may have a few days with his family. There is also the certainty of support in case of sickness or permanent incapacity for work. But it has its drawbacks too. An idle worthless son has no necessity laid upon him to work; he can obtain all the necessities of life without it; and many a family has one or more members who are mere parasites, doing nothing whatever to increase the income of the family; and, according to our ideas of life, it is destructive of the most sacred institution, the home. Often, however, the idle son is not altogether without his place in society. If he will not or cannot go out to earn money as the other members of the family do, it is something if he remain at home to look after the domestic and other affairs, and to afford protection to the ladies who live there. Where all are workers, if the head of the family is growing old, the sons take it in turn to remain at home, perhaps for a year at a time; or the one who has the worst prospects of advancement will resign his appointment at a distance, and devote all his time to the care of the family.—*Wilkin's Modern Hinduism.*

Abridged from Christian Union.

WEAKNESSES IN GERMAN EDUCATION.

A SHORT time ago the writer was talking with a bright young fellow who had been studying for two years in Leipzig. The conversation accidentally turned upon the advantages of studying abroad. On this topic my companion summed up his experience by saying that the chief benefit which he had received was his complete recovery from the current mania about German scholarship. Strangely enough, my own experience had been much the same. I had gone to Germany with a belief in German infallibility. Germany was to me what Rome was to Luther before he visited it. I hardly felt that I dare have an opinion unless it was sanctioned by the certified intellect of her great universities. The result of the visit was the recovery of mental freedom. When the young Leipzig student said that this was the chief benefit to be obtained by studying abroad, he was guilty of an exaggeration altogether pardonable.

It is not the intention of the writer to deny that Germany has certain points of excellence. The Germans have a way of doing thoroughly whatever they undertake. They have perfected their army organization until it is the most admirable machine of the kind on the face of the globe. The Germans have carried popular education to a high degree, and they deserve credit. Even in the domain of politics Germany has been of some service to the world. In music, Germany deserves the place which popular esteem accords her, and in art she deserves a still higher place. But all these points of excellence do not prevent its being true that, in many important directions, Germany is from one to three generations behind America.

I shall cite the most distinguished German authority, hoping that, on this question, as on all others, the quotation of a "German authority" will be deemed conclusive. The authority is Prince Bismarck. In his speech in the Reichstag proposing the present law against Socialists, he said: "Gentlemen, the ability to read is more widely extended in Germany than in France or England; but the ability to judge of what is read is perhaps less widely extended than in either country."

No one who talks much with ordinary Germans will hesitate as to the justice of the Chancellor's remark. As a thinker, as a man who is awake to what is going on about him, the average German is decidedly wooden when compared with the average American. The education which comes of itself in the jostle of American life is more stimulating to the mental development of the individual than all the schooling of Germany. A generation of compulsory education will not remove the difference.

The German university is not adapted to the work of educating the average student. The instruction is entirely by lectures, and these are generally elementary in their character. The work of the student is entirely receptive. He hears the lecturer and takes copious notes. When the lecture is over he does not know half as much as if he had been reading for an hour in a text book. His own thoughtfulness is not called into action at all. The

few men who do independent original work make magnificent scholars, but the vast majority instead of being educated, are stuffed. The entire system is good for the professor, but bad for a majority of the students. The former must become an authority upon some specialty before he is permitted to lecture. After he is made professor he can continue to give the same course of lectures year after year, and meantime devote himself to the writing of books. The books which he produces are generally great in research and weak in original thought. Intellectually, Germany has certain points of superiority, but these do not alter the fact that nineteen twentieths of the people are in a condition of mental stagnation. Her educated class, though superior to our own in learning, is inferior as regards general mental activity; as regards deep ingrained culture; as regards fresh and sensible thinking.

DOROTHEA LYNDE DIX.

FEW of the younger generation, probably, know much about Miss Dorothea Lynde Dix, whose death was announced on the 20th inst. at the age of eighty-two years, and yet she was the "Florence Nightingale" of this country, and years ago had a world-wide as well as a national reputation. Miss Dix was the daughter of a physician of Worcester, Mass., where she was born in 1805. Becoming an orphan in early life, the necessity for making her own living caused her to devote herself to teaching. She started a girls' school in Boston, which was very successful under her guidance for some years and until the necessity for it no longer existed. In 1830 Miss Dix inherited a small fortune, and in 1834 she gave up her school. Prior to that time she had been greatly interested in the condition of the criminal classes confined in the public institutions throughout the country, and particularly in the care and treatment of the insane paupers and criminals, and the fortunate change in her financial affairs enabled her to devote her whole time thenceforth to that philanthropic work. She had already paid considerable attention to the subject, and, besides writing many pamphlets, etc., had done all she could in the brief time at her disposal to ameliorate the wretched condition of the convicts in the State Prison at Charlestown, near Boston. In 1834 Miss Dix went to Europe and examined the various penal institutions and the methods of treatment, as well as the asylums for the insane. This occupied nearly three years, during which she thoroughly familiarized herself with the systems prevailing in Europe and particularly in England. She returned to this country in 1837, and began a tour of the States for the same purpose, and her exertions in that direction tended greatly to the general improvement of the treatment of the criminal and insane in the various State institutions. Through her efforts much was done to further the establishment of State asylums for the insane and to secure for them more humane and enlightened treatment. Of course Miss Dix met with many and great obstacles in her work of Christian charity. The "practical politicians" saw no political benefit to them in her schemes and she was frequently repulsed, but she possessed a

great fund of patient, womanly forbearance, united to much shrewd tact and common sense, and in the end she invariably triumphed. She had a "knack" of collecting and formulating statistics, and she presented these, together with irrefutable facts, in such a way to those who opposed her, as to invariably make friends for the cause she so warmly and so unselfishly espoused. A long-cherished plan of hers for the permanent relief of the pauper insane was to obtain a Federal grant of ten million acres of land to the several States. The plan, however, was doomed to failure. She petitioned Congress for the grant in 1848 and again in 1850, and after most arduous efforts on her part, Congress, in 1854, passed a bill granting 10,000,000 acres of land for that purpose. It was vetoed, however, by President Pierce. Miss Dix, finding she could not accomplish her plan to secure a national asylum for the insane poor, devoted her time to urging the States to action individually, and in this she was very successful, many State asylums being established where the insane poor were properly cared for.

When the war broke out Miss Dix was among the first to go to Washington and offer her services as a nurse. She arrived in Washington in April, 1861, and her first work as a nurse was done in ministering to the soldiers wounded by the mob in Baltimore. Later Secretary Cameron appointed her superintendent of female nurses, with entire control of their appointment and assignments to duty, and she was continued in that position by Secretary Stanton, holding it until some months after the close of the war. As a nurse, and as the head of that noble band of women who did so much to relieve the sufferings of the nation's wounded heroes during the war, Miss Dix won golden opinions from all who were brought in contact with her and who had an opportunity to observe the admirable manner in which she performed the arduous duties of her responsible position.

After retiring from her position as superintendent of nurses, Miss Dix resumed her philanthropic work of endeavoring to improve the condition of the insane poor and the criminals confined in penal institutions, making her home in Trenton N. J., where she remained until her death. For the last five years of her life she lived in the State Lunatic Asylum in Trenton, where the State of New Jersey gave her a home in return for her great public services. It is worthy of note in this connection that all Miss Dix's expenses while traveling through the States, as well as during the war (there was no salary attached to her position as nurse), were defrayed out of her own private purse.

Among the books written by Miss Dix were 'Garland of Flora,' 'Private Hours,' 'Alice and Ruth,' 'Conversation About Common Things,' 'Prisons and Prison Discipline,' as well as several tracts for prisoners and various treatises on philanthropic subjects. Miss Dix was a correspondent for the New York Prison Association from the time of its organization, in 1844.—*N. Y. Evening Post.*

If we fully follow him in all his leadings, the Lord's way would be to many of us a plainer path than we find it.—SAMUEL FOTHERGILL.

A GLIMPSE OF THE BRITISH MUSEUM.

I MADE but two brief visits to the British Museum, and I can easily instruct my reader so that he will have no difficulty if he will follow my teaching, in learning how not to see it. When he has a spare hour at his disposal, let him drop in at the Museum and wander among its books and its various collections. He will know as much about it as the fly that buzzes in at one window and out at another. If I were asked whether I brought away anything from my two visits, I should say, Certainly I did. The fly sees some things not very intelligently, but he cannot help seeing them. The great round reading-room, with its silent students, impressed me very much. I looked at once for the Elgin Marbles, but casts and photographs and engravings had made me familiar with their chief features. I thought I knew something of the sculptures brought from Nineveh, but I was astonished, almost awe-struck, at the sight of those mighty images which mingled with the visions of the Hebrew prophets. I did not marvel more at the skill and labor expended upon them by the Assyrian artists than I did at the enterprise and audacity which had brought them safely from the mounds under which they were buried to the light of day and the heart of a great modern city. I never thought that I should live to see the Birs Nimroud laid open, and the tablets in which the history of Nebuchadnezzar was recorded spread before me. The Empire of the Spade in the world of history was founded at Nineveh and by Layard, a great province added to it by Schliemann, and its boundary extended by numerous explorers, some of whom are diligently at work at the present day. I feel very grateful that many of its revelations have been made since I have been a tenant of the traveling residence which holds so many secrets in its recesses.

There is one lesson to be got from a visit of an hour or two to the British Museum,—namely, the fathomless abyss of our own ignorance. One is almost ashamed of his little paltry heartbeats in the presence of the rushing and roaring torrents of Niagara. So if he has published a little book or two, collected a few fossils or coins or vases, he is crushed by the vastness of the treasures in the library and the collections of this universe of knowledge.

I have shown how not to see the British Museum; I will tell how to see it.

Take lodgings next door to it,—in a garret, if you cannot afford anything better,—and pass all your days at the Museum during the whole period of your natural life. At threescore and ten you will have some faint conception of the contents, significance, and value of this great British institution which is as nearly as any one spot the *navel vital* of human civilization, a stab at which by the dagger of anarchy would fitly begin the reign of chaos.—O. W. HOLMES in *Atlantic Monthly*.

THERE is no higher pleasure, to one who loves another truly and devotedly, than in doing that which the one whom he loves would have him do. He who loves God truly and devotedly finds a pleasure in doing that duty which God discloses to him as duty.

THE temperance law, recently enacted in Michigan, provides in its local option clause, that when one-fifth of the legal voters in any county shall petition the supervisors that a vote may be taken on the question of prohibition, it shall be the duty of such supervisors within ten days thereafter, to hold an election for this purpose, and that if a majority of the legal voters shall vote for prohibition, then no intoxicating liquors shall thereafter be sold within the limits of the county, except for the purposes expressly stated. Such an election may be held once in every three years. In any county in which prohibition is adopted the tax law and the regulation law of the state in respect to the sale of intoxicating liquors are suspended, while remaining in force elsewhere. This gives to the people of each county the power to determine for themselves whether intoxicating liquors shall be sold therein or not; and if they determine that these liquors shall not be sold, then they will undoubtedly see to it that prohibition is enforced by the local agencies existing in the county. Public sentiment will be very sure to secure this result. Local option in some of the Southern states has been a grand success; and we can see no reason why it will not work as well in the Northern and Western states. It is certainly one mode, and that too a very effective one, of attacking and breaking down the rum power.—*Union Signal*.

ONE of the most interesting products of the Sierra Nevada mountains, is the beautiful snow plant. June is its month of blooming, and it can then be found growing in secluded spots in the mountains, where the snow falls deepest in the winter, and where the tall grass grows thickly and casts an unbroken shade. The plant itself is from four to ten inches in height, and is of a bright scarlet color, including leaves and flowers, although the stem is pink and white. The flowers are attached close to the stem, and the leaves curl upward and partially hide the flowers from view, the whole being in the form of a cone. The leaves have a delicate frost-like edge which makes them extremely beautiful. Every visitor in this vicinity always manages to secure one of these curiosities to show to friends below. How these plants grow is not known to botanists.—*Truckee, Cal., Republican*.

DR. H. PEREIRA MENDES, one of the best known Hebrew rabbis in this country, says tersely and well: "Humanity is not religionized if women need escort of a night." He might have added that a city is not civilized so long as women without an escort must go hungry in its streets of a night, as a woman author, whose name is known over this country and Europe, has done in New York within a fortnight, because no restaurant, until she could provide herself with a male acquaintance, would serve her a meal.—*Eliza Putnam Heaton*.

No life is worthily lived, even if indeed it be a life worth living, unless it is lived with a well-defined and a prevailing purpose.

PRAYER is a gift. A man cannot pray when he will.—RICHARD SHACKLETON.

THE WAR SPIRIT IN EUROPE.

The New York correspondent of the Philadelphia Ledger says:

"Intelligent and observant New Yorkers, who have just returned from Europe after a sojourn for some time in France and Germany, assert that it is well-nigh impossible for us at this distance to realize the bitter feeling existing between the people of the two countries, which manifests itself in a thousand ways, even in the pettiest details of every day life. Mr. C. W. Sweet of the *Record and Guide*, who was in Paris during the Schnauble incident, for example, says: 'My children had with them a German nurse, who was cautioned by the German waiters in our hotel not to speak any German on the streets, as she would be likely to have her face slapped by any one who should overhear her speaking that language. At Vichy I saw a young Prussian officer hooted out of the town simply because he was a German. This pent-up, bitter feeling must some day break out in a war such as civilization has never yet seen; its beginning will find France united as one man. It needs but a very limited residence in Germany for one to see and recognize that to-day the Germans are far ahead of any nation in Europe in everything which relates to the art of war. The country seems to be thinking of nothing but its army, and the thought is always that that army shall soon again find its way to France. When it does, it will find different material to cope with from what it met at the last visit.'"

EVERY portion of the civilized world must now acknowledge that the station of the London & South-western railway (called "Waterloo Station") is the colossus of stations. It was recently declared complete, having for a long time been at one end under the hands of masons and carpenters. Imagine twenty-five acres roofed in, and the building covering this area containing fifteen platforms and nineteen distinct lines of rails, making an aggregate length of four miles.

Imagine also a signal-box containing 180 levers. During the building, extending over many years, of this enormous station, 800 houses have been demolished and a population of 3,000 displaced. The cost has been only \$1,750,000. It is over this railway, with its thirty spur lines, the traveler reaches England's southern and southwestern counties, containing Portsmouth, Southampton, Isle of Wight, etc., and by railway steamers, Havre and the Channel Islands. There is no minute through the day during which some train does not depart or arrive at this station.—*Exchange*.

If thou wouldst be happy, bring thy mind to thy circumstances.—WM. PENN.

NEWS AND OTHER GLEANINGS.

—Frank Wilkeson, writing from White Earth, Minn., to the New York Times, tells a story of progress in civilization among the Chippewas, which is exceedingly interesting because the writer was among the same Indians twenty years ago. Then they were lazy, poverty-stricken, and vicious, now they are to a large degree self-supporting

and self-respecting. Mr. Wilkeson, who was formerly a disbeliever in Indian civilization, is now a convert to the new theory.—*Hartford Courant*.

—GENEVA, July 19.—There have been severe snow storms in the Swiss Alps. Six tourists, including three sons of the director of Zurich College, have been lost on the Jungfrau. Several parties were sent out to endeavor to rescue them, but their efforts were not successful. The missing tourists are all Swiss. They were endeavoring to make the ascent of the Jungfrau without guides.

—The novel method devised by an Italian engineer of treating steam-boilers with sugar as a preventive of incrustation has been further experimented with, the results proving quite satisfactory.

—The question is often asked, in regard to the pronunciation of Latin, How do the majority of American colleges teach it? According to the most reliable statistics, 155 of the entire number, 333, pronounce by the Roman method, 144 by the English method, and 34 by the Continental.

—The Sultan of Morocco has prohibited the sale of intoxicants, and has abolished the state tobacco monopoly. The Moorish tobacco and snuff shops have been closed. Large quantities of leaf tobacco have been publicly burned by the sultan's order. Several Moors were stripped and flogged for smoking in defiance of the sultan's order.

—Miss Tilestone, a missionary among the Indians, thus speaks of some of the handiwork of the Indians: "My new desk is a great addition to the room. Sam Medicine Bull (Hampton boy) made it out of a box and some new boards; and I ebonized it, put on brass hinges, and a yellow blotter almost sweeping the lid. A vase of flowers, my stamp-box, a calendar, and a lovely inkstand, which one of the Indians made for me out of red pipe-stone, complete it. The inkstand is a cow's hoof, with a rattlesnake coiled around it, and is really quite a work of art."—*South-ern Workmen*.

CURRENT EVENTS.

HEAVY rain storms in different parts of the country near the Atlantic Coast have done much damage. In the New England States there are numerous reports of freshets, washouts, etc. On the afternoon of the 23d inst. a tremendous thunder-storm visited Easton and the surrounding district in Pennsylvania and New Jersey. The house of George Fox, station agent at Manunka Chunk, was undermined by a rush of water from the tunnel and wrecked. Mr. Fox's mother and her niece, Mrs. Beers, were killed. Several farm houses were struck by lightning. There was also a very heavy rainfall on the ocean coast of New Jersey, in the afternoon and evening of the same day. The low lands from Clinton to Bound Brook, along the Easton and Amboy tracks, a distance of twenty miles, were under water. In some places the water was four miles wide.

THE Secretary of the Interior has written to the Attorney-General recommending that the suits now pending against prominent cattle companies in New Mexico for erecting and maintaining unlawful fences on the public domain be discontinued upon payment by defendants of all costs incident thereto. This request is made upon the assurance that the fences complained against have been removed.

THE deaths in this city last week numbered 691, which was 148 more than during the previous week, and 256 more than during the corresponding period last year. Among the main causes were: cholera infantum, 131; cholera morbus, 10; consumption of the lungs, 50; diarrhoea, 12; diphtheria, 5; typhoid fever, 11; inflammation of stomach and bowels, 34; measles, 4; old age, 19; sun stroke,

67. Of the total number of deaths, 268 were of infants under 1 year.

THERE was a report, last week, that the explorer, H. M. Stanley, now in the Congo Region of Africa, had been killed. It is discredited by later advices, though not entirely set aside.

THE first special transcontinental fruit train of ten cars from California passed through Chicago on the 21st inst., five cars being dropped there, and the other five taken to New York. The freight on the ten car loads from San Francisco to Chicago was \$300.

MALTA, July 25.—A violent volcanic eruption has occurred on the Island of Galita, off the coast of Algerian. Streams of lava are issuing from the crater of the volcano, and the glare of the flames emitted is visible for fifty miles.

THE steamer *City of Rio de Janeiro* has arrived at San Francisco with the news from Hong Kong to July 1st, and Yokohama to July 9th. By the loss of the steamer *Sir John Lawrence*, in the Bay of Bengal, before reported, eight hundred lives were lost, mostly females, of the best families in Bengal, on a pilgrimage to Juggernaut. From the 21st to the 28th of May a cyclone raged in the Bay of Bengal with disastrous results to shipping, and attended with great loss of life.

LONDON, July 25.—Forty-nine new cases of cholera and 22 deaths from the disease were reported at Catania, (Sicily), on Saturday. At Francofonte there were 14 new cases and 7 deaths; at Palermo 12 cases and 5 deaths, and at Aderno 7 cases and 6 deaths. A few deaths were reported in other towns.

NOTICES.

* Quarterly meetings in Eighth month occur as follows:

2. Concord, Concord, Pa.
3. Farmington, E. Hamburg, N. Y.
4. Purchase, Purchase, N. Y.
4. Abington, Gwynedd, Pa.
5. Nine Partners, Oblong, N. Y.
9. Philadelphia, Valley, Pa.
12. Stanford, Ghent, N. Y.
13. Salem, Salem, O.
13. Miami, Waynesville, O.
15. Fairfax, Goose Creek, Va.
15. Shrewsbury and Rahway, Rahway, N. J.
19. Pelham H. Y. M., Yarmouth, Ont.
20. Short Creek, Mt. Pleasant, O.
22. Warrington, Menallen, Pa.
24. Stillwater, Plainfield, O.
25. Bucks, Falls, Pa.
26. Nottingham, E. Nottingham, Md.
29. Ohio Yearly Meeting, Salem, O.
30. Burlington, Mt. Holly, N. J.
31. Southern, Easton, Md.
- Easton and Saratoga, Granville, N. Y.

* A public Temperance meeting, under the care of the Temperance Committee of New York Yearly Meeting, will be held at Westbury, L. I., on Seventh-day afternoon the 30th inst., at 4 o'clock, at which John J. Cornell will deliver an address.

* First-day next, 3 p. m., is "Friends' day" at the Home for aged colored persons, Belmont and Girard avenues.

* Circular meetings will occur as follows: Eighth month 7, Newtown Square, P., 3 p. m., 28, Constantia, N. Y.

* There will be an all-day temperance meeting at Willistown Friends' meeting-house, at 10.30 o'clock, Fifth day, the 4th of Eighth month. All are invited. The train leaving Broad Street Station at 8.45, a. m., will be met at Paoli.

* We have received the following additional contributions for the Children's Country Week Association:

A. B.,	\$2.00
J. and M. B.,	10.00
J. C. T.,	5.00
Friend,	2.00
A. E. B.,	5.00
T. P. B.,	5.00
R. M. B.,	20.00

Previously reported, \$49.00
62.00

\$111.00
Friends' Book Association, JOHN COMLY, Supt.

* The portion of the Yearly Meeting's Temperance Committee belonging to Caln Quarterly Meeting propose to hold a Conference on First-day, 7th of Eighth month, in Sadsbury meeting-house, Lancaster County, at two o'clock p. m.

Also, a conference on the preceding day, (Seventh-day), in Lampeter meeting-house, at Bird-in-Hand, Lancaster Co., at two o'clock p. m.

* Philadelphia Quarterly Meeting will be held on Third-day, Eighth month 9th, 1887, at 10 o'clock a. m., at Valley Meeting-house. Special arrangements have been made to convey Friends to Maple Station, on the Chester Valley Railroad, three-quarters of a mile from the meeting-house.

Trains will leave both the Reading Depot, Thirteenth and Callowhill streets, and Wayne Junction at 7.45 o'clock a. m., on Third-day.

Members of the Select Meeting can take the 1.40 p. m. train from Thirteenth and Callowhill streets, or the 1.13 p. m. train from Wayne Junction, on Second-day, for Maple Station, where Friends will meet them.

The return train will leave Maple Station at 4.29 p. m. Tickets good both going and returning, on Second and Third-days, will be issued at 60 cents the trip, at Thirteenth and Callowhill Sts., and Wayne Station.

Ask for Quarterly Meeting tickets.

The committee would earnestly encourage Friends to avail themselves of the facilities thus offered, and increase their number, otherwise the reduced rate of fares is liable to be withdrawn.

CHARLES E. THOMAS, }
S. ROBINSON COALE, } Committee.
JOSEPH R. WALKER, }

* Friends' Almanac. Any Corrections needed for the Almanac for 1888, and other desirable information or selections, should be forwarded at once to Friends' Book Association, 1500 Race St., so that it can be issued in time for the approaching Yearly Meetings.

Let each one consider it a duty to aid in making it correct and useful.

PUBLISHERS' NOTICES.

* We particularly ask that when money is forwarded to new subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

* Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

* As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER {
Vol. XLIV. No. 32 }

PHILADELPHIA, EIGHTH MONTH 6, 1887.

JOURNAL {
Vol. XV. No. 78 }

THE WAY IS SHORT.

I THINK we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed beyond the zenith and the slope
Of yon gray blank of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant souls. But since the scope
Must widen early, is it well to droop,
For a few days consumed in loss and taint?
O pusillanimous heart, be comforted,
And, like a cheerful traveler, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the dints? At least it may be said,
"Because the way is *short*, I thank thee, God!"

ELIZABETH B. BROWNING.

EPISTLES OF LONDON YEARLY MEETING, 1787 AND 1887.

WE have received from a Friend in England a copy of the Epistle sent out by the Yearly Meeting of London, held the present year, and, by a notable coincidence, we have had in our hands for a few weeks a copy of the Epistle sent out by the same Yearly Meeting in 1787, precisely a century ago,—this latter being sent us by a reader of this journal, with the view of its publication. We have thought, therefore, that we might very fitly print the two in one issue, illustrating thus the expression of the Friends of London, in two documents, at the distance of a hundred years.

The Epistle of 1787 is in every respect, as far as we are permitted to judge, one which will be read with satisfaction by members of our religious body to-day. In tone, in method, in expression, and in presentation of topics, it would be united with by our yearly meetings in the United States. If the same language had been held to us sixty years ago there could have been no ground of disunity. We believe its words of tender counsel and encouragement will find a response in every one who appreciates the old-time faith for which our fathers contended. Very clear it is in testimony to "the faithful witness which God hath placed in every man's conscience," and very free it is from speculations upon points of dogmatic theology. It calls attention to the sorrowful fact of "a declension in some from that simplicity and uprightness by which our predecessors were so eminently distinguished." By experience in faithfulness to the voice of God in the

heart, it declares each will have "to acknowledge that the intelligence of this inward monitor is more safely to be depended upon than any outward instruction." Indeed, from the beginning to the end the Epistle bears impress of a sincere and close adherence to the fundamental principles and well-established traditions of the Society of Friends. It could only have emanated from a religious body whose foundation was laid in the great truth which George Fox felt called on in an especial manner to proclaim.

That the Epistle of 1887 is marked by strong contrasts will be easily perceived. It is not, however, our purpose to enter into any critical remark upon it. We may, indeed, cheerfully rest upon the Epistle of 1787 as our stand-point for viewing the later document, and this will sufficiently suggest how far we can unite with its contents, and to what extent, on the other hand, we may feel it wanting in the expression of a genuine Quakerism, such as Fox and Penn and Barclay preached.

(In printing the two documents we have not reproduced the marginal references to passages of Scripture quoted or alluded to in the body of the Epistles. There are three of these in the Epistle of 1787, and fifty-five in that of the present year.)

THE EPISTLE

FROM the Yearly Meeting held in London, by adjournments from the 28th day of the Fifth month to the Fourth-day of the Sixth month, 1787, inclusive.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere:

DEAR FRIENDS:—Under the enlivening influence of the love of Christ, our holy head and high priest, renewedly manifested in this our annual assembly, we dearly salute you: wishing an increase of spiritual blessings to his church and people, wherever scattered abroad, in all their various stations and allotments. We have with reverent thankfulness to acknowledge that, according to his wonted goodness, he hath at this time afforded us a comfortable season together, and hath strengthened us to conduct the affairs which have come before us, in much harmony and concord, to our mutual edification and encouragement. And we fervently desire that the influence of his unerring spirit may be more and more waited for in all our assemblies, that under the religious concern proceeding therefrom our several endeavors for

the promotion of his cause, may, through his blessing, be rendered effectual.

The accounts of Friends' sufferings brought in this year, being chiefly for Tithes, and those called Church-rates, amount, in England and Wales, to four thousand eight hundred and sixty-five pounds; and those in Ireland to one thousand three hundred and seventy-six pounds. It is with satisfaction we observe that notwithstanding the inattention manifested by some under our name to this important branch of our Christian testimony, it has gained considerable ground in North America; where our brethren, in common with others, have mostly been released from ecclesiastical impositions.

We have also thankfully to believe there is growing attention in many, not of our religious society, to the subject of negro-slavery; and that the minds of the people are more and more enlarged to consider it as an aggregate of every species of evil, and to see the utter inconsistency of upholding it by the authority of any nation whatever, especially of such as punish, with loss of life, crimes whose magnitude bears scarce any proportion to this complicated iniquity.

By accounts received from our several quarterly meetings, and by epistles from Ireland, Holland, New England, New York, Pennsylvania, and New Jersey, Maryland, and Virginia, we are informed that there is a revival of religious zeal in many places; and that a considerable number have joined the society by conviction since last year.

These accounts, together with some others which have been received, have afforded us comfort; yet we are sorrowfully affected in perceiving so great a declension in some from that simplicity and uprightness by which our predecessors were so eminently distinguished; and also with the worldly mindedness, carnal ease, and security, in which others appear to be settled; who, contenting themselves with a nominal profession of membership, or a form of godliness, are not solicitous for an acquaintance with its living virtue and saving power; forgetting that if we truly succeed those sons of the morning, as witnesses for the truth on earth, the same spirit which influenced their minds must actuate ours, and fit us to support the testimonies given us to bear. Without this, our profession will degenerate into formality, or be openly sacrificed to the mammon of unrighteousness: and then, of however high account our works may be, in our own estimation, or that of others, at the hour of awful decision, and in the unerring balance of the sanctuary, we shall assuredly be found wanting. We therefore feel our minds deeply engaged, in the bowels of fervent charity, to entreat such to enter, with humility and self-abasement, into an intimate acquaintance with the state of their own hearts, by attending to the testimony of the faithful witness which God hath placed in every man's conscience, that by earnestly applying to him, on whom effectual help is laid, the end of their faith may be received, even the salvation of their souls. Suppress not then, dear friends, the smallest intimation from this precious gift, designed by its blessed Author to steer us through the dangers

of time, to an unfading inheritance in a blissful eternity; but stand open to its convictions, and patiently wait therein, to receive strength to subject your wills to its manifestations. So will your faith in its operation and influence be increased; and as you are obedient to its discoveries, and therein follow on to know the Lord, you will have, with his gathered flock, to acknowledge that the intelligence of this inward monitor is more safely to be depended upon than any outward instruction, and thereby be preserved from the many snares and stratagems of the enemy; by which he is attempting to draw aside the inexperienced and unwary, suggesting to their minds that there is an easier way to the kingdom than by the cross of Christ. Great, we fear, hath been the loss which many, who have been visited by the day-spring from on high, have sustained through their reasoning against these secret convictions of divine grace, counting them with Ephraim as a strange thing, and seeking more to increase knowledge than to have the will of the creature subjected to the will of God. Hence they have gradually swerved from the divine government, laid themselves open to the subtle infatuations of the enemy, mistaken imagination for revelation, and at length frustrated the gracious purposes of the Almighty concerning them. Whereas, had they abode in patience and humility under the forming hand, depending in child-like simplicity on the heavenly instructor, for the gradual unfoldings of his counsel, they might have been instrumental in gathering others to the participation of substantial good. Earnest are our desires for the beloved youth, that they may receive caution from these missteppings of others, and by watchfully attending to the voice of pure wisdom, not only be preserved themselves, but be way-marks to others in the new and living way, which of God is cast up for the redeemed to walk in. And it is our renewed concern to advise Friends to be vigilant in preventing the introduction of such books into their families, as, by vitiating the taste and polluting the mind, either incline it to folly and licentiousness, or tend to fill it with airy notions; shaking its belief in the gospel of our Lord Jesus Christ, and lessening that regard to his blessed precepts, which their unspeakable importance requires.

Of the Lord's people formerly it was said, they should dwell alone, and not mix with the surrounding nations; so we are persuaded our safety and prosperity in spiritual experience, under this last and highest dispensation of gospel light, depends much on refraining from such connections and engagements in the world, as divert the mind from a state of lowliness and watchful dependence (against which, as against Israel abiding in their tents, neither divination nor enchantment is suffered to prevail) and lead also from that simplicity of life and conversation in which, our wants being few and our desires bounded, we may be preserved from the temptation into which some in profession with us have so disgracefully fallen, of supporting a vain shew of affluence and grandeur, at the expense, and to the certain injury, of others.

Our advices on the subject of a religious educa-

tion have been frequent ; yet as it is so extensively important, we still feel it the weighty concern of our minds to endeavor to stir up the attention of Friends to this great object ; and we beseech all parents and heads of families, to watch with a godly jealousy over themselves, and in gospel love over their dependants, as stewards to whom is intrusted the care of immortal souls. In order then, dear friends, that your accounts of this trust may be rendered with reverent hope of divine acceptance, we counsel you to take every suitable opportunity of cultivating in the tender minds of your offspring the plant which our Heavenly Father hath planted, and to suppress, as far as in you lies, whatever you are sensible springs from the root of evil : avoiding in your own conduct and appearance everything which may be hurtful for them to imitate, or cause them to stumble.

And dear youth, as we have cause to believe a considerable number among you are sensible that the visitation of our Heavenly Father's love is fresh extended, and in a particular manner to those of your rank, we tenderly exhort you to give diligent attention to it. Many are the dangers to which you are exposed, and much depends on the connections you form in the early stages of life. The impressions you then receive may grow into habits of good or evil, by which your future peace and comfort may be much increased or lessened. Let perfect obedience then be your aim ; and although, as you labor after it, the Lord may see meet to exercise you in small things, despise them not ; for as his will is there most clearly revealed, where that of the creature is most fully subjected, our submission in small things may often be a more acceptable sacrifice in his sight than in matters which, to our own wisdom, may appear greater.

Finally, brethren, in the words of the apostle, "we beseech you, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind." But "as ye have received Christ Jesus the Lord, so walk ye in him : rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ : for in him dwelleth all the fulness of the Godhead bodily."

Signed in and on behalf of the Yearly Meeting by

JOSEPH STORRS,
Clerk to the Meeting this year.

THE EPISTLE

From the Yearly Meeting held in London, by adjournments from the 18th of the Fifth month to the 26th of the same, inclusive, 1887.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere :

DEAR FRIENDS : Our hearts are lifted up in humble thanksgiving in a renewed sense of the loving kindness of the Lord, and of all that He has offered us in the gospel of his dear Son.

Are any hesitating to accept the call, still trifling

with the day of their visitation ? Listen, we entreat you, to the words of everlasting love, "Turn ye, turn ye ; why will ye die ?" The Master is waiting to fit you for his service. Be persuaded to yield to the offers of his grace, that yours may not be a wasted life, nor yours the bitter cry, "The harvest is past, the summer is ended, and we are not saved."

We are here on every hand confronted by the presence of moral evil. Sin is a fearful and mysterious reality. But its existence must not lead us to doubt for one moment the requirements of eternal truth. Shall God cease to be holy, in order that man may cease to be guilty ? The gospel is the Divine protest against such a thought. The world was lying in wickedness. "The wrath of God"—the awful manifestation of his holiness—was "revealed against all ungodliness and unrighteousness of men." But the Father's heart still yearned to seek and to save that which was lost. Oh ! the depth of that wisdom and love which in the gospel provided the remedy. For this the Lord waited in long-suffering patience through ages of preparation, foreshadowing his purposes in type and prophecy, and in the marvellous openings of his truth to man, "at sundry times and in divers manners." For this, "when the fulness of the time was come," "the Word was made flesh." He who was one with the Father condescended to be one with us, humbling himself as "the man of sorrows," "touched with the feeling of our infirmities," "in all points tempted like as we are, yet without sin." As the perfect sacrifice, upon whom the Lord was pleased to lay "the iniquity of us all," He became "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." In this glorious redemption, the Christian is experimentally taught that the forgiveness of sin is no abrogation of the law of holiness ; but the "establishment" of that law, in virtue of the free and righteous submission of the Son of God himself to all its requirements. Bought with such a price, it is his privilege and joy to know the love of Christ shed abroad in his heart by the Holy Spirit, as a fountain of life, giving fruitfulness and beauty to his obedience.

But the message of reconciliation does not stop here. He who was dead is "risen," and, behold, He is alive for ever more ; having "gone into Heaven," now to appear in the presence of God for us. In the withdrawal of his bodily presence he has sent forth the Comforter, the promise of the Father, "as the abiding pledge and manifestation of his continued love. He convinces the world of sin ; He testifies of Jesus. It is his light which shines into every heart, making manifest the works of darkness, and becoming, to the willing and obedient, the very light of life. How necessary that all should bow under these precious visitations, receiving as new-born babes the sincere milk of the word. Without this, what is our profession ? If we have a name to live when we are dead, what doth it profit ? Let none shrink from the reproofs of instruction. The Holy Spirit gives the sight and sense of sin, not that we should abide either under its guilt or under its bondage, but that we should be transformed "by the renewing of our minds," and know for ourselves, with that knowledge

which is life eternal, that our Redeemer liveth, and that because he lives we live also.

May our testimony continue steadfast both to our crucified and risen Redeemer, and to the direct and immediate ministry of his Holy Spirit. It was under a deep sense of the blessedness and reality of this direct and immediate ministry that our predecessors were led to our simple mode of congregational worship, and to the disuse of all outward rites in the service of the Lord. They desired that the people should be gathered in their worship to Christ alone, with hearts opened to the ministrations of his Holy Spirit. Thus waiting upon the Lord, "looking unto Jesus," it was their experience—an experience continued in great mercy down to the present day—that their souls were immediately fed by Him, the "Bread of Life," whilst the words of warning or tender invitation would oft-times arise, under the putting forth of his Spirit, for the ingathering of the wanderers, and the help of those who were in need. We believe that the exhibition amongst us of such a worship and such a ministry, maintained in the power and authority of Christ, is calculated not only to promote our own growth and refreshment, but to present lessons of inestimable value to the churches around us.

We would again express our continued conviction that our Lord appointed no outward rite or ordinance as of permanent obligation in his church. His baptism is emphatically the baptism of the Holy Spirit; "not the putting away of the filth of the flesh," but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience in the experience of his love as our risen and ascended Saviour. No baptism in outward water can satisfy the description of the Apostle, of "being buried with Christ by baptism into death." It is by the Spirit alone that any can be thus baptized. We are well aware that our Lord was pleased to make use of a variety of symbolical utterances; but He often gently upbraided his disciples for accepting literally what He had intended only in its spiritual meaning. If an outward vine or an outward door be not necessary to a participation in the spiritual truth involved in the declarations, "I am the vine," "I am the door," upon what principle can outward bread and outward wine be considered essential to the enjoyment of the spiritual realities underlying those symbols? The old covenant was full of ceremonial symbols; "the new covenant," to which our Saviour alluded at the last supper, is expressly declared by the prophet to be a covenant "not according to the old." We dare not believe that, in setting up this "new covenant," the Lord Jesus intended an institution out of harmony with the spirit of that prophecy. If, in the solemn interval of nearly forty years between the crucifixion and the destruction of the temple, a permission might be granted for the continuance of usages which were not to be permanent, does it follow that such a permission was designed to endure after the Lord Himself had come, in that awful event, to put a final end to the temple ritual and service? It is especially noteworthy that in the record of the Apostle John, who had tarried until his Lord had thus come, we find that love and

abiding in Christ under the government of his Spirit and not the institution of any outward ceremonial, were the great lessons of that memorable night, left by the Saviour for the permanent instruction of his church. If an outward ceremony had been designed to assume the importance which has been since given to it, it is difficult to understand how it came to pass that no allusion to such a ceremony is made in the Epistles of Paul himself to the churches of Rome, Galatea, Ephesus, Philippi, Colosse, or Thessalonica. This observation applies equally to the Epistles of Peter, James, and John; and it is, in our view, not a little significant that in the book of Revelation the supper of the Lord is described not as an outward act, but as an inward spiritual experience: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." In looking to all that is passing around us, we are afresh persuaded of the importance of maintaining with firmness our testimony on this great subject. There is grave danger in going back from the substance to the shadow, and we earnestly desire that our dear Friends everywhere may be encouraged to stand fast in that liberty wherewith Christ has made us free, that we be not entangled again with any yoke of bondage.

We have been once more made thankful in view of the various openings for service granted to so many of our dear Friends at home and abroad. Need we assure you, dear brethren and sisters, that in your labors for Christ you are followed by our sympathy and our prayers? How blessed is the service, when maintained in lowly dependence upon your Lord and Saviour. Let nothing be done for self, but all for Him. "Covet earnestly the best gifts," exercising an honest vigilance that no portion of your work may interfere with any right service in our own religious meeting.

Beloved brethren and sisters every where, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Let your christianity manifest itself in an habitual walk with God, under the abiding presence of the Spirit of Jesus. In your business engagements, in your philanthropic efforts, in all your cares and solitudes, "continue in prayer, and watch in the same with thanksgiving." Let praise sweeten every cup of blessing, in a living sense of all that you owe to Him who hath loved you. May you who are parents give your hearts to the training of your children in sober and religious habits. Diligently instruct them in their early years in the knowledge of the Holy Scriptures. Both by your loving counsel and your own exemplary walk, encourage them to seek first the kingdom of God and his righteousness, and above all temporal considerations to make their Heavenly Father's will the business of their lives. The present is a day in which the pursuits of trade or agriculture involve a mental strain and an absorption of time which seem often out of proportion to the results. We would express our near sympathy with those to whom life may be a continued struggle with difficulties. Be encouraged to cast "all your care" upon the Lord. Yield not to anxious forebodings, but live in a spirit of childlike trust and dependence.

Whilst diligent and circumspect in your outward concerns, may you still rest in your Father's love, remembering his promise, "I will never leave thee, nor forsake thee."

We rejoice that our representative Committee has been enabled to send forth "A message in the love of Christ to our fellow-Christians on the threatening aspect of affairs in Europe;" and we accept as an encouragement to "effectual fervent prayer" the way in which the impending cloud is, for the present, mercifully dispersed. The duty of Christian churches to exercise their legitimate influence in repressing the war spirit has been weightily before us; and in continuing the subject under the watchful care of Friends we desire very earnestly to commend it to the prayerful coöperation of our fellow Christians everywhere.

It has been a satisfaction to us that way has been made for the presentation of an address from our Religious Society to our beloved Queen on the completion of the fiftieth year of her reign, gratefully acknowledging the privileges and blessings which we have enjoyed in common with our fellow-subjects under her beneficent rule. It is our prayer that it may please our Heavenly Father still to follow her with his supporting grace, and to crown her life and her reign with his own everlasting love.

Epistles have been received in usual course from our brethren in Ireland and in America. We have also had interesting information in relation to our Friends in the Australasian Colonies, on the Continent of Europe, and in various other parts of the world. We have spent much time in considering the circumstances of our dear Friends in America, in the earnest desire that the spirit of unity and love may prevail amongst them, and that the bond which unites them to us and to each other may be strengthened. In all their service may there be the single eye to our Heavenly Shepherd, and a reverent dependence upon the leading of his Holy Spirit.

In conclusion, beloved Friends, farewell. How comprehensive and full is the invitation, "COME UNTO ME." It is the watchword from our Lord and Saviour, which He still seals by his Holy Spirit upon hearts weary and heavy laden. It is a call out of the world, out of self, out of all our own faintings and weaknesses, to rest in his love. To the extent to which it is obeyed, by individuals and by churches, there is growth and fruitfulness. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely."

Signed in and on behalf of the Meeting,

JOSEPH STORRS FRY,

Clerk to the Meeting this year.

GRACE HOWARD writes from the Crow Creek Mission, Dakota, that her plans for the betterment of the industrial condition of the Indian women are already well under way. She has not gone West as a teacher, as the papers have reported, but her scheme, which is an original one, is to open on a small scale an establishment for the cutting, fitting and manufacture of clothing and other household articles, which the Indians now beg from the missionaries, or buy.—*Woman's Journal*.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—IV.

Ninth month 19th, [1799]. It being likely for a fair day, we set off, though the bushes were very wet, and rode to Lake Erie, 27 miles, and pitched our tent on the margin thereof. We passed some very bad, swampy road in the morning. The timber and land much as yesterday and almost all the way, so far as I have come through the New York State, there appear to be very few stones. But after riding 8 or 10 miles this day, we came to abundance of the most beautiful poplar trees I have ever seen; and about one mile before we crossed Cattaraugus River we came into a bottom of very rich land, wherein abundance of black walnut stand, many of them three, four, five, and perhaps some six feet in diameter, and sixty or seventy feet to the first limb. Crossed Cattaraugus, being ten miles from our lodging, and rode ten more to an Indian village. Stopped awhile with them, but as their chief was not at home we soon left them, and rode seven miles through a low piece of land heavily timbered with hemlock, sugar maple, etc., to the lake aforesaid, which, to be sure, at first view exhibited a grand prospect here in the wilderness, appearing both as to motion and sound like the ocean. Had a good supper of chocolate, cooked by Halliday, who is yet with us; got a comfortable night's sleep, and early in the morning, for the first time, heard a wolf howl.

20th. Rode 28 miles down the lake on the beach or margin thereof to the mouth of Buffalo Creek. Crossed it in a boat and swam our horses over, it being a very deep channel, about 30 or 40 yards wide. Lodged at Joseph Elliot's headquarters, he being the principal surveyor or superintendent of the Holland Company's business. Were kindly entertained free of cost. This day's ride down the lake was a delightful journey, affording such a variety of prospect of the wonderful works of nature. Some places the land at the margin of the lake appeared to be pretty level; in most others there was a wall on our right hand, in many places 50, some 60, and some near, if not quite, 100 feet high and almost perpendicular; the beach or margin from the water to the wall, very diverse for width, some of 20 yards, some 10, some 5, and in several places the wall butted into the water, where we several times had to ride in round the points of rocks knee-deep and sometimes belly-deep; and in one or two places between a large pyramid of rock and the wall on the right, the pyramid appearing conical or in the form of a sugar loaf about ten feet in diameter at its base, and about twelve feet high. These cones, I believe, are made by the dashing of the waves, together with the freezing of the water in the winter, in the smooth joints of the rocks, whereby abundance of them fall down, parting off from their fellows in smooth, perpendicular points. The high, perpendicular wall exhibits a curious view; the stone appears to be principally composed of slate and limestone in different regular strata or layers. The bottom or lowermost rocks that I discovered in most places are limestone, curiously laid in a horizontal form and nicely jointed in squares of eight, ten, or twelve feet in diameter, the

joints or vacuums between them mostly about an inch wide. Some places we found them to extend into the lake; other places not quite to the edge of it; and in others not within ten yards of it. Where they extended to the lake, they formed a beautiful level to ride upon. The next layer or stratum is slate about ten feet perpendicular. In some places it appeared very shelly or near rotten; in many others, excellent slate in great quantities either for flagging or covering for houses. Then one general layer of limestone about fifteen or eighteen inches thick; then pretty generally slate or other stone to the top of the wall or abutment, all which are curiously jointed in smooth squares or columns some two feet square, some five, and some in oblong squares two or three feet by eight or ten. And as the water in wet times penetrates down those joints, I suppose it freezes in the winter and bursts off the columns, which fall down on the margin of the lake, in many places large bodies of them together as much as several square rods, and the timber on the top with them. In many places the trees were hanging by one half of the roots with their tops below a level, and some right top downwards and not touching the bottom. In many places by the continual dashing of the waves against the rocks they are worn in curious forms.

21st. Rode three miles down on the margin of the lake and river Niagara to the ferry. No such curious wall on our right hand as yesterday, but similar beds of limestone. This Niagara River is the great outlet of all the northwestern lakes and waters, which makes a very great river above a mile wide and of great depth, running very rapidly. We crossed the river in a boat, which the heavy current drives across in a few minutes, which to some of our company appeared a little terrifying; and then rode up on the margin of the lake on the other side about eight miles, which appears to be pretty level except some very high banks of sand and a general bed of limestone lying in a form similar to the lower bed on the other side. Then turned off from the lake about a mile to Daniel Pound's, where four of us dined and left some linen to be washed (Halliday Jackson and Hugh Hartshorn having parted with us at the ferry and gone down to view the great Falls). We then rode to Asa Schooly's, where we met with our beloved friends William Blakey, Nathan Smith and Jacob Paxson, who we heard had arrived two days before us. Here we all propose to stay this night, our kind friend and landlord appearing to have things comfortably convenient about him. They said they could contrive for bedding for us all; but Thomas Stewardson and myself were desirous to sleep on the floor with our blankets, believing it would be best on several accounts; but we could not do it without hurting our friend's feelings, so consented to take a bed. But when we got to the bed chamber by ourselves, we found a good clean bed and clothing, which we examined, and found a thin straw bed on the sacking. We then took off the feather bed and laid it in the corner of the room, expecting we should not be discovered. But our kind friend came into the room and found the bed in the corner, but did not any more insist upon our compliance with their request.

22d, and first of the week. Stayed and attended their meeting, which is held in the house of our friend Asa Schooly, where we lodged, which to me was a dull time, though some lively communications therein. After dinner I took an affectionate farewell of Halliday Jackson, who was returned from viewing the great Falls and is now about to return through a lonesome wilderness to Genesinghita, the place of his present abode. We then classed ourselves in order to visit the families in this neighborhood, Nathan Smith, Jacob Paxson, and James Cooper going in one company, and William Blakey, Joshua Sharples, Thomas Stewardson, and myself in another. We then proceeded to and visited the families of John Cutler, a member; John Harret, and Azariah Schooly. Neither of the last two in membership, but hopeful, well inclined people. Returned to lodge at the same place. I may here note that Joshua Sharples, in getting into the boat at Buffalo Creek, slipped and fell on the edge of the boat, which at first did not seem very bad, but [he] hath been gradually getting worse. We now think some of his short ribs are broken, and it looks as if he would hardly be fit to travel to-morrow.

23d. Joshua Sharples being too much amiss to venture out, we set out without him and had religious opportunities in the families of Daniel Pound, the widow Morris, and Obadiah Dennis, the second of which in a particular manner was a favorable one; and then returned to our old lodging where we all met and had a religious opportunity in the family.

24th. Joshua Sharples being unable to travel, we left him and rode thirty miles to John Wills's, where we lodged. On our way we rode fourteen miles down the river Niagara, crossed Chippeway River and passed the great Falls. Several of our company were disposed to take a view of the great phenomenon, but James Cooper and myself thought there was not time sufficient to satisfy our curiosity, so rode on and left them to take a slight view. We all met at the aforesaid Wills's, and had an opportunity of retirement in the family, in which was some pretty close work.

25th. Set off from John Wills's, he accompanying us, and rode eleven miles to Friends' meeting, at the place called the Short Hills, which in the forepart was very heavy and trying, but more lively before the conclusion. After meeting, William Blakey, Thomas Stewardson, and myself visited Samuel Taylor and family, and went to Jeremiah Moore's to lodge, in whose family we had a solid opportunity.

26th. We visited the families of Enoch Shrigley, Solomon Moore, Jacob Moore, and Thomas Rice, none of them members, but all the descendants [of Friends] and appear to be thoughtful people. In the evening had a religious opportunity in the family of John Taylor, whose wife and children are members, but John was disowned by the Falls Monthly Meeting and is now desirous of being reinstated, and sent an acknowledgment by William Blakey; here we lodged.

27th. Joshua Sharples met us yesterday in the afternoon, being somewhat better, but weakly yet. We visited the families of Joshua Gillam and Benjamin Will, both members, and the family of Thomas Gillam, not a member, it being a tender visitation to

him. We then returned to Jeremiah Moore's, where we met with the rest of our company; had a solid conference among ourselves respecting the nature of our appointment, which hath felt increasingly weighty. Four of us lodged here, to wit: Nathan Smith, Thomas Stewardson, Joshua Sharples, and myself.

28th. Joshua Sharples went along with James Cooper to see a friend. Nathan, Thomas, and myself visited two families who are a little inclined to the Methodists, and returned to Moore's to dinner. In the afternoon paid some social visits, and lodged at the same place, which at present is a temporary home.

29th, and the first of the week. Attended Friends' meeting at their usual time and place. After meeting, walked four or five miles along with Nathan Smith to Samuel Becket's, where Nathan had appointed a meeting to begin at four o'clock, to which the neighbors and many of the Friends from about their meeting-house came, and which I hope was a time of profitable instruction to some of them. On taking a view of the earnest desire which many of them have to attend such places, the compassionate feelings of my heart were very much awakened, especially for their women, many of them going four or five miles on foot, some of them with young children in their arms and others in such a state that I should have thought scarcely fit to travel far on horseback; yet they would and did walk faster than was easy for me, and returned to their homes in a dark night, the men carrying lighted torches in their hands to show them the way along their muddy and rooty roads. Lodged at the same place.

30th. Spent part of the day agreeably with some of our friends; also had a solid opportunity with a man who we believed had taken imagination for revelation, which had led him into some strange acts and predictions. I hope his state was so clearly opened and laid home to him that it may be of use to him. He acknowledged he had been deceived and followed a lying spirit. In the evening five of us returned to my lodging.

[To be Continued.]

For Friends' Intelligence and Journal

THE FIFTH COMMANDMENT.

IT is generally admitted that in this age, and in our country, there is a great lack of reverence. There seems to be a prevailing disposition to discard the old and to adopt the new. It avails little, in this progressive age, to claim time-honored authority for an opinion; a long series of precedents for a course of action; or the wisdom of age, and the experience of life, for an individual. Our wisdom must be our own; our course of conduct must be arranged for and by ourselves; and our counsellors, if we seek any, must be our contemporaries, our coevals. They must be men of to-day; and their opinions must keep abreast with the times. We do not mean to be unkind to the aged, but we expect them to "stand back" and make way for us; and then we shall soon be able to show them how much wiser we are "in our generation" than they were in theirs. Some seem to look upon an old person as they do upon an

old plow, or upon a locomotive that was in use fifty years ago—good enough in its day, but now to be viewed as a relic of the past, and, by contrast, as an index of advancing civilization. Old things, old ways, and old people must be swept away by the rising tide of progress; and any opinion that clings to its favorite soil with sufficient tenacity to resist the general sweep must be attacked by all the weapons of reform until its hold is loosened, and itself submitted to the action of every successive wave.

This tendency to ignore the wisdom of the past, to take "truth at first hand," to disregard the lights of experience, and to treat lightly the counsels of our seniors is so prevalent that it may be observed in families, in the social circle, in committees, and even in our meetings for "Discipline."

Among the many evil consequences that have resulted from the lamentable separation which occurred in the Society of Friends sixty years ago, there is probably no one that has affected our branch more disastrously than the lack of reverence for authority, for experience, for age, and for station. The improper exercise of authority on one side produced the demand for toleration on the other, at that time, and this demand has increased, and kept on increasing, until we have arrived at that stage where age must yield to youth, where experience is little regarded, and where authority and precedent are almost set at naught.

The evil being admitted, and the truth acknowledged, that there is a great lack of reverence, the question naturally and properly arises, what is the remedy? Where shall we look for it? And how shall we apply it? One answer will suffice for these three questions; and though less definite perhaps than some might require, it is the best that we have to offer. *The cultivation of proper relations between parents and children.* The word *proper* is very comprehensive in its meaning, and each father and each mother must judge of the width of its range, of its force, and of its applicability in their own family circle; while each son and each daughter should feel duly impressed with the importance of rendering filial gratitude and filial reverence, as well as filial affection.

Let it be regarded as an admitted fact that parents do most earnestly desire to promote the best interests of their children; and that where they fail to do so, it is for lack of opportunity, or owing to some error of judgment. That the children do not always appreciate this desire is much to be regretted; and that they should question the wisdom, or the propriety of parental restraint is cause for still deeper regret. If the son, when he is in difficulty, would only go to his father for counsel and encouragement; and if the daughter would regard her mother's advice as far superior to that of a young associate; how many snares might be avoided, or wrong steps retraced, before any serious consequences had resulted.

It is thought by some that persons never realize the depth of parental affection, or the self-sacrifice of parental action, until they have children of their own. Then their hearts turn towards their parents with feelings of gratitude such as they never before experi-

enced, and with accompanying desires that their children may prove loyal and grateful to them. But a very common and much more lamentable state of the case is where the debt of filial gratitude is not appreciated, and hence not paid until after the parent has gone beyond the need and the opportunity to receive it. Oh the bitterness of the regret that has welled up in many a heart when standing by the coffin of a tender parent, and thinking of the many occasions on which he has given that parent needless sorrow and suffering. "Tears, idle tears," that seem to rise from the very fountains of anguish, afford but slight relief.

"How gladly would the man recall to life
The boy's neglected sire: a mother too,
That softer friend, perhaps more gladly still,
Might he demand them at the gates of death."

This part of our subject is too pathetic to require words, or to admit of argument. Those who have experienced the bitterness know what it is; and those who have not should endeavor to pay their filial debts while time and opportunity are afforded them to do so. A little attention, a kind word, a few minutes of our time taken from business, or from what we now regard as pleasure, a trifling memento brought home after an absence, frequent and affectionate letters when personal interviews are not obtainable:—any and all of these trifles, though justly due from children to their parents, will be repaid, with interest, by present enjoyment, and by peace and happiness in the retrospection. Little children owe to their parents obedience. Youth owe a respectful attention to parental precepts, and a care not to displease. Adults owe assistance, and a due regard to the comfort of those who have cared for them in childhood's helpless, heedless hour; while gratitude and affection are due from children to parents at each and every period of life.

A proper regard for our own parents—for their counsels while living, and for their memories after they have been gathered—will lead us to respect and honor the fathers and mothers in the church, and to cherish a tender regard, and a feeling of reverence for the aged and the venerable in every walk of life.

Let us, then, read carefully, and ponder seriously, the weighty matter contained in the Fifth Commandment, and endeavor to conform our conduct to its requisition.

H. *

Seventh month 29, 1887.

MARY A. LIVERMORE says that recently the father of two sons and three daughters said to her: "I know exactly what to do with my daughters. They have aims and plans and are going to college and professional schools, undaunted by any prophecy of failure, and allowing no social allurements to encroach upon their studies and preparations. In good health, with a love of work, and with high ambitions and unflagging enthusiasm, they are achieving for themselves a happy and successful future. But my boys have no aims and no ambitions. They are not fond of study or work, and shirk both when they can. To play base-ball, to win at lawn tennis, and to ride a bicycle content them to their heart's core. I sometimes wish all my children were girls!"

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, EIGHTH MONTH 6, 1887.

WE think the memoranda sent us by President Magill, of his visits to Friends' localities, will prove, like those of last year, very interesting to our readers. We increase thus our direct knowledge concerning the situation of Friends, and find alike cause for encouragement and stimulus to labor. The details presented show the variations in the Society's experiences, in different parts of the field. The existence of some strong and vigorous meetings, even in very isolated situations, shows that the maintenance of our Society does not depend altogether upon the contiguity of a large body of members, while the decay and disappearance of some meetings, in places which seem not less favored in any respect, seems to indicate how much, after all, it must be a matter of individual faithfulness to keep up the Society. In places where other religious bodies are active, and press in upon us, it can only be by the steadfast and earnest support of those who exalt the spirit above the letter, and appreciate the simple formulas of Friends, that the latter can be maintained.

MARRIAGES.

HALLOWELL—MARLIN.—In the presence of Mayor Fittler, in Philadelphia, Seventh month 28, 1887, by Friends' Ceremony, Eugene Y. Hallowell and Josephine E. Marlin, both of Plymouth, Montgomery Co., Pa.

SHARP—NICHOLS.—Near Chanute, Kansas, Fifth month 26, 1887, Philip Sharp to Julia E. Nichols, formerly of Loudoun county, Virginia.

DEATHS.

ANTHONY.—At Corsus Lake, N. Y., Seventh month 26, Willie Asa, youngest son of Daniel M., and Charlotte R. F. Anthony, of Rochester, N. Y., aged 9 months and 13 days.

BONSALL.—Suddenly, from a fall, Seventh month 23d, 1887, in Middleton, Del. Co., Pa., Lydia Bonsall, in her 74th year, widow of the late James Bonsall. She was a consistent member of Chester monthly and Middletown Preparative Meetings. Her long life was one of self-denial, and in every way worthy of imitation.

BORTON.—Seventh month 5, 1887, near West Unity, Williams county, Ohio, Elizabeth Ann, wife of John Borton, in her 71st year; formerly of New Jersey.

BREAR.—On the morning of the 26th ult., at her residence in Philadelphia, Ann Brear, a member of Spruce Street Monthly Meeting; on the same day, in Wilmington, Delaware, Isabella Brear, a member of Wilmington Monthly Meeting; daughters of the late Mark and Sarah Brear, of Wilmington, Delaware.

COX.—At her home, near Toughkenamon, Pa., Seventh month 13, 1887, after a severe illness, which left her blind, Phoebe H., wife of John Cox, and daughter of Elizabeth L., and the late Mahlon Chambers, in her 46th year.

HALE.—At Wilmington, Ohio, on the 15th of Seventh month, 1887, William Hale, aged 96 years, 9 months, 18 days. His wife, Maria Hale, with whom he had shared the trials and pleasures of life for about sixty-six years, passed away on Christmas day, 1884, aged 87 years, 8 months, 22 days. They were members of Miami Monthly Meeting, and much interested in Friends' principles. They were remarkable specimens of mental preservation; and he especially of physical preservation also, in very old age. C. B.

JENKINS.—Suddenly, Eighth month 1, 1887, at his residence, in Philadelphia, Hunn Jenkins, in his 89th year; a valued member of the Monthly Meeting of Friends of Philadelphia.

SEAL.—Seventh month 9, 1887, at the residence of her daughter, Phebe S. Bailly, West Chester, Pa., Sarah Seal, in her 86th year; a member of Birmingham Monthly Meeting of Friends; formerly of New Garden, Chester county, Pa.

SCRIPTURE LESSON, No. 32.

EIGHTH MONTH 14TH, 1887.

THE BEATITUDES.

TOPIC: HUMILITY.

GOLDEN TEXT: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth."—Matt., 5: 3-5.

IN this lesson and those which immediately follow we have a summary of the teachings of Jesus upon those important subjects that relate to our present life, and how we must order it to become citizens of the heavenly kingdom. He sets forth the principles of the kingdom he came to reveal, and the relations of these to the outward law, under which they were then living.

The *multitudes*, those who gathered to hear him, mentioned in the last lesson. A *mountain*, a hill not far from Capernaum, probably the "Horns of Hattin," one of the nearest to the city.

Poor in spirit. This is given by Luke as simply "Blessed are ye poor," and is capable of two meanings. It is as if Jesus would comfort the poor and needy ones that gathered about him with the assurance that the treasures of the Kingdom of Heaven would be a full compensation for all they lacked in earthly riches. The other, and more important thought, is the blessing that is the portion of those who are not puffed up with self-esteem or proud of their place in the church, or of what they may possess, but in all lowliness of spirit strive to please their Heavenly Father. The same is true of those that mourn. There is a mourning for the loss of friends—for the loss of earthly riches, and for the adversities that befall us in this life. If we are striving to live true and useful lives, we will receive help from our Heavenly Father to bear patiently whatever trials and afflictions befall us. If we mourn because of our unfaithfulness in the things of the spirit, and turn to the Father with full purpose of heart, he will give us the comfort of his Holy Spirit. This will enable us to walk in meekness and lowliness of mind, as did the blessed Master, and will give rest and peace to the soul.

A colored boy in Jamaica being asked in a mission school, "Who are the meek?" answered, "Those

who give soft answers to rough questions." This accords with the testimony of the wise man, "A soft answer turneth away wrath."

WE LEARN FROM THIS LESSON.

1st. The blessedness of contentment with our lot in life, though it may be a very humble one, and the certainty of the heavenly treasures which will be ours, if we set our affections upon the things that are above, and are not unduly concerned for worldly possessions.

2d. That there is comfort for the mourner through Him whose mission it was to set at liberty them that are bruised, and to go about doing good to the bodies and the souls of men.

3d. That the meek and lowly shall have rest and peace in this earthly existence, for there will be no place for strife or contention where the spirit of meekness gains control; meekness is proof of true greatness of soul, of a soul too great to be moved by little things.

SPIRITUAL AND TEMPORAL POSSESSIONS.

EDITORS INTELLIGENCER AND JOURNAL.

THE excellent editorial on "Worldliness" in a recent issue, (Seventh month 30), must appeal to all who are thoughtful and appreciative of the responsibilities of life. Yet it contains one frequently expressed thought which, it seems to me, falls quite short of the true spiritual significance of the injunction of Jesus, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The paragraph to which I refer implies that if we seek the kingdom of God the things which shall be "added" are "food and raiment, and the useful things that make life comfortable without ostentation or vain show." My desire is that we shall dispossess our minds of the idea that material benefits are, in any sense, the outcome of a whole-hearted seeking after the things of the spirit, but rather realize that if we sow to the spirit we shall enjoy the infinitely more valuable and enduring treasures of the spiritual kingdom.

Robertson gives very clear and forcible expression to this thought in a sermon on "The Principle of the Spiritual Harvest." He says: "There are two kinds of good possible to men: one enjoyed by our animal being, the other felt and appreciated by our spirits. Every man understands more or less the difference between these two: between prosperity and well-doing—between indulgence and nobleness—between comfort and inward peace—between pleasure and striving after perfection—between happiness and blessedness. These are two kinds of harvest, and the labor for them respectively is of very different kinds. The labor which procures the harvest of the one has no tendency to secure the other.

"We will not depreciate the advantages of this world. It is foolish and unreal to do so. Comfort, affluence, success, freedom from care, rank, station—these are in their real way goods; only the labor bestowed upon them does not procure one single blessing that is spiritual. On the other hand the seed which is sown for a spiritual harvest has no tendency

whatever to procure temporal well-being. Let us see what are the laws of sowing and reaping in this department. Christ has declared them: 'Blessed are the pure in heart, for they shall see God.' 'Blessed are they that hunger and thirst after righteousness; for they shall be filled' (with righteousness). 'Blessed are they that mourn, for they shall be comforted.' You observe the beatific vision of the Almighty—fulness of righteousness—divine comfort. There is nothing earthly here—it is spiritual results for spiritual labor. It is not said that the pure in heart shall be made rich; nor that they who hunger after goodness shall be filled with bread; nor that they who mourn shall rise in life and obtain distinction.

"Now the mistakes men make, and the extravagant expectations in which they indulge are these: they sow for earth, and expect to win spiritual blessings, or they sow to the Spirit and then wonder that they have not a harvest of the good things of earth. . . . The unreasonableness of all this appears the moment we have understood the conditions contained in this principle, 'Whatsoever a man soweth, that shall he also reap.'"

Philadelphia.

FROM PRESIDENT MAGILL.

FISHTOWN, BEDFORD CO., PA., 8th mo. 1.

EDITORS INTELLIGENCER AND JOURNAL:

IN accordance with the recent notice in your paper, I began my lectures on "A College Education" on Second-day evening, the 25th ult. The meeting-house at Bush Creek is some two miles out of the little town of New Market, Md., and the entire number of Friends in that neighborhood, old and young, is just 16. It was therefore thought best that I should give the lecture in the town, and the Methodist Church was kindly offered us for that purpose. As the audience was composed so largely of those not Friends, I did not address Friends especially, but spoke more particularly of the best method of training teachers for all of our schools. I found that in the little town of New Market, as is so often the case elsewhere, the teachers of the public schools had been changed almost every year, the result being schools of a low grade. Of course I found no other profession, not even trade, in the town conducted in the same manner, and if it were it could never hope to be successful. I found that blacksmiths and carpenters were required to have a long course of training for their work, to secure the confidence of their patrons; while for the teachers, who are entrusted with the education of the children, no such elaborate preparation is required! I found that the doctors were expected to have had a medical education, and to have received their diplomas, and that it was not considered an excuse for the omission of this that they expected to practice "only upon small children!" The few Friends' children in this neighborhood are not sent to the public schools, but are well taught by their parents (aided by the older children), at their homes. They have among them no Friends' school nor First-day school.

My next meeting was at Pipe Creek, some 18

miles to the north, and here the meeting-house being some distance from the town of Union Bridge, it was thought best to hold the meeting in the town hall of the latter place. It was quite well attended, as was the first, through the kind exertions of my friends in both places, who took charge of all the arrangements. Here I found many more Friends, and they have a good Friends' school, and a First-day school which has been doing good work for several years. My meeting being principally composed of those not Friends, I took the same general course in my address as in New Market. The next morning my kind friends drove me some five miles across a pleasant farming country to a railroad station, and by a long and circuitous route, via Hanover and Gettysburg, I reached the neighborhood of Menallen meeting, near the town of Bendersville, a few miles north of Gettysburg. I found this to be quite a large settlement of Friends. Here a number of letters were awaiting me, and after the long day's journey in the excessive heat, I was glad that no appointment had been made for Fourth-day evening. This gave me the evening for the needed rest, and the next day, my friends being busy in their oats harvest, I had ample time to attend to my correspondents. My meeting was arranged for Fifth-day evening, in the Methodist church at Bendersville, Friends' meeting-house, as usual, being some distance out of the town. It was a meeting quite as satisfactory as any yet held, and was largely composed of Friends, but I still took the same general course of remark adopted at the first two meetings, being applicable to Friends, and to all others as well. Friends are deeply interested both in educational matters, and in all things that pertain to the welfare of our religious society. A new meeting-house has recently taken the place of the old one, and they have a large and flourishing Friends' school, and also a large First-day school under excellent management. The young and the older mingle and sympathize in a manner very pleasant to see, and the outlook for our Society in the future would be very encouraging were all Friends' neighborhoods like Menallen. But directly east at intervals of ten miles, are the Friends' settlements of Huntingdon, Warrington, and Newbury. In all of these the condition of things is different. I visited only the first, (Huntingdon) but learned that no meetings whatever are now held at either Warrington or Newbury. There the dilapidated houses and the grave-yards alone tell the mournful tale of what has been.

My meeting was appointed at Huntingdon meeting-house (near York Springs, in Adams co.), for 10 a. m., on Sixth-day, soon after that hour, in a beautiful grove, (Friends seem to have selected charming sites for their meeting-houses in the early time), a very small body, principally Friends, assembled in the ancient meeting-house to hear me speak on Education. Here, for the first time, I addressed Friends in particular, and my theme was "A College Education for Teachers, and its effect upon all our schools, and our Religious Society." The eager attention and interest of the old and the young alike brought forcibly to my

mind the words: "fit audience, though few." The meeting here is often kept up by *one Friend*, who rides over on horseback, and sits alone for the solemn hour. What a period for reflecting upon the past, present, and future of the Society of Friends! And yet I am told that within the memory of some still living, this old weather-stained house, with its roof dropping, and scarcely keeping out the rain, its loosely hanging shutters, its fallen stone steps, and its great corner chimney, cracked by the frosts of one hundred and twenty winters, was filled with silent worshippers, or reëchoed with the earnest voices of the *eight* ministers who belonged to this particular meeting! The Friend who now attends so regularly recently tried to get up a First-day School here, and succeeded in collecting *sixty-five* scholars! But interested *teachers* could not be found to attend it regularly, and they were soon all scattered again. This does seem like a field for some missionary work. In the evening I held another meeting in the Methodist church at York Springs—which was composed almost entirely of those not Friends, and I addressed them on the same general subject as at New Market. The interest in this subject, here and elsewhere, seems to be very great. At the close of my remarks, the minister spoke a few encouraging words, and said that the audience would have been much larger but for the very short notice. As it was, I was surprised that so many came out on so hot an evening, to hear a talk on what they would naturally expect to be so hackneyed a theme.

On Seventh-day morning a drive of eight miles through a beautiful country, with the historic "South Mountain" rising all along our north-western horizon, brought us to Idaville, far up on the mountain side, where I took rail for Bedford, via Harrisburg and Huntingdon. Arriving at Bedford late at night, I found that my friend had left orders for me to be sent to this place early the next morning. A ten miles drive over a rough, but picturesque country, with its great rolling, well-tilled farms, and round-topped wooded hills, brought us to "Dunning's Creek," a part of the head waters of the Juniata. This broad valley around Fishertown is sometimes called "Quaker Valley," a name given to it in slavery times by the hunted fugitives, who never failed to find an underground railroad station here, and it has been settled by Friends for several generations. The other branch of Friends has a small meeting here, but ours largely outnumbers it. The entire membership here is considerably over one hundred, and a very large proportion of them regularly attend the meeting. They are building a large two-story brick meeting-house in the village now, the upper story to be used for the flourishing Friends' school. The First-day school meets at 10, A. M., the meeting for worship at 11. The exercises of the former were omitted yesterday to give place for my lecture on Education. Here I addressed Friends in particular, on "A College Education for Teachers," and nowhere have I been listened to with greater interest and attention. I can but feel amply repaid for coming to this remote Friends' settlement, being fully sixty miles distant from any other settlement of Friends. I find here

the same mingling of the young and the older, the same interest in education, and in the welfare of our religious society that I found at Menallen. I leave this morning for the three other meetings in the northern part of Centre Quarter.

Very truly yours friend,

EDWARD H. MAGILL.

Our friend Geo. B. Passmore, of Oxford, writes us that additional engagements for President Magill have been made since last announcement. His lectures in Nottingham Quarter are now arranged as follows:

At East Nottingham, on Education, Seventh-day, Eighth month 27, at 10 A. M.

At Rising Sun, on Prohibition, Seventh-day, Eighth month 27, at 8 P. M.

At West Nottingham, on Education, First-day, Eighth month 28, at 2.30 P. M.

At Oxford, on Prohibition, First-day, Eighth month 28, at 8 P. M.

For Friends' Intelligencer and Journal.

SUMMER DAYS ON THE MAINE COAST.—II.

YORK HARBOR is the name given to a sheltered bay on the western part of the Maine coast which is emphatically a harbor for all the minor craft of the seas. A quiet, pleasant old maritime hamlet was begun here in 1748. A mile and a half from York Harbor is York Beach, one of the best in New England. It is about half a mile long, and formed of gently sloping hard gray sand, and upon it are many houses of entertainment which are well spoken of. But we have rooms in a farm house on the Norwood Farm, about a mile from York Village, which has an advantageous position, and the merit of being accessible to the only woodland in this vicinity.

I may say briefly that this region was originally densely wooded, that all the primitive forest has been levelled, that the soil is so sterile and the climate so harsh that we wonder, knowing the abounding richness of the earth, that any of the sons of men should have thought it worth while to fix their household gods here. A little portion of the land was, from economic motives, permitted to grow into a lovely grove of hickories, and now gives us an alternation of ocean and woodland in such comforting proximity that we cannot think of it without a grateful sense of joy. For it is the home of gentle singing birds and the conservatory for flowers of astonishing richness and variety for the latitude. The whole surface of the land, both in the woods and out, is a series of slight hillocks, forming pleasant rest places for the pedestrian. I must protest just here that this vicinity is very much lacking in attractive and comfortable seats in the woodland, and upon rocky heights overlooking the sea. (Cape Ann is admirably supplied with such desirable rests, which encourage pedestrianism; so we see that such seats are not unheard of in New England.)

Of course, acclimated as we are to Philadelphia, it is entirely out of the question to bathe in the temperature which the sea reaches here—I think not higher, any day, than 68°, and generally considered be-

low this temperature. At Mount Desert the waters seem icy cold and quite unfit for bathing, and yet some hardy creatures of the human kind enjoy a plunge in them.

But to return to the woodland. Around us to-day is a profusion which I never before witnessed of the orange red lily, *Lilium Philadelphicum*, and the shyer nodding bells of the wild yellow lily (*Lilium canadense*). The *superbum*, "Turk's cap," is not to be seen anywhere in these parts, I think. The *Hemerocallis fulva* I find in open, cleared, and it may be in cultivated places, but not in the wild woods. The *Kalmia angustifolia* still lingers in bloom and in fruit, and is probably a baleful plant, since it has the suggestive local name of "lambkill." Now I believe that any reputable sheep of experience knows how to regulate her own diet, but it may be that the tender lambs of the flock, in the enthusiasm of their youth, may browse to their injury on this beautiful and curious crimson shrub. Truly beautiful, above all other woodland flowers, are these superb wild roses, varying in tint from the purest pink to the deepest rose color. We gravely reflect upon the greater refinement of the unadorned beauty of these spontaneous woodland flowers than all that the costly darlings of the conservatory can pretend to. Here at the seaside there is a wondrous profusion of these perfect flowers, even in this stern climate. Kindred to the rose are these elegant spires of meadow-sweet, of which there is a countless multitude of the most lovely specimens. Their "learned name" is *Spiraea*. *Spiraea salicifolia* is the name of the variety which is white or slightly tinted with rose-color. I have a crowded panicle now before me on my writing table which gives me a rich specimen of this profuse but lovely flower. The *Spiraea tomentosa*, the true deep rose-color variety, which seeks its habitat in meadow or swamp, is also very plentiful and is marked by its woolly pods and very woolly leaves. I count this variety equally elegant with *S. licifolia*, the willow-leaved variety. The upright growth of the floral clusters and their tapering form have given it the local cognomen of the "steeples-bush;" while the flinty particles in the stalk, which give it power to blunt the destroying scythe, earn it the name of "hardhack." These *spireas* are both worthy to be formed into garlands, and the white variety is known as "bride-wort." It blooms from June till fall, often blending its few remaining spikes of delicate flowers with the frost-tinted foliage of autumn. The hardhack has had a supposed value from time immemorial as an astringent anodyne. The golden rod (*Solidago*) is profuse, and is just coming into bloom, and we have detected a maritime species on the rocks at the sea shore, *S. sempervirens*, which occurs on the sea shore all the way from Maine to Virginia. The *solidago* gets its name from its reputed vulnerary qualities, but this seems to me somewhat mythical. *Plantago maritima* and the *Convulthuis arvensis*, the one harmless and homely, the other elegant with its pink and variegated graceful bells, are associated with every other form of maritime growth and may be classed as maritime, though so widely apart in their nature. Must the buckleberry be also accounted maritime? This intensely

fruted little shrub, which extends to the very border of the sea, (*Gaylussacia frondosa*) seems to have no antipathy to this brackish earth and water, while it is a delicious feast for bird and small boy, and even becomes an important item of food for man. Flagg, speaking of the whortleberry pastures in this region, says: "There is no end of the smaller plants that spring up everywhere, some in the open space, others under the protection of a tuft of sedge-grass or a broad-leaved fern. The sweet-scented pyrola is abundant in all shady thickets, and the cymbidium and arethusa decorate the low grounds. The loose-strife, with its long pyramidal spikes of yellow flowers, is always conspicuously in the low grounds, side by side with similar plats of low swamp roses. But the most attractive flower in the whortleberry pasture is the red summer lily. . . . From the opening of spring until the fall of the leaf, the whortleberry pasture is a garden full of the fairest flowers and the most healthful fruits. And if Great Britain's isle had been covered with whortleberries, like our New England hills, these fruits would have been celebrated in English poetry like the fruit of the vine and the olive in the poetry of Greece and Rome." We found the tenderly beautiful orchidaceous plants the *Calopogon* and *Pogonia* growing abundantly in the meadow among tufted sedges of remarkable elegance. There are the "cymbidium and arethusa" mentioned by Flagg, these being names adopted by elder botanists. How delicately fair, and how plentiful, is the supply of "swamp pinks" *Calopogon pulchellus* is popularly called. I feel rich when such rare and precious beauties come into my hands, and their fragrance seems to refresh whatever is best and highest in our nature.

The *andromedas* are also abundant in this thicket and in these maritime pasture lands. At this season the paniced *Andromeda* (*A. leucostriata*) is most conspicuous. It is distinguished by its large compound clusters of densely crowded white flowers of a nearly globular shape.

The checkerberry (*Gaultheria procumbens*) is a pleasant aromatic flavored plant which helps to clothe the whortleberry pasture. It is a peculiarly American plant, well known by its delicate flower and its shining evergreen leaves. Its beautiful and acceptable fruit (the "teaberry") ripens perhaps the very last among the fruits of the summer. Flagg remarks that "this fruit is not perfected until it has remained on the bush during the winter. The severest cold has no effect upon it; and the berries increase in size, after the spring opens, until they become as large as strawberries(!)"

The *Epigaea repens*, the mayflower of New England, is also a very lovely and even a precious species of heath like plant, abounding everywhere in our country, but too delightful to be ever ignored.

But is there any object in all the world of plants more lovely than the white pond lily, *Nymphaea odorata*? The rather inelegant yellow pond lily (*N. lutea*) is also at hand and must be mentioned in enumerating the conspicuous features of the flora of this region so far as we have observed it.

Not in the deep waters of the lakelets of our land,

but in the shallows near the outlet, does the *Nymphaea* rejoice. As soon as the bud has gained the surface it is ready to burst into bloom, expanding about the third hour after sunrise, and remaining open till the shadows are cast upon it in the afternoon. If a storm threatens and the sky be obscured, the superb petals are promptly gathered home under the tenderly enfolding sepals.

The *Penderia* (pickrel weed) I observed to-day, coming into richest bloom, and the beech pea triumphing in great profusion, as we walked along the extended sands. And upon the safe, high bank, where the waves could not harm it, the pimpernel, the "poor man's weatherglass" (*Anagallis arvensis*), nestles in near proximity with the solemn sounding sea. The rock rose (*Helianthemum Canadense*) is here, and its humble little kinsman, *lechea major* looks innocently up, unconscious of its homely personality, and speaking of nothing except the wondrous sterility of these fields. Down in the marsh, as we pass its habitat, we are conscious of the very interesting (*Drosera rotundifolia*) holding in each one of its leaf hands a tiny insect which has sunk into the sad estate of plant food.

And now I am conscious that I have made no exhaustive review of the flora of this region, having only briefly noted some of the more conspicuous features. Many plants are a matter of course everywhere. The various cultivated grasses, the clovers, the mullein, and others too numerous to mention are present as a matter of course.

But the St. John's wort (*Hypericum*) should be mentioned, as profuse and as showy as if delighting in its situation. It is a showy and rather handsome plant, and forming, under the influence of strong sunlight, the once valued "red oil," of fame in domestic practice.

We propose to move on from this place, once the Georgeana City, named for Sir Ferdinando Georges, the early Lord Palatine of Maine. At the battle of Dunbar, the Scotch prisoners taken by Cromwell were exiled to this point, and many a bloody story is told of Indian massacre and intrigue with the wily Frenchmen in the early days of colonial life. In the forest, within sound of the sea, we have read Whittier's stirring poem of Morg Megone, by means of which the poet pictures the primal times of this storm-swept region of the forest and the flood.

S. R.

York, Maine, 7th mo. 25th.

For Friends' Intelligencer and Journal.

IN THE MARYLAND ALLEGHANIES.

A SUMMER trip to the mountains of Garrett County, Md., having been accomplished with great pleasure to my husband and self, we thought the readers of the INTELLIGENCER AND JOURNAL would be interested in hearing of it somewhat in detail. A ride of ten hours on the Baltimore and Ohio railroad, part of it over the new Philadelphia division, a distance of three hundred and fifty miles from home, brought us to Mountain Lake Park about supper time. This place, with the "twin resorts" of Deer Park and Oakland, is situated on a plateau twenty-five miles

square, nearly 3,000 feet high up in the Alleghanies. A week spent with Jennie Smith in "Grace Cottage," surrounded with all the benefits of her religious home, with pious and tender spirits whose influence awakened afresh the desire for good, was our privilege, and the intermingling with a number from various localities, drawn thither by her during long years of suffering and affliction, was a season of refreshment.

Another week we tarried at Deer Park, in the midst of God's beauties; in the way of grand old oak trees this place excels, and the eye can feast on a landscape of rolling fields and woods for many miles, points being not far distant where one can look down upon five States. Then add if you please to all this picturesqueness the cool, pure air from off these mountain tops and you will form some idea of this beautiful and invigorating place.

When First-day morning came, and we learned no service would be held in the chapel on the grounds which is open to all denominations, we proposed to hold a Friends' meeting, notice of which was placed on the bulletin board, and it was circulated through the hotel that "a Quaker service" was going to be held. The bell ringing announced the time for assembling, and entering the chapel we felt it was our first experience of going to meeting at such an uncommon sound. Soon about sixty persons were gathered into an impressive silence unto the spirit and in the name of him who is the Teacher of all men. A supplication was offered to the Throne of Grace and words from John 14:27, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you," were quoted as the opening of an address to this inquiring congregation. Another period of silent prayer and the occasion closed. Several expressed much appreciation and said they had enjoyed it. Passing back to our rooms, many inquiries were made of us as to our religious organization, which we endeavored to answer satisfactorily. "Don't your women preach? Why don't you sing? What is your belief?" and other questions were advanced by many who had attended the meeting from curiosity, and who never saw the form of worship of the people called Quakers. We felt we were in our proper places, and that a Divine blessing would rest upon the meeting which had been held so unexpectedly and in such an impromptu manner.

How often great good might follow and rich blessings attend the faithful in this way, if Friends would be willing to go out more in the world without so much exclusiveness,—teaching and preaching the spirituality and practicality of the religion of Jesus Christ.

S. B. F.

Chester, Pa., Seventh month 27.

A humorous incident is told of the work of women on the New York School Board. A janitor of one of the schools went, recently, with a complaint to the principal. He said that he had been janitor of that building for nineteen years, and no one had ever asked to see the basement until one of the women of the School Board came, and she wanted to make an examination. "And that basement wasn't in a fit condition for any one to see," he added plaintively.

For Friends' Intelligencer and Journal.
THE HOME OF GEORGE FOX.

ULVERSTON, ENGLAND, Seventh month 18.

IN a corner of Lancashire, on an arm of the Irish Sea, is situated the quiet town of Ulverston, a place dear to all Friends as the scene of the early labors of George Fox. A short distance out in the country and reached by a pleasant path through the fields is Swarthmore (or Swarthmoor) Hall, once the seat of that Judge Fell whose wife Margaret opened her doors to the persecuted preacher, and made her house a refuge where he might worship in security with his faithful followers. The Hall became the home of Fox when he married Margaret Fell, after her first husband's death. The old stone mansion is apparently in as good a condition as ever, although it is nearly three hundred years old. It is at present occupied by a farmer's family who kindly show visitors the parts that are of interest. The room in which the first meetings were held is on the first floor, and has rafters overhead and a stone floor. Across from this room is Judge Fell's study. They told us that the good justice, while not sanctioning the meetings with his presence, was accustomed to listen to the proceedings from the hallway outside. There is a door on the second floor, opening out. From this position Fox would expound his doctrines when the bright summer days drew a large assembly, and the meetings were held in the orchard.

Not far beyond the Hall stands the Swarthmore meeting-house, founded by George Fox, and bearing over the door the inscription, "Ex Dono: G: F. 1688." The original small flag-paved room with leaded-glass little windows, has had a larger addition built to it, in which the meetings are now held. Here several relics of Fox are preserved,—his arm chair, large Bible, and the traveling-chest which he carried on his journeys.

We were told that there are at present not many Friends in the vicinity, and but one birthright member. From the few names in the visitor's book at the Hall, there seems to be but a small number who come to this early shrine of the Society.

J. R. H.

NEWS OF FRIENDS.

—At Westbury Quarterly meeting, at Westbury, L. I., on the 30th ult., John J. Cornell was present with a minute of unity from Rochester executive meeting. It also covers the attendance of the quarterly meetings of Purchase and Nine Partners, and to attend and appoint some meetings within their limits. (A report of the q. m. at Westbury, kindly sent by our friend R. S. H. we are obliged to leave to next week).

—Members of the yearly meeting's visiting committee, (Philadelphia), visited a number of Friends' families and meetings in Caln quarter, last week. We shall give later, some details of their labors.

—Western Quarterly Meeting was held at Londongrove, on the 26th inst. It was attended by Joseph B. Livezey, of Woodbury, N. J. and Thomas W. Sheward, of Wilmington, Del. In the business meeting circular meetings were appointed, to be held as

follows: At Londongrove, in the 8th month; at Mill Creek, Del., in the ninth month; and at Kennett Square, in the 10th month, on the second First-day of the month, at 3 o'clock p. m. The Committee on Temperance recommended the following conferences to be held, which were united with by the meeting: At Pennsgrove, in the 8th month; at Howellville, in the 9th month, and at Doe Run, in the 10th month, on the third first-day of the month, at 2.30 o'clock p. m.

ORTHODOX FRIENDS.

—Concerning the intended Conference at Richmond, *Friends' Review* suggests that the way may open for holding such meetings regularly, at intervals of three, four or five years. "Another thought, somewhat kindred to this, is, that the Conference can hardly be expected to finish its deliberations in a few days, and may therefore find it necessary or expedient to adjourn to a time some months later, perhaps at the end of a year. Two of our correspondents express, in anticipation, a strong desire that the Conference shall sit as a representative Committee, with closed doors; feeling an apprehension of diminished freedom and solemnity in a gathering at which some may attend rather from curiosity than from any deeper interest."

—Correspondents of *Friends' Review* suggest topics which they think ought to be considered. One from Ohio Yearly Meeting writes: "My thought is that we need an authoritative expression by the Conference upon the subjects of (1) Outward ordinances of baptism and the supper; (2) A one man, paid ministry, contracted with, and installed as a pastor and dictator; (3) The resurrection of these material, organic bodies; (4) Christ's second coming to set up His kingdom, outwardly and materially, here on earth. Upon all these questions the teaching of our innovators in Ohio, for the past decade, has been largely materialistic, savoring of the paganism of the past, and has been alike anti-Quaker, and anti-Scriptural. In these is involved the claim set up, in substance, by many of our teachers, ministers, that they hold an undisputed monopoly in Divine guidance, which sets at nought the doctrine of the priesthood of believers."

—A correspondent in the West writes to the *Friend* (Philadelphia) as follows: "I believe the present low state of our Society on account of ritualism and a dependence on the ordinances (so-called) had its beginnings many years ago. And I, with many others, on account of a low spiritual state, was more or less deceived thereby. . . . But under the leading influence of those connected with the *Christian Worker* of Chicago, our little meeting has steadily receded from the principles once held by Friends, until it seems there is but little done or said with which I dare unite, and it begins to feel as if I had no Christian home any more. My heart was stirred within me as I read the touching quotations from the letter of the minister in Kansas. His experience and feelings have been very much my own; and I doubt not there are many others scattered over this Western country who are now passing through this same lonely waiting."

—Dr. Dougan Clark, in the *Friends' Expositor* (D.

T. Telegraph's journal), using the expression, "The Friends' Church," adds: "and it is high time we should cease calling it a Society."

GIVE.

SEE the rivers flowing
Downward toward the sea,
Pouring all their treasures
Bountiful and free!
Yet, to help their giving,
Hidden springs arise;
Or, if need be, showers
Feed them from the skies.

Watch the princely flowers
Their rich fragrance spread;
Load the air with perfumes,
From their beauty shed;
Yet their lavish spending
Leaves them not in dearth,
With fresh life replenished
From their mother earth.

Give thy heart's best treasures;
From fair nature learn;
Give thy love and ask not,
Wait not a return.
And the more thou spendest
From thy little store,
With a double bounty,
God will give thee more.

ADELAIDE A. PROCTER.

THE CROSSING PATHS.

OUR far diverging lines of life
Have for a moment crossed,
To touch, and wind away, and be
In the dim distance lost;
No chance in all our wanderings
Has brought us heretofore
So face to face, to pause, and speak,
And part, and meet no more.

As passing ships, whose wide-flung sails
Are for an instant furled,
We hail, and barter words of cheer,
Brought from the under-world;
With eager question, quick reply,
Across the deck we lean;
Then part and put the silences
Of ocean wastes between.

We turn and watch the fading sail
Until our eyes grow dim,
And the blue billows melt away
On the horizon's rim.
How sad it seems! a few brief words,
A kiss, a hand-clasp given;
Then—paths that cross on land or sea,
No more this side of heaven!

Well, let them cross, as cross they may,
And let them still diverge,
Sundered by leagues of desert land,
By mountain or by surge,—
We know there is one central spot
No traveling feet have passed,
Where earth's divergent, crossing paths
Shall meet and end at last!

MARGARET J. PRESTON.

THE OPERATION OF PROHIBITION IN ATLANTA.

[The following article is from the *Atlanta Constitution* of a recent date.—EDS. INTELLIGENCE AND JOURNAL.]

THE election at which prohibition was put on trial in this city is entitled to a place among great events. No election of a local nature was ever before held in a city of 60,000 people in which more was involved. It has now been eighteen months since the election, and twelve months since the law went into effect. We are prepared thus from observation to note results.

Prohibition in this city does prohibit. The law is observed as well as the law against carrying concealed weapons, gambling, theft, and other offenses of like character. In consideration of the small majority with which prohibition was carried, and the large numbers of people who were opposed to seeing it prohibit, the law has been marvellously well observed.

Prohibition has not injured the city financially. According to the assessors' books property in the city has increased over two millions of dollars. Taxes have not been increased. Two streets in the city, Decatur and Peters, were known as liquor streets. It was hardly considered proper for a lady to walk these streets without an escort. Now they are just as orderly as any in the city. Property on them has advanced from 10 to 25 per cent. The loss of \$40,000 revenue, consequent on closing the saloons, has tended in no degree to impede the city's progress in any direction. Large appropriations have been made to the water works, the public schools, the Piedmont fair, and other improvements. The business men have raised \$400,000 to build the Atlanta and Hawkinsville Railroad. The number of city banks is to be increased to five. The coming of four new railroads has been settled during the year. Fifteen new stores containing house-furnishing goods have been started since the prohibition went into effect. These are doing well. More furniture has been sold to mechanics and laboring men in the last twelve months than in any twelve months during the history of the city. The manufacturing establishments of the city have received new life. A glass factory has been built. A cotton-seed oil mill is being built worth \$125,000. All improvement companies with a basis in real estate have seen their stock doubled in value since the election on prohibition.

Stores in which the liquor trade was conducted are not vacant, but are now occupied by other lines of trade. According to the real estate men, more laborers and men of limited means are buying lots than ever before. Rents are more promptly paid than formerly. More houses are rented by the same number of families than heretofore. Before prohibition, sometimes as many as three families would live in one house. The heads of those families now not spending their money for drink are each able to rent a house, thus using three instead of one. Working men who formerly spent a great part of their money for liquor now spend it in food and clothes for their families. The retail grocery men sell more goods and collect their bills better than ever before.

Thus they are able to settle more promptly with the wholesale men.

A perceptible increase has been noticed in the number of people who ride on the street cars. According to the coal dealers, many people bought coal and stored it away last winter who had never been known to do so before. Others who had been accustomed to buying two or three tons on time this last winter bought seven or eight and paid cash for it. A leading proprietor of a millinery store said that he had sold more hats and bonnets to laboring men for their wives and daughters than before in the history of his business. Contractors say their men do better work, and on Saturday evenings, when they receive their week's wages, spend the same for flour, hams, dry goods, or other necessary things for their families. Thus they are in better spirits, have more hope, and are not inclined to strike and growl about higher wages.

Attendance upon the public schools has increased. The Superintendent of Public Instruction said in his report to the Board of Education made January 1, 1887:

"During the past year it has become a subject of remark by teachers in the schools and by visitors that the children were more tidy, were better dressed, were better shod and presented a neater appearance than ever before. Less trouble has been experienced in having parents purchase books required by the rules, fewer children have been withdrawn to aid in supporting the family, the higher classes in the grammar schools have been fuller, and more children have been promoted to the high schools, both male and female, than ever before in the history of the schools. All these indications point to the increased prosperity of the city and to the growing interest in the cause of education on the part of the people." There has been a marked increase in attendance upon the Sunday schools of the city. This is especially noticeable among the suburban churches. Many children have started to the Sunday schools who were not able to attend for want of proper clothing. Attendance upon the different churches is far better. From 1500 to 2000 people have joined the various churches of the city during the year.

The determination on the part of the people to prohibit the liquor traffic has stimulated a disposition to do away with other evils. The laws against gambling are rigidly enforced. A considerable stock of gamblers' tools gathered together by the police for several years past was recently used for the purpose of making a large bonfire on one of the unoccupied squares of the city. The City Council has refused longer to grant license to "bucket-shops," thus putting the seal of its condemnation upon the trade in "futures" of all kinds.

All these reforms have had a decided tendency to diminish crime. Two weeks were necessary formerly to get through with the criminal docket. During the present year it was closed out in two days. The chain gang is almost left with nothing but the chains and the balls. The gang part would not be large enough to work the public roads of the county were it not augmented by fresh supplies from the sur-

rounding counties. The city government is in the hands of our best citizens.

The majority in this county in favor of prohibition was only 235. Such a change has taken place in public sentiment, however, that now there is hardly a respectable anti-prohibitionist in the city who favors a return to bar-rooms. There is very little drinking in the city. There has been 40 per cent. falling off in the number of arrests, notwithstanding there has been a rigid interpretation of the law under which arrests are made. Formerly if a man was sober enough to walk home he was not molested. Now if there is the slightest variation from that state in which the centre of gravity falls in a line inside the base the party is made to answer for such variation at the station-house.

Our experience has demonstrated to us beyond a doubt that a city of 60,000 inhabitants can get along and advance at a solid and constant rate without the liquor traffic.

"NATURE" CLUBS.

NEWPORT is by no means the mere idle fashionable summer watering place so often described by the hard pressed newspaper correspondent. Besides the Historical Society and a Natural History Society, it has lately established a Nature Club, which is worth noting. This association of men and women holds its meetings out doors, and under the guidance of some suitable leader, makes an actual study of every place it visits. The first meeting of this season was at a Newport place famous for its fine trees. There each specimen of special excellence or rarity was carefully studied, and this out-door lesson in nature and life was found both pleasant and profitable. A second meeting was held at Mr. George Bancroft's famous rose garden, and there the club was hospitably welcomed by the venerable historian and shown the 3000 fine rose bushes, in splendid bloom just at this time. The essay of the day told the story of roses and their cultivation, both in prose and poetry, and their place in all literature, sacred and profane, from very early times. We have something of this in our own city; but how much? Each of its suburban quarters should easily furnish a contingent of members and teachers and good fields for study. The old Bartram garden at Gray's Ferry is well worth special pilgrimage. In Germantown the Haines and Cope and other places supply fine collections of rare trees and plants. Meehan's or Miller's nurseries at Mount Airy would furnish both the teacher and the objects, for few practical botanists and growers have done more than Mr. Meehan or Mr. Miller to spread a knowledge and inculcate a love of fine trees and their proper care and cultivation. Even in the limits of the Park, with its remains of ancient splendors, its Michaux groves, its great nursery, its fine collection in and around Horticultural Hall, there are endless subjects for "nature clubs," and those who have followed the courses of lectures given there by Professor Rothrock can now be in turn guides and teachers for those who may enroll themselves in an organization to study nature at their own doors.—*Public Ledger*.

A DAUGHTER WORTH HAVING.

TWO gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight he said:

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, 2 o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer, tenderly, "a daughter. But she's a darling."

And then they parted; the stranger in the city getting into a street car bound for the park.

After a block or two, a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well. They, too, were going to the park for the picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose these ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation—"Why, there is Nettie! Wonder where she is going?"—caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Who are they for?" said another.

"I'm on the way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and a costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little ones. She laid one hand on the boy's thin cheeks as she asked of his sister:

"The little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We are going to the park to see if 'twont make Freddie better."

"I am glad you are going," the young girl replied,

in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the girl's face came a flush.

"Yes, miss; we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess, mebbe, Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened; and very soon she asked the girl where she lived, and wrote the address down on a tablet, which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister, in a jubilant whisper:—

"She said we could eat 'em all—every one—when we got to the park. What made her so sweet and good to us?"

And the girl whispered back:

"It's 'cause she's beautiful as well as her clothes," the gentleman heard her whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage; he treated them to soup at the park restaurant.

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said proudly, introducing a comely lady, "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you called her darling. She is a darling, and no mistake, God bless her." And then he told his friend what he had seen and heard in the horse car.—*Our Dumb Animals.*

For the first time within recent years, perhaps for the first time in the history of the institution, the farm crops at the almshouse have this season been harvested without the assistance of King Alcohol. It may not be known to the public that whiskey has heretofore been regularly used during harvest time every year at the almshouse. The directors of the poor have known it, and have apparently regarded it as inevitable. Yet their annual statement did not reveal it. The statement tells how much money is expended each year for tobacco, but the whiskey bill has been hidden under the item of drugs or steward's expenses. It was not right that an institution largely made necessary by whiskey should furnish whiskey to its inmates. John Price, the new steward, determined to remove this item, and now announced, "Honesty is the best policy. There is no such thing as a free lunch. We will not let whiskey be used here."

NEWS AND OTHER GLEANINGS.

Prof. Edward Hart, of Lafayette College, has informed the public that the poisonous matter in ice cream known of late as tyrotoxin can be destroyed by boiling the cream compound before it is frozen.

—Recent statistics show that out of 1,000 Berlin babies under eleven months of age, 558 receive mother's milk, 27 are nourished by wet-nurses, 40 are fed partly on breast and partly on cow's milk, 345 on cow's milk only, and 30 on mixed and artificial foods. The mortality of children receiving partly human and partly animal milk is three times, and that of children receiving only animal milk six times as large as that of children fed at the breast; while the mortality of children fed on the "substitutes for mother's milk" is nearly fourteen times that of naturally nourished ones.

—It is estimated by Prof. Lesley and others, who have made a careful study of the petroleum supply, that the stock is now rapidly approaching exhaustion, and that within a score of years the accumulations of millions of years of geologic time will be practically used up. Up to the beginning of 1885, the quantity raised in this country had reached the enormous total of 261,000,000 barrels. In 1885, the yield was 21,042,041 barrels.

—Perhaps the statement may be of interest that the little screech-owl is getting much more common in the vicinity of cities in which the English sparrow has become numerous, and that the imported birds will find in this owl as bold an enemy as the sparrow-hawk is to them in Europe, and even more dangerous, since its attacks are made toward dusk, at a time when the sparrow has retired for the night, and is not so wide awake for ways and means to escape.—*Science*.

—The Pennsylvania Hospital reports of temperature [for July] show twenty out of the thirty-one days when the temperature reached or exceeded ninety degrees, compared with five such days in July of last year. Every day of the last seven, ninety degrees or more was recorded as the maximum. During only seven days of the month has the minimum been below 70, and the lowest point touched was 68, and on seventeen days the mean temperature exceeded eighty degrees. We have had hotter weather in Philadelphia, but probably never a hotter month.—*Philadelphia Ledger*.

NOTICES.

. Nottingham Quarterly Meeting will be held at East Nottingham, on Sixth-day, Eighth month 26th. Friends arriving on Fifth-day at Oxford, or Rising Sun, on the Philadelphia, Baltimore Central Railroad, will be accommodated and conveyed to the meeting the next morning.

There will be an all-day meeting on Seventh-day (27th), the day following quarterly meeting, in East Nottingham meeting-house and grove. The morning session, commencing at 10 o'clock, will be addressed by President Magill, on Education; to be followed by a general discussion of the subject. The afternoon session will be devoted to a First-day School Conference.

. An all-day Children's Temperance Meeting, under the auspices of the Friends' Temperance Committee, will be held on the grounds of the Friends' meeting-house, at Buckingham, Bucks county, Pa., Seventh-day, Eighth month 13. Addresses, essays, and recitations bearing upon the subject will be contributed by members of the different First-day schools in Bucks county.

Morning meeting will be open at 10.30, a. m. Afternoon meeting at 2 p. m. Basket lunch.

Feed for horses can be obtained on the grounds. All are cordially invited to attend.

By order of Committee.

. Quarterly meetings in Eighth month occur as follows:

8. Nine Partners, Oblong, N. Y.
9. Philadelphia, Valley, Pa.
12. Stanford, Ghent, N. Y.
13. Salem, Salem, O.
15. Miami, Waynesville, O.
15. Fairfax, Goose Creek, Va.
18. Shrewsbury and Rahway, Plainfield, N. J.
19. Pelham H. Y. M., Yarmouth, Ont.
20. Short Creek, Mt. Pleasant, O.
22. Warrington, Menallen, Pa.
24. Stillwater, Plainfield, O.
25. Bucks, Falls, Pa.
26. Nottingham, E. Nottingham, Md.
29. Ohio Yearly Meeting, Salem, O.
30. Burlington, Mt. Holly, N. J.
31. Southern, Easton, Md.

Easton and Saratoga, Granville, N. Y.

. Circular meetings will occur as follows: Eighth month 7, Newtown Square, Pa., 3 p. m., 23, Constantia, N. Y.

. The portion of the Yearly Meeting's Temperance Committee belonging to Caln Quarterly Meeting proposed to hold a Conference on First-day, 7th of Eighth month, in Sadsbury meeting-house, Lancaster County, at two o'clock p. m.

Also, a conference on the preceding day, (Seventh-day), in Lampeter meeting-house, at Bird-in-Hand, Lancaster Co., at two o'clock p. m.

. Philadelphia Quarterly Meeting will be held on Third-day, Eighth month 9th, 1887, at 10 o'clock a. m., at Valley Meeting-house. Special arrangements have been made to convey Friends to Maple Station, on the Chester Valley Railroad, three-quarters of a mile from the meeting-house.

Trains will leave both the Reading Depot, Thirteenth and Callowhill streets, and Wayne Junction at 7.45 o'clock a. m., on Third-day.

Members of the Select Meeting can take the 1.40 p. m. train from Thirteenth and Callowhill streets, or the 1.13 p. m. train from Wayne Junction, on Second-day, for Maple Station, where Friends will meet them.

The return train will leave Maple Station at 4.29 p. m. Tickets good both going and returning, on Second and Third-days, will be issued at 60 cents the trip, at Thirteenth and Callowhill Sts., and Wayne Station.

Ask for Quarterly Meeting tickets.

The committee would earnestly encourage Friends to avail themselves of the facilities thus offered, and increase their number, otherwise the reduced rate of fares is liable to be withdrawn.

(CHARLES E. THOMAS, }
S. ROBINSON COYLE, } committee.
JOSEPH R. WALKER, }

. Friends' Almanac. Any Corrections needed for the Almanac for 1888, and other desirable information or selections, should be forwarded at once to Friends' Book Association, 1500 Race St., so that it can be issued in time for the approaching Yearly Meetings.

Let each one consider it a duty to aid in making it correct and useful.

PUBLISHERS' NOTICES.

. WE particularly ask that when money is forwarded to *our* subscriptions, care be taken to give us the name of the person to whom the paper is *now* being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to addresses, or immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER
Vol. XLIV. No. 33.

PHILADELPHIA, EIGHTH MONTH 13, 1887.

JOURNAL
Vol. XV. No. 759.

GOD ALL IN ALL.

LO! amid the press,
The whirl and hum and pressure of my day,
I hear Thy garment's sweep, Thy seamless dress,
And close beside my work and weariness
Discern Thy gracious form, not far away,
But very near, O Lord! to help and bless.

The busy fingers fly, the eyes may see
Only the glancing needle which they hold,
But all my life is blossoming inwardly,
And every breath is like a litaney;
While through each labor, like a thread of gold,
Is woven the sweet consciousness of Thee!

SUSAN COOLIDGE.

For Friends' Intelligencer and Journal.

VISITING IN CALN QUARTER.

"BEAUTIFUL for situation, the joy of the whole earth, is Mount Zion," exclaimed the royal psalmist, as he beheld the wooded hills and luxuriant valleys of his beloved Israel stretching away in the distance, and saw in vision the summit of Zion crowned with the house it was the purpose of his heart to build unto the Lord. Some such sense of the beautiful in nature, must have animated our fathers of the historic past when they chose the hill-tops of this new land for their places of worship, and built thereon the substantial edifices that still mark the centres of religious influence in Eastern and Central Pennsylvania and remind us of the faithful devotion of these departed worthies.

"Beautiful for situation," we exclaimed, as we stood in the door-way of the old meeting-house of East Caln, where the quarterly meeting was about to be held. Surely the sun never shone upon a spot more calculated to inspire devotion, even among the hills of Canaan. Lying in the soft haze of a mid-summer day of unusual heat and brightness, the fields of ripened grain waiting the reaper, the golden brown of the stubble that had already yielded up its treasures to the harvesters, the greenness of the tasseled corn now in the perfection of beauty, the luxuriance of the grass and blooming clover, the stretches of woodland, without which no landscape can be complete, the shining water marking its course through the meadows with the exceeding richness of green and white, yellow and purple, that line the low banks; these and the homes of the people dotting the land with evidences of thrift and intelligent industry made

a picture of pastoral beauty not to be excelled in any land.

We, a sub-committee of three, belonging to the Yearly Meeting's large committee appointed to visit among its members, had come into this beautiful Chester valley, stopping at Woodbine Station near Downingtown, the day before (Seventh month 26), that we might make some social visits among the members of Uwchlan Monthly Meeting while in the neighborhood. This we were prevented from doing by the showers that fell at intervals throughout the day and evening, but Friends living a mile away came to dinner, and we had a good social time together. In the evening other Friends near by joined us in a parlor meeting, so that the day, though not spent according as we planned, was not without its service to ourselves and to those who shared it with us.

The farmers were in the midst of grain-harvest; the almost daily showers added to the extreme heat made it next to impossible to gather in, in good condition, the grain already cut, and that which remained standing in the fields was in danger of being injured. The brief hours of sunshine were not passed in idleness, and while the few gathered at the meeting-house to attend to the business of the select meeting, the many were gathering in the rapidly-drying shocks, that there might be food for man and beast.

The old meeting-house occupies, as I have intimated, an eminence over-looking the surrounding country to a considerable distance. It is a long, low, stone building divided in the centre, and again subdivided for the accommodation of both branches of the Society, each having its own half, taking care of it and keeping it in repair. The old grave-yard has been given up to our Friends, and a new plot of ground walled in by the Orthodox for their own use.

The select meeting was held on Fourth-day the 27th, at 2 o'clock, and would have been very small but for the presence of a number of ministers from adjacent quarterly meetings and a few elders among whom we were glad to see William Parry, of Richmond, Indiana, looking hale and hearty, with as warm a hand-grasp as ever for his friends.

There was no business of importance to claim attention, but the meeting was one of earnest, searching inquiry, in which the word of exhortation and encouragement flowed freely, and the power of Divine life in the midst of the little gathering was felt and acknowledged.

Social visits filled up the intervals of the day before and after the meeting. Friends are much scattered, many removals from the neighborhood have reduced the membership of Uchlan Monthly Meeting, and some who have recently come among them, still attend their former meetings. In most cases where Friends have sold their farms and gone elsewhere, they have been succeeded by persons of other religious professions, and this is changing the tone of society in the neighborhood which used to be almost entirely Friendly in its character. There has been less change in the Orthodox branch and they have a good meeting-house, and a fine sized meeting in Downtown.

In the evening a family meeting was held at the house of a Friend in Downtown, where we had taken tea. In this gathering three generations were represented. The prayer went forth that there may again be an enlargement in the truth for the Friends of Uchlan, and a rallying of the young life to the standard of the forefathers.

The following day proved clear and less humid, a pleasant breeze dispersing the mists that had been hanging over the beautiful valley for the whole week. It must have been a question with some, whether to assemble with their brethren in the quarterly meeting or take advantage of the first real bright day to gather in the waiting harvest.

There was a general attendance of all who could possibly leave, and as we met near the hour of eleven, evidences were not wanting that many had at no small sacrifice of personal effort, come to sit with their brethren in the fellowship of the gospel.

A larger representation of the ministry was present on this occasion. Several from Western Quarter who belong to the Yearly Meeting's Visiting Committee being among the number. There is but one recommended minister now belonging to Caln Quarter, Jesse Webster, who was present.

The meeting settled into a silence prolonged beyond what is usually the case where so many public Friends are in attendance. There seemed to be no disposition to break in upon the solemnity of the occasion, yet there was an evidence that the Searcher of hearts was in the midst of the waiting assembly.

The word found expression in the oft quoted invitation of the Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This was made the key-note to all that followed in which testimony was borne to the faithfulness with which these promises of the gospel are fulfilled, and to the duty and responsibility that rest upon those who stand as shepherds and shepherdesses over the flock of Christ, to watch over and encourage one another, that none may faint and grow weary, or be burdened beyond that which is their portion of service, or they are able to perform.

The business session was short. The subject of appointing a temperance committee to cooperate with the committee of the Yearly Meeting on Temperance was introduced in women's meeting, and united with; but on taking it into men's meeting there was not sufficient unity with the concern and the matter had to be dropped. This seemed unfortunate, as

there is a lively interest in temperance among the younger members who would be glad to find a field of usefulness opening for them in their own Society, instead of having to go outside, as many are now doing, to labor in this important cause.

There is excellent talent in this quarterly meeting for church work, but the membership is small and widely scattered so that little advance can be made; simply to hold their own seems the work of the present. There has not been the effort made to gather to the fold the wife or husband where there was outgoing in marriage, and the children are without the right of membership.

The effects of this want of care over the attenders of the meetings are plainly seen, and Friends seem to be awakening to the necessity of throwing some guard around the children, not of the fold, that have been born and reared among them and need the fostering care that should be extended to them by those bearing authority in the church.

Eighth month 8.

L. J. R.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—V.

BY ISAAC COATES, OF CALN, CHESTER COUNTY.

1st of the Tenth month [1799.] We all attended a conference before appointed to be held at Friends' meeting-house in Pelham township, otherwise the Short Hills, with the members of said meeting and the Friends of Black Creek, which was conducted with great solemnity. In this conference I was more fully convinced that there is a small number of seeking, religiously minded Friends in both places, and that if they abode in the patience and perseverance, the way would open ere long for the establishment of a monthly meeting amongst them. But the rest of my brethren believed the time was already come; so, after expressing my doubts of their being fully ripe to be entrusted with the executive part of our Discipline at this time, I freely submitted my feelings to the judgment of those whom I esteem to be deeper in the religious experience. It was then agreed to open a new monthly meeting to-morrow at eleven o'clock, to be known by the name of Pelham Monthly Meeting in Upper Canada, to be composed of Friends of Pelham and Black Creek and to be held alternately at each place the first Fourth-day in every month.

2d. Attended the opening of the new monthly meeting, it being a favored opportunity, which revived a hope that if this small number of Friends composing said meeting keep in humility and steady attention to best direction, their number and experience may so increase that the testimony of truth may be supported amongst them. After meeting took leave of our kind friends near the meeting-house and rode five miles to our friend, Samuel Becket's, who is a member of said meeting and who kindly entertained six of us, Joshua Sharples staying at James Crawford's.

3d. Thomas Stewardson, James Cooper, Jacob Paxson, and myself set off, intending for Newark down the Niagara River. Dined at Queenstown, the landing where all the goods conveyed thus far by

water are unladen, and those intended to be re-shipped and taken into Lake Erie are carted or carried by land above the great Falls. Thence to New-ark, it being a newly settled town at the mouth of the river Niagara, containing about one hundred houses. It is a beautiful place opposite the American fort, called Niagara Fort, and just where the river empties into Lake Ontario which is another wonderful fresh water sea in this northern country. Lodged at George Bradshaw's. In this place oats is 6d. per quart, hay 14d. per night for horses. This day's ride, twenty-two miles!

4th. Rode fifteen miles up the river to William Lunday's. Left our horses there and walked about a mile to a meeting appointed by Nathan Smith and William Blakey, in a meeting-house near the Falls, called the Federal Meeting House, it being built by the inhabitants for any minister of any religious denomination to preach in, but I understand meetings are very rare in it. No Friends live hereabouts but William Lunday, and he, by some means, forfeited his right before he came here, but is kind to us. I thought the opportunity was owned, particularly toward the close. In the afternoon William Blakey, Nathan Smith, and Thomas Stewardson set off for Black Creek; Jacob Paxson being very poorly, stayed at Lunday's; James Cooper and myself went about five miles down the river to view a great curiosity called the whirlpool. On our way we met with an acceptable repast on excellent peaches. We came to the bank of the river, which I believe is three hundred feet above the water, nearly perpendicular, on which we had a fair view of that astonishing place, the river rushing with great impetuosity against the bank or wall of rocks at a short turn in the river and then turning in a cove of perhaps ten acres in which it whirls round and round, striving to escape at a narrow passage of perhaps one hundred yards, being all the opening there is between the high hills. Into this pool abundance of logs and timber is carried and perhaps cannot get out for some weeks. It is amazing to behold the whirls that are formed, the logs sucked down and some time after shooting up (perhaps 100 yards from the place they went down, and foremost) fifteen or twenty feet perpendicular out of the water; that upon the whole it is an indescribably agitated place. Returned and lodged at William Lunday's.

5th. William Lunday accompanied James Cooper and myself in order to take a satisfactory view of the great cataract. We went about three-quarters of a mile below the Falls and then descended a bank of lime-stone rocks, I suppose nearly 300 feet, which was not quite perpendicular, to the surface of the water, some times holding by roots, some times by twigs, and some of the way down a ladder, other times sticking our toes in the cavities and holding by the craggy parts of the rocks. When down, clambered along the rocks, logs, slabs, and timber up the river to the place where the water shoots over the rock and falls 160 feet. We went as far as we thought was safe, being as wet, with the spray of water and sweat, as if we had been in a heavy shower. I had an inclination to go further in behind the water, but Lunday said it was dangerous; for, as he said, if the

wind were to shift against us we should be in danger of being suffocated with the spray and sulphur which smelled very strong. I thought there was not quite so much danger as he alleged, believing he was a good deal timid; however, I thought best to decline, lest I should suffer for my temerity. On clambering along the rocks by the water with a wall or mountain of rocks 160 feet high in some places over my head, hanging twelve or fifteen feet over plumb, it appeared truly awful and dangerous, which put me upon thinking what my view was in going into such apparent danger, as it is evident great columns of them frequently break off and fall down; but as I believed it was not altogether to gratify an idle curiosity, for the whole of the prospect led me into a reverent frame of mind, admiring the wonderful works, and in some measure adoring the Great Author, I then thought if I should then be buried in oblivion, perhaps my soul was as much in a state of aspiration and adoration as it might be when the unavoidable event should take place. This consideration led me on without much fear at that time, though naturally timid. I need not undertake to describe this wonderful phenomenon, as many pens have been employed in setting forth its magnitude; but as I have taken a view of the river in places many miles down, I am fully of the mind that the great Falls at some period were nine miles farther down the river and that they are gradually wearing up, and perhaps in time may drain the great Lake Erie. It is wonderful to behold the agitation of the water in the rapids above the falls and also below them, column after column dashing against each other and rising a great height with such foaming and confusion that the whole appears truly awful. We were very wet when we left the place; got on our horses and rode to Chippewa. Fed our horses and took a snatch ourselves, then rode to Black Creek settlement, twenty-four miles, and lodged at Anna Morris', who is a kind, agreeable young widow.

6th. Attended the meeting at Asa Schooly's, it being large for that place. After meeting we had a conference with the members of that meeting and laid before them the need we thought they had of a house to meet in, which they seem spirited to build. On considering their circumstances,—being most of them new settlers and not in very affluent life,—we made them an offer of thirty dollars toward purchasing materials; but they modestly declined accepting it, and said they could do themselves. I have now prepared things in order to set my face homewards tomorrow, which feels very pleasant.

7th. Wm. Blakey, Nathan Smith, Jacob Paxson, Thomas Stewardson, and myself lodged at our kind friend, Asa Schooly's, last night, who with his valued wife, equipped us for our journey through the wilderness. Early in the morning, after taking an affectionate farewell of our kind host, I set off with Thomas Stewardson, and rode thirteen miles to the ferry. Had a fine passage over the river which is a terror to many, then rode three miles up the lake to the mouth of Buffalo creek, put upon our horses and waited until all the rest of our company came, which is now augmented to the number of eleven—William Lippincott, John

Will and ——— Carpenter joining with us to go to the States. Four of us lodged at Joseph Elicot's who was very kind, and gave us a good supper and breakfast.

8th. Set off from Elicot's, it having been a very wet night and dull morning. Rode eighteen and one-half miles to where there is a large new house building for a house of entertainment. Fed our horses and dined on our own provisions. The land the most of this stage an open plain full of lime-stone which doth not appear to me to be very valuable, the grass and herbage of an inferior kind; some of the way pretty good land covered with beech and sugar maple. From thence to Tonawanda, a large stream running into Lake Ontario, 11½ miles. Between those places there is some excellent land covered with beech, sugar maple, bass, black walnut, shell-bark, hickory, poplar, and divers other sorts of timber. Just after we crossed the Tonawanda I rode a few rods to the left hand to see the memorable and celebrated rock under which Captain Lindley and his men, about two years ago, encamped and lodged a very cold, wet night without fire; and just after I got into the road again, had the mortification to lose a great part of my horse-feed by means of the bag's coming untied and scattering on the ground, which my mare may have cause to lament in this wilderness country. Then rode eleven miles further to a small stream, struck up a fire and lodged in the woods at the east end of the White Oak Plains, having passed over some very poor land, some good, and a large plain pretty much without timber or luxuriant herbage. On our way this day we met many people moving from Bucks county and the Jerseys to Canada. It is amazing what numbers of people emigrate from those two places over the Niagara river. Where we have pitched our tent there are several other fires, at some of which there are several Indians out hunting. They have large bundles of skins. This day's ride, forty-one miles.

9th. Set off early and rode to Elicot's store-house, thirteen miles, having an order from him to get anything ourselves or horses stood in need of. This stage almost all the way excellent limestone land covered with ash, beech, bass, sugar maple, etc., in abundance; a deep soil and not so broken with the rock nor yet so dead a level as in some places, and is tolerably well watered with lively streams. Soon after I set off this morning, my mind became serene, which led me into an humble state, and thankfulness and gratitude to Him who hath hitherto preserved me and showered down many blessings and favors upon me, ascended from my soul, accompanied with strong desires that the rest of my time may be spent in a measure worthy of such favors. From thence to two new taverns just by a large spring; seven miles of this distance the land much as before, when we came to a creek running to the left called Kittle Creek, just at a great fall over a large flat rock, called the Buttermilk Falls, then immediately entered land of an inferior quality, into a large road I suppose opened by the State of New York, on which there are many new improvements. From thence to Parsons's on said road, being a new tavern; pretty good accommodations; eleven miles. On the way we crossed the Genesee river, four miles from our lodging,

it being a large stream running into the lake. On the west side of said river there is a small Indian village on an extensive flat or plain of very rich land covered with high grass, I suppose some thousands of acres. This day's ride, thirty-six miles, in which space we met fifteen or sixteen wagons with families and many other people moving to Upper Canada. So great is the emigration to that government.

10th. Rode ten miles along the aforesaid road which is at least 100 feet wide. I was very much surprised to see the improvement which is made in this new settled country, particularly along this road. I am informed it is but ten years since it first began to be settled; and now there is not half a mile without a house, and many of them very good ones—what may be called elegant—many capital barns; a great deal of land is cleared and there are very good cattle in the fields. The people principally emigrated from the New England states, and this is a specimen of their industry. When we had ridden ten miles from our lodging we parted, Joshua Sharples, Nathan Smith, James Cooper and myself turning off the main road to the north in order to pay a visit to some Friends who are settled at a place called Mud Creek. The other friends all propose to go directly home. We then rode eight miles to Jacob Smith's; dined and rested the afternoon; here we propose to lodge. The most of the way from the great road here, appears to be a light, sandy land, thinly timbered and I think may be called poor. About one mile before we came to Smith's, we again came into rich beech and sugar maple land. Our landlord doth not appear to be much polished, but I believe is hearty in entertaining us in his way.

11th. Rode from Jacob Smith's seven miles to his brother Jeremiah Smith's. When I came in sight of the house, although the barn and farm looked well, yet the house appeared so miserable I was ready to wish I had not come into those parts; but in a little while after I entered my mind was saluted with something like "Peace be to this house," and I felt myself very happy in company with the family, and believe that divers of them live near the fountains of good. We stayed till evening and then rode two miles to Abraham Lapham and lodged.

[To be Continued.]

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—VII. VENICE.

VENICE, June 7, 1887.

ON entering Venice the first impression is that one has found a city of the dead. Vast rows of tall buildings give an idea of the presence of a great population, but the absence of horses and vehicles which usually form so large a part of the panorama of a city, and the dead silence which replaces its roar and bustle, suggest that its inhabitants have been swept away by some plague. No crowds can ever assemble in its streets, for it has none. Only in the piazza of San Mark is there any space for any considerable assemblage. All over the city are smaller open squares called *campos*, in which small crowds may congregate.

The plan of the city can best be understood by

conceiving a plain of considerable extent, through which winds a broad water-way in the shape of an S. A great number of quite narrow canals divide the whole space into irregular blocks, and these are again subdivided by narrow foot paths, five to nine feet wide, into building lots which are solidly covered with tall structures, except that in each block generally there is a small open space called a *campo*, where the people may take the air. Hundreds of bridges span the smaller canals, so that the city may be traversed in every part by foot. Over the Grand Canal there are but two or three bridges, and ferries supply the deficiency.

The history of Venice has no parallel in that of any other state. Bands of terrified people flying before the murderous Asiatic hordes of Attila took refuge in the oozy islands at the mouths of rivers emptying into the Adriatic. The want of soil to cultivate, drove them to maritime enterprises, and the sea was the best path to the commerce of the East, which from the earliest times has enriched every nation that could control it. In the security due to their position, their wealth increased; wealth was power, and in that age power sought only conquest. Venice conquered Constantinople, and a great part of Greece, and became for a time the dominant power in the Levant. But as Johnson says,

"Trade's proud empire hastes to swift decay ;"

and the political domination of Venice was but brief. The Turks wrested from her her eastern territories, the discovering of the passage to India round the Cape of Good Hope, diverted from her the greater part of the trade in those luxuries which had from the earliest ages been borne on camels' backs from the far East to the shores of the Mediterranean, and other rising states in Italy struggled with her for the little that was left. Nevertheless Venice was a prosperous city and was ruled with consummate wisdom by a government which has been the admiration and puzzle of statesmen, and which, after an existence of a thousand years unshaken by internal violence or foreign force, succumbs at last only to the volcanic agencies let loose by the French revolution at the close of the last century. Venice placed herself in opposition to Napoleon when he entered upon the conquest of Italy, and went down as every other continental power did, before that mighty warrior. In the reconstruction of Europe after his downfall, Venice fell to Austria and languished and declined under an alien yoke, until Victor Emanuel, as the price of his aid to Prussia in the war against Austria, obtained Venice as his share of the spoil. United to a numerous population of their own race and under a congenial government, Venice has revived; and as the opening of the Suez Canal has measurably brought back the trade of the East to the Mediterranean Venice promises to become the entrepot of a considerable commerce. There are here a large national arsenal and a naval depot.

To the general visitor objects of interest in Venice are not numerous, and of these the Grand Canal contains most. For a great part of its length this celebrated water-way is bordered by marble palaces of beautiful architecture, but of no extraordinary size.

These were formerly the residences of the noble and wealthy families whose names fill the history of the middle ages; but are now occupied by banks, insurance offices, and other commercial agencies, or even are reduced to the humble position of warehouses. The nobility of Venice and Florence and other independent cities of mediæval Italy was founded upon wealth gained in trade, and did not owe its greatness, like the aristocracies of western Europe, to the spoils of conquest, consisting in lands, tenanted by serfs who were starved to feed their lords' luxury. The nobles of North Italy did not therefore manifest that antagonism to the people which existed elsewhere, and has survived to our day. In Venice, indeed, the people had no share in the government. This was vested in a class of the greater nobles who selected a nominal head called the Doge; but he was their puppet merely, whom they controlled by secret decrees, adopted in secret conclaves.

Up and down the Grand Canal, and along the whole water front, at frequent intervals run small steamers touching at numerous landings. Everything is cheap in Venice, and for these entire trips, such as cannot be had elsewhere in Europe, the charge is only two cents. Opposite the water front of the city and perhaps two miles across a stretch of the bay, is the Lido, originally a sand bar between the harbor and the Adriatic, but for ages past covered with greenery, and a favorite place of resort for the people during warm weather, when the cooling breezes of the Adriatic are the attraction. It is the only place in the vicinity of Venice, except the stone paved and stone-enclosed piazza of San Mark, where any considerable number of people could assemble. It is about half a mile wide and on the farther side comes in the swell of the open sea. Boats constantly ply between this pleasant resort and the city for a fare of four cents.

But the favorite mode of locomotion in Venice is the gondola, a black boat with elevated beaks at prow and stern, thirty feet long and five wide, holding in perfect comfort six persons seated near the middle, on cushioned benches forming three sides of a square. An awning can be put up in sunshine, or a solid cover of light wood in rain. The gondolier stands upright just behind the passengers, looking forward, and rows with a single oar, over the side, and yet he manages to send the boat forward in a steady, straight course. This he effects by a peculiar motion of the oar which I watched with a great deal of interest until I detected the trick of it. Up and down the Grand Canal, across to the Lido, and down the wide channel towards the sea, called the *Gindecca*, are pleasant routes; and as the fare is but twenty cents for the first hour and ten cents for each subsequent hour for a party of six the pleasure is cheap enough.

The piazza of San Mark is, I believe, the largest and finest of its kind in Europe. On three sides it is enclosed by handsome colonnades belonging to fine buildings (one of them the King's palace), and on the fourth by the Cathedral and the Doge's palace. The former is a most interesting building, dating from the thirteenth century, and tinged with far more orientalism than we have seen elsewhere. The interior

is broad and low, and exhibits great masses of color. The exterior front is also ornamented and there stand the four bronze horses which once adorned Nero's golden house at Rome, and then for half a millennium were in Constantinople, and have since passed a longer space of time in their present position. Napoleon had them taken to Paris, where he was gathering the spoil of all nations, but on his fall they were restored. In front of the cathedral stand three tall masts which long bore the banners of the republic, and now bear that of united Italy. Near these is a campanile, which has no special title to notice. The Doge's palace, approached by the Giant's stairs, is full of historical associations, but offers nothing remarkable to sight, except the prisons in which one may well ponder upon "man's inhumanity to man." It is wonderful to reflect how exceedingly slight must have been the sentiment of pity in the breasts of men down to a very late day. The sight of these prisons inspires every one with horror, but they are probable not worse or even as bad as those in which some early Friends were immured a little more than two hundred years ago; but these last are not on exhibition. They must have been more like the Mamertine prisons at Rome.

We have all read of the "Lion's mouth," a letter box at the Doge's palace, in which, it was said, any one could in passing and undetected drop an anonymous accusation, and so ruin his enemy. It is quite certain that anonymous accusations could not have been deposited there as secretly as has been represented, for the lion's mouth is at the top of the giant's stairs, and no one could reach it but by going up for that purpose and thus making his business known. Had it ever been intended for the purpose attributed to it, undoubtedly it would have been placed in some very accessible position, as I had always been led to believe it was, until I saw it.

The piazza of San Mark is the only place in Venice where shows or parades of any magnitude can be held, and it is also the only place of considerable popular resort. It is surrounded with cafés, from which chairs in hundreds are set out in the open air, and here Venitians of all ranks come in the evening to take the simple and light refreshments which suit their moderate appetites. Here, too, come other crowds of more hungry creatures for daily food. Every day at noon great numbers of pigeons flock to this piazza to a free lunch provided by the city, unless, which is frequently the case, some volunteer undertakes the duty. It needs to be performed with quickness and liberality, otherwise the eager birds settle upon his head and shoulders, and envelop him in a cloud of loose feathers set flying in their struggles. The custom has existed time out of mind, as has the similar custom at the convent of San Lorenzo, in Florence, of providing a daily meal for cats open to all comers. I think, too, they are entitled to lodgings, but I was told that few avail themselves of this privilege.

The manufactures of Venice consist chiefly in objects of luxury, jewelry, lace, and glass. The two last are curious, and are visited by many persons who, as they are apt to make purchases, are always wel-

comed. Lace, as is well known, is made by hand; and the process consists in intertwining and twisting together scores of fine threads in patterns marked out by pins stuck in cushions. Some of the lace workers use a hundred spools; and as each thread has its appointed course, it seems wonderful how they could avoid confusing them and thus producing faults. Indeed, close attention was obviously necessary, for they indulged in none of the chatter which enlivened the work of the Florentine straw plaiters. The wages of both were about the same, ten to fifteen cents a day. When John Woolman went to England just before our revolution, he found factory women earning from eight to twenty cents a day, and living on bread and water. With their milder climate and cheaper clothing, it is probable the Italian workwomen are better off than their English sisters were a hundred years ago.

JOHN D. McPHERSON.

ACTIVITY OF THE EARLY FRIENDS.

[Extract from the chapter "Results of the Quaker Movement" in William Pollard's recent volume, "Old Fashioned Quakerism."]

BEFORE the death of George Fox, and within about forty years after he began his work, it is computed that more than a hundred thousand Quakers had been gathered into organized and settled churches. If the Society still retained this proportion among our population, there would now be nearly 400,000 Friends in Great Britain alone. With half that number of genuine and faithful Friends, telling upon the political, social, and religious life of this nation, the world would be manifestly nearer to its millennial hope.

But the labors and the ingathering of those early days were even more remarkable than mere numbers would indicate. In a day when the Protestant churches had scarcely put their hand to missionary labor, the Quaker preachers went forth by hundreds without fee or reward, under the constraining love of Christ to proclaim his truth to the world. And, in a few brief years, through their indefatigable and unbought labor, the gospel, in its simplicity and spirituality, had been embraced in England by scores of thousands.

The truth that these Quaker preachers were found everywhere proclaiming was wonderfully comprehensive and practical. They believed, says Hepworth Dixon, that they were called to kindle a new life in the dying body of society;—to revivify and enlarge the sphere of all known truths; and to develop germs out of which a fresh and a christian civilization might arise. These men not only preached the doctrine of social and political equality; they aimed at the establishment of a universal religion. They were intensely aggressive. Fox himself appealed to all sorts and conditions of men. He wrote to admonish Pope Innocent XI.; and he tried to convert Oliver Cromwell. He evoked in thousands of the yeomanry of England a fervor of spirit almost equal to that which actuated himself. He exhorted the ambassadors of the Great Powers assembled at Nimeguen to make peace. He warned the citizens of Oldenburg

of the consequences of their iniquities. In the warmth of their zeal, some of his earnest fellow-laborers,—delicate women, and unworldly men,—went forth, in conscious and fearless innocence, to bear the seeds of truth to every corner of the earth. One sought out the grand monarch at Versailles, and commanded him in the name of the Lord to sheathe his destroying sword. Others made their way to New England,—to the West Indies,—to Jerusalem,—Egypt,—China,—and Japan. One young woman of dauntless resolution, carried the words of peace to the successor of Mahomet, in his camp at Adrianople, and was respectfully and honorably received. Another took a message to the Supreme Pontiff and his Cardinals, at Rome. Everywhere these messengers bore the glad tidings they had themselves received; everywhere they treated all men as equals and brothers; protesting against all authority that was opposed to the Spirit of Christ; and, often at the peril of their lives, refusing homage to any but God.

SCRIPTURE LESSON, No. 33.

EIGHTH MONTH 21st, 1887.

THE BEATITUDES.

TOPIC: HUNGERING AND THIRSTING AFTER
RIGHTEOUSNESS.

GOLDEN TEXT: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matthew 5:6.

READ Matthew 5:1-15, Revised Version.

The Beatitudes are a part of the "Sermon on the Mount," the longest and fullest recorded sermon delivered by Jesus. The substance of this discourse is given by Luke in the sixth chapter of his Gospel. Mark and John make no mention of it.

The Sermon on the Mount may be regarded as an inaugural discourse in which Jesus set forth to his disciples and the people the character of that kingdom which he had declared to be at hand. (Abbot). Another writer says "The disciples were trained by successive revelations: this was at the beginning when the ethical principles could be proclaimed. . . . It is a call to repentance, an ideal of christian morality, a promise of blessing to those who attain to this ideal; but it is rather to create a sense of spiritual want than to tell how and why those wants are supplied."

The theme of our present lessons is the *righteousness of the kingdom of heaven*, and as we study we must not lose sight of the definition Jesus gave of the kingdom of heaven,—and where it is to be found.

Blessed are they which do hunger and thirst. Hunger and thirst are expressive of strong desire, no wants are so keen, none make such imperative demands upon us as these. They occur daily, and when long continued, as in the case of those lost on the desert, or shipwrecked, with little or no food, nothing can be more distressing.

To hunger and thirst after righteousness is to have the same intense desire after holiness and purity that we feel when our bodies are craving food and drink, without which they must perish. The soul must be fed, its yearnings must be for those better things that nourish and sustain the immortal life—the things of

righteousness—and these must be partaken of day by day as we partake of outward food.

They that have the hungering and thirsting upon which the blessing is promised are blessed because the desire leads them to seek the food that will satisfy and comfort, and give strength and gladness to the soul.

THE TEACHING OF THIS LESSON IS:

1. That if we would have the righteousness of the heavenly kingdom we must labor as diligently for it as we do for the food that sustains our bodies.
2. That only when we hunger and thirst after righteousness as earnestly as we do when we are in need of outward food, is the promise fulfilled, and the desire of the soul realized.

A MAP OF THE HEAVENS.

THE science of astronomy will presently mark an important epoch in its wonderful history. The conference of astronomers from all parts of the world which has recently met at Paris was formed to discuss a proposition which had been mooted some months back. This was the bold proposal to chart the whole of the heavens by means of photography,—to produce a map of the stellar universe, which, besides being a guide for the explorer of to-day, would be a most valuable record for the use of posterity, and an infallible means of discerning whether any of the stars can truthfully be described as "fixed." Charts of the stars have before been made by hand, which must ever remain marvels of human ingenuity and perseverance; but no handiwork can equal in accuracy the tiny dots marked upon the sensitive chemical surface by the light from the stars themselves. Each star marks its own place and its relative degree of brightness upon these wonderful charts; and, more than this, stars which the human eye has never seen, and which it never can see, even when aided by the most skilled optician, are recorded by the photographic method. This last circumstance is one to marvel over, but it is a fact which cannot be gainsaid.—*Chambers's Journal*.

THE problems which must be solved in the arctic regions are numerous and important. It is more than curiosity if we desire to know the outlines and the interior of the arctic and antarctic islands and continents; for, without this knowledge, geographical science is imperfect. We must know it, if we want to understand the circulation of the oceans and of the air; and researches in the arctic are indispensable for the study of terrestrial magnetism. It is sufficient to mention these facts. Even commerce will profit by such expeditions. The produce of whale fishery adds yearly considerable to our national wealth; and, by new expeditions, new hunting grounds have always been opened. Many other resources of the Arctic Ocean are not yet made use of. There are enormous herds of walrus in regions easy of access, there are the lakes and rivers abounding in salmon, there is a valuable fur of the black fox and polar bear; and, though the commercial interest will always be of secondary importance in such enterprises, we must not overlook it.—*Science*.

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PHILADELPHIA, EIGHTH MONTH 13, 1887.

THE BEAUTY OF OBEDIENCE.

THE human mind, aroused to the consciousness of obligation to the great Creator, has for long ages dwelt much upon the duty of obedience to Divine law, and the penalties following upon disobedience have been forcibly and persistently presented; but the sublimity and beauty attendant upon the former have not claimed so much attention. Possibly this has been because of the rarity of cheerful, willing obedience, for if grudgingly given we will miss the blessing of realizing its beauty.

Deeply rooted is the idea of the perversity of the human heart, and unfortunately instances of it are constantly before us, leading us to infer that obedience is hard to obtain on the one hand, and very hard to yield on the other; but if our minds were early turned to its great beauty, and away from the hardship of it, the case might be different. Look for one moment on the sublime results attendant upon the obedience of nature to the laws of her creation and we are lost in admiration. We fail fully to realize this beauty because of its common occurrence; each returning day revealing the same steady obedience of sun, moon, and star, each season its tree, leaf, and flower, as well as in the animal world where instinct is true to the great governing laws of being. We can note the beauty of obedience in well-regulated family life, where love rules the home, and where there is no weak, selfish, yielding of the right for the sake of present peace; where parents see the blessedness of obeying their highest ideals of truth, and kindly requiring of their children obedience to a loving home rule. There are many such homes, and though there may be little of what the world calls wealth, or they may lack high culture, yet the sweet influence of loving and cheerful obedience shines forth so conspicuously, that we feel conscious of a nearness to the imagined glories of a far off heaven, and which can be made real and possessed here, if we only fully understood and truly obeyed the Divine law.

To the establishment of such family altars as these, all encouragement should be given, and their beauty constantly presented, in order that such may increase and counteract the tendency of an age which permits liberty to run into license, and where the beauty and benefit of obedience is lost.

And if obedience is so beautiful in the outward, visible creation, how much more so is it in the inward and spiritual relation of man to his Maker where every impulse that might tend to evil is made subject to the Divine will in us! This is a high attainment and reached only by striving, for there are inward and spiritual conflicts, as well as outward ones. Paul understood this well when he spoke of being "not under law but under grace." "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey, whether of sin unto death or obedience unto righteousness?" and this beautiful obedience from the heart, he continues to tell us, makes us become servants of God and "ye have your fruit unto sanctification and the end eternal life."

Is there any doubt of the beauty of such a course of life? Purity of the soul through the subjecting of all the grosser things in our nature to the rules of the higher that link us to the Divine, if we can only sufficiently impress this, we may draw away from the idea that obedience is hard, for it should be one of the graces to be desired, and our love of it become one of our chief pleasures.

A FRIEND who sends us the announcement of a children's temperance meeting, under charge of a quarterly meeting committee, asks if we charge for the insertion, under the heading "Notices." This affords us the opportunity to say that the announcements which we place under that heading are designed to be matters of a Society character,—notices of religious and business meetings, First-day Schools, etc., etc., and are *not* charged for. There must be, however, "a line drawn somewhere," in this as in other things, and we have taken the view that excursions and similar affairs, even when by a literary society or other organizations partly or mostly of Friends, do not come properly within the free limit.

DEATHS.

BORTON.—Near Mullica Hill, N. J., Eighth month 5, 1887, Aaron Borton, aged 77 years, 6 months. An approved minister of Pilesgrove Monthly Meeting of Friends.

Our Friend placed but little reliance upon beliefs or opinions, holding that vital religion consists in doing good to our fellow men. He was an active worker in the anti-slavery cause, and the temperance movement found in him an earnest advocate. He will be sadly missed by his family, his meeting, and a large circle of acquaintances of all denominations. His last message was "Give my love to them all." A.

DAVIS.—Eighth month 5th, David M. Davis, M. D., in his 79th year; a member of the monthly meeting of Friends of Philadelphia. Interment at Woodstown, N. J.

FELL.—Eighth month 7th, at the residence of her son-in-law, Levi T. Frazier, Philadelphia, Ann, widow of Aaron T. Fell, in her 83d year; a member of the monthly meeting of Friends held at Green street.

GREEN.—Eighth month 4th, in Philadelphia, after a lingering illness, Annie W. Burk, wife of G. Dillwyn Green, M. D.

JACKSON.—Eighth month 6th, at West Chester, Pa., Halliday Jackson, in his 70th year; a member of Birmingham Monthly Meeting, Pa.

JUSTICE.—At Camden, N. J., Eighth month 7th, Jacob S. Justice, aged 73 years. Interment at Upper Greenwich Meeting ground.

LIVEZEY.—On the 22d of Sixth month, 1887, at the residence of her nephew, near Stanton, Delaware, Ann Livezey, aged 94 years. A member of Green Street Monthly Meeting.

ROBERTS.—Eighth month 7th, in his 16th year, Alan D., son of the late Isaac W., and Anna D. Roberts, and grandson of William Roberts, near Centreville, Pa.

REECE.—At the residence of her son, W. E. Reece, Oxford Pike, above Frankford, Phila., on Seventh-day, Eighth month 6th, Mary Ann Reece in her 78th year.

WILLSON.—On the 24th of Seventh month, 1887, at the residence of her mother, near Easton, Md., Mary A., daughter of Hannah W. and the late John Willson, in her 35th year. A member of Third Haven Monthly Meeting.

This dear one passed through many years of acute suffering which she bore with patient resignation. A devoted daughter, loving sister, and faithful friend, her loss is keenly felt by her family and a large circle of friends.

NEWS OF FRIENDS.

WESTBURY QUARTERLY MEETING.

THIS convened at Westbury L. I., on the 30th of Seventh month. The meeting of ministers and elders held on the afternoon previous was well attended, and felt to be a quiet and refreshing season. John J. Cornell was in attendance with a minute [as stated last week.—Eds.]. Brief testimonies were borne from the scripture record of the teachings of the Master wherein he counseled his disciples: "Whosoever will be great among you let him be your minister." And the circumstance narrated of the two disciples who desired to be assigned to positions on his right hand and on his left when he came into his kingdom, which he plainly informed them was not his to give, but that "it shall be given to them for whom it was prepared of my Father,"—teaching us the simple and beautiful lesson, that we are not to choose our own positions of service or condition, but that a loving Father has assigned us our place and manner of labor.

At the conclusion of the meeting, the New York Yearly Meeting's Educational Committee met by appointment. There was but a small attendance of members of the Committee, but a number of Friends met with them by invitation. The needs of our schools were discussed, and a sum of money placed at the disposal of a sub-Committee composed of William M. Jackson, Phebe Anna Thorne, Phebe C. Wright, and Robert S. Haviland to aid worthy students of limited means, to attend Friends' schools within our Yearly Meeting by supplying a portion of the amount required therefor.

No business of special importance claimed the attention of the quarterly meeting. Testimonies were born in the religious meeting to the truth and value

of Friends' principles and testimonies, and the privileged condition presented which we are invited to and enabled to enjoy as children of God, being filled with and led by his spirit, and receiving our inheritance as heirs of God and joint heirs with Jesus Christ in the Father's kingdom.

Information was forwarded in the accounts from New York Monthly Meeting, that a meeting has been established at Sing Sing, under the joint care of New York and Chappaqua Monthly Meetings. It is held at eleven o'clock, on First-day mornings, in the village of Sing Sing, and Friends there are much encouraged with the interest and satisfaction manifested by the Friendly people in the vicinity in the establishment of a meeting there.

At the conclusion of the business the shutters were lowered, and the needs of Chappaqua Mountain Institute under the care of Purchase Quarterly Meeting, presented. Towards paying the indebtedness still existing, of about \$18,000, and more fully furnishing the building, which will require about \$2,000 more, an appeal for aid was made, resulting, if carried out according to the plan proposed, in subscriptions to the amount of nearly \$1,600.

The meeting on First-day morning was large and satisfactory. A very attentive company listened to the presentation of the truths of the Gospel as understood by those who addressed them. The position and mission of the Christ of God as manifested from the beginning, as declared by the prophet: "Thus saith the Lord, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone a sure foundation; he that believeth shall not make haste." This foundation stone of the spiritual building, which was before Abraham, which followed the children of Israel, and of which spiritual rock they drank, which rock was Christ, was presented, as well as its further unfoldment in the life of Jesus Christ—who was proclaimed to be the chief Corner Stone of the structure from which every angle and partition is set and measured,—the model of excellence, the perfect example, the true type of christian character, the manifestation of God's love, or, "God manifest in the flesh." We were invited to build upon this foundation of which it is declared: "Other foundation can no man lay than that is laid, which is Jesus Christ," a building that will stand the test of fire,—not of hay, wood, or stubble, to be consumed, but of gold, silver, and precious stones, which are refined thereby. Building under the direction and in obedience to the voice of God in our souls, with those precious virtues enumerated by the apostle,—adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; realizing the truth of the declaration, "For if these things be in you and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Not the least important, nor the least enjoyable part of Westbury Quarterly Meeting is the social mingling. The settlement of Friends about the meeting-house is compact, and it is essentially a Friends' neighborhood. Many of their houses, built from sixty to one hundred years ago, give evidence in their large

rooms, high ceilings, and wide halls, that Friends in that remote period were thrifty and liberal, and enlightened in their appreciation of home comforts and enjoyments. One young Friend informed me: "Grandfather loved to entertain Friends, and built his house large, so that he could do so."

This feeling of hospitality has not been lost in transmission from parents to children, and from these comfortable and substantial homes a welcome is still kindly extended to the visiting Friend.

Appreciative of these favors and kindnesses, we bid farewell to Westbury with the conviction strengthened, that it is good for us that we have inherited the birthright of a Friend, and that we have not lost our inheritance.

R. S. HAVILAND.

—Rahway and Plainfield Monthly Meeting is now held at Plainfield altogether; and Shrewsbury and Rahway Quarterly Meeting is hereafter to be held at Plainfield in Second and Eighth months, and at Shrewsbury in Fifth and Eleventh months.

—Abington Quarterly Meeting, held at Gwynedd, on the 4th instant, was not so large as usual, the protracted rains and hot weather no doubt deterring some living at a distance. In the religious meeting there were communications by David Newport, Joseph B. Livezey, Joel Lare, Nathaniel Richardson, Margaretta Walton, and Thomas W. Stuckey. In the meeting for business, a minute of Richland Monthly Meeting, approving of the proposed visit of Catharine P. Foulke to Indiana Yearly Meeting, with authority to visit and appoint meetings, going and returning, was united with, and she was encouraged to proceed. The other business was of a routine character.

FROM PRESIDENT MAGILL.

SANDY SPRING, Md., Eighth month 8, 1887.

EDITORS INTELLIGENCER AND JOURNAL:

I LEFT Dunnings Creek for Unionville (Bald Eagle Meeting), via Bedford and Tyrone, on Second-day morning. I regretted that my time did not permit me to spend at least a day at the celebrated Bedford Springs. The place has been thronged with visitors during the intensely hot weather of the past few weeks. On approaching Tyrone the scenery, as every one must know in these days of travel, becomes very beautiful. The charming pictures were ever changing, now presenting the light green pastures on the lower slopes, intersected here and there by the clear mountain streams, reflecting the bright blue summer sky; and now the darker green forests of mingled oak and spruce and pine, which clothed the steep mountain sides. At Tyrone we left the main line of the Pennsylvania railroad and turned toward the northeast, up the narrow Bald Eagle valley. This is quite closely shut in by the Bald Eagle range on the southeast and the Alleghenies on the northwest, and the soil and climate here are especially favorable to fruit culture. My friend at Unionville has large apple orchards, and a fruit-house kept at an equal temperature through the entire year, where, some years, he has stored 3,000

bushels of fruit. Another house near by is for the manufacture of vinegar, with curious and interesting devices for its proper exposure to the air. As my friend is a thoroughly consistent prohibitionist, his cider is never used for any other purpose! My meeting at Unionville was held in the "Union meeting-house" which belongs, in common, to all of the religious denominations, this being better adapted to an evening meeting than the Friends' meeting-house. A large proportion of the audience were not Friends, and I took the same general course in my treatment of my subject, taken at New Market and elsewhere. At the close the Baptist minister of the place, in a few earnest words, expressed his sympathy with my work, and the hope that he might live to see the reforms which I had suggested, fully realized. He spoke especially of the admission of women to our colleges, and giving them equal facilities with men in all respects. His daughter, who was present, is a graduate of Bucknell University at Lewisburg, being one of the first women ever admitted to that University on equal terms with men.

The next day I returned by the Bald Eagle Valley railroad to a point opposite the place of my next meeting which was to be held at Centre meeting-house on Fourth-day, at 3 p. m. We crossed in a carriage over the rough mountain road on "Muncy Ridge," and a few miles' drive brought us to a beautiful valley called Half Moon, it is said either from the peculiar shape of the valley, and the outline of the surrounding ridges, or from the picture of a half-moon found cut by the Indians on the trees around it. In either case the peculiar shape of the valley was probably the origin of the name. It is settled principally by Friends, and the meeting-house is not far from the centre of it. Here a small audience, chiefly Friends, assembled at 3 p. m., and I addressed them as I did Friends at Huntington and elsewhere. I could not expect, anywhere, greater interest, nor more earnest attention. I should say that both here and at Bald Eagle Meeting (Unionville) there are good First-day schools which have been in existence about as long as any in our religious Society.

The only remaining meeting within the limits of Centre Quarter, was "West Branch," on the Grampian Hills, a few miles beyond Curwensville. I returned to the railroad over Muncy Ridge the same evening, and went on to Curwensville, via Tyrone and the Clearfield railroad. This was my first ride over this interesting road and I regretted, at first, that it was to be taken in the night; but the moon was just full, and the night was fine, and I soon found that I had no cause to regret it. The road passes over the Alleghenies, and in some places along narrow passes and over deep gorges, and the scenery is very fine. The horse shoe curve on this road is even sharper and seems more dangerous than that on the more familiar Pennsylvania railroad above Altoona. The train runs up one side of a deep gorge, crosses it, where there is a fill of one hundred and sixteen feet deep, with a very sharp curve, and returns parallel down the gorge on the other side. The curve is so sharp that the long coal trains that pass over this road so much have to be pushed behind by one or

two engines as they are passing around it. I stood on the back platform as we ascended the mountains, and the full moon lighting up the tops of the higher peaks, and casting dark shadows into the deep valleys produced a very fine effect. I reached Curwensville about ten, and was there met by appointment, by a kind friend residing in the town. The next morning I was driven five miles over a rough country, reminding one a good deal of the vicinity of Mt. Pleasant in Ohio, by its numerous round-topped wooded hills, (though this seems a less productive farming country) to the mid-week meeting, at West Branch. Like such meetings almost every where, it was very small, although the whole number of Friends belonging to this meeting is considerable. Joseph M. Spencer and Nathan Moore appeared in the ministry. My meeting was appointed for the evening, in the village of Pennsville, a mile or two from the meeting-house, as the hall there could be more easily lighted, and the attendance would be better in the village. I was much surprised to find, at this remote point, and in so thinly settled a country place, so large a number out to hear a lecture on education on a hot mid-summer night. The hall is quite a large one, holding some three hundred persons, and it was almost filled—being quite the largest audience which I have met this summer. Great interest is felt here in educational and literary subjects, and they maintain a good literary society which has quite a large library, and meets regularly every two weeks, even through the summer months. I can safely say that I never addressed a more interested and appreciative audience than this one at Pennsville, on the Grampian Hills. I believe that it was at West Branch meeting here, that the first First-day school among Friends in this generation was established, about thirty years ago. As it was thought that fully one half the audience were Friends, or closely connected with Friends, my address, while partly general, was partly especially to them—upon the condition, past and present, and the needs to-day, of our schools and other institutions of learning.

Returning from Curwensville I enjoyed by daylight the fine scenery on the Clearfield road over the Alleghenies, and, via Tyrone, Harrisburg, and Baltimore, reached Sandy Spring on Seventh-day morning. On Seventh-day afternoon a large company of children with their parents and friends, were assembled for a lawn party and picnic given to the "Band of Hope," the highly appropriate name of the company of children and young people enlisted in the cause of temperance. The day was most propitious, and no more charming spot could have been selected than the green lawn and deeply shaded chestnut grove where the exercises were held. It was very pleasant to see that there were representatives from all classes of society, and that Friends were freely mingling with those of all other religious denominations in carrying forward this great work. The "Bow of Promise" was erected over the stand, and the children performed well the various parts assigned them, making the day a complete success. After the lunch was served I spoke to them upon the early training of the children in the cause of temper-

ance, and the prohibition of the sale of intoxicating drinks. A number of former Swarthmore students were present, from this and other neighborhoods, and several who are entered for the first time for the coming year.

On First-day morning I attended the meeting at Sandy Spring. There are few country places which I have ever visited where so large a meeting assembles as here. The house was quite well filled in both ends. The movement among Friends of the other branch to reestablish their meeting here, after it has been discontinued for many years, has taken away a few of our members who have been in sympathy with them, but it has made but little difference in the size of our meetings. They have built a new meeting-house and established a monthly meeting here called Ashton, but their accessions have been chiefly from among those not members among Friends before. There is a well managed Friends' school at this place, which is among the most promising of our preparatory schools for Swarthmore College, and which sends us several students the coming year. There is also a good First-day school, but it is discontinued during a portion of the summer months.

My meeting on education was held in the meeting-house in the afternoon, at 4 o'clock. It was composed mostly of Friends, and I addressed them as I have such meetings elsewhere, and I found here, as I had reason to expect, a deep interest in all educational matters. Some questions were asked me at the close of my address. One of these was, "How farmers could afford the expense necessary to give their children a college education?" My reply was that by endowments we were already able to cheapen education to a large number, and that I hoped that in time the college would be so well endowed that it could afford to give an education to all, free of charge for tuition, as is already done by so many of our denominational colleges. I closed by earnestly appealing to all Friends, according to the measure of their ability, to see to it that our only college, upon which so much of the future good of our children and of our religious Society depends, should never be permitted to fail of its high purpose through lack of *adequate endowments*.

EDWARD H. MAGILL.

SWARTHMORE NOTES.

—Prof. Beardsley recently attended the Annual Convention of the American Society of Civil Engineers. He has also been attending, during the present week, the meeting of the American Association for the Advancement of Science, held in Columbia College, New York.

—The 10,000 new circulars on the Manual Training Department have nearly all been sent out; Friends wishing to see them, and not having received a copy, please send to the College for them.

HYPOCRISY is not an attractive trait of character; but even hypocrisy is not so bad as the shameless exhibit of evil. A Talmudic proverb says that "It's a good sign that a man is capable of being ashamed."

VIVISECTION.

A FRIEND sends us a copy of the pamphlet issued by "The American Society for the Restriction of Vivisection," asking that some notice of the pamphlet may be given in this paper, which we readily do, though feeling that there are few among our readers who need to be reminded that great cruelties are perpetrated upon the creatures that serve us, or minister to our physical wants, in connection with the practice of vivisection. While the life of a man is more than the life of a beast, and whatever can be learned through the investigation of animal tissue that will benefit the human family, and enable the surgeon and physician to treat with greater certainty the "ills that flesh is heir to," should not be hindered, yet we are quite satisfied that our friends who have united in this effort to restrict vivisection have a clear case against the barbarities of the practice and should be sustained in every reasonable effort to bring the experiments which the scientific inquiry of the age seems to make necessary within the limits of humanity and justice.

Frances Power Cobbe is quoted as saying:

"Modern vivisection may be defined to be the limitless invention, performance, and repetition, by scores of inquirers, of every kind and sort of operation on every portion of the living frames of animals, and preëminently of the most sensitive animals. Brains, nerves, eyes, hearts, veins, intestines, bones, limbs, and skin,—nothing escapes, and no part fails to afford a practically boundless field for the ingenuity of the physiologist; or if the imagination of one ever flags, it is soon stimulated into double activity to disprove the boasted discoveries of another.

"We stand, in truth, face to face with a new vice—new, at least, in its vast modern development, and the passion wherewith it is pursued—the Vice of Scientific Cruelty. It is not the old vice of *cruelty for cruelty's sake*; of that even the worst physiologist may probably be acquitted. It is, in strict ethical definition, the *fault of indifference* to a great moral consideration (namely, that of the sufferings caused by our actions) raised to the rank of a vice by the enormous extent to which it is carried. The vivisector *ought* to be stopped in pursuing his (otherwise) lawful end of advancing physiological science, by the consideration that his means of advancing it involve a moral offense, (theologically viewed the *sin*) of causing torture worse than death to guiltless creatures. This consideration, as has been said, *ought* to stop him, just as any other man ought to be stopped in pursuing any legitimate end (*e. g.*, the advancement of the interests of his country or family), if he find he can not carry it out without employing immoral means, deceit, robbery, persecution, treachery, or any other unrighteous mode of action."

Henry J. Bigelow, Professor of Surgery in Harvard College, adds his testimony to the evils of the practice as follows:

"How few facts of immediate considerable value to our race have of late years been extorted from the dreadful sufferings of dumb animals, the cold-blooded cruelties now more and more practiced under the authority of Science! The reaction which follows

every excess will in time bear indignantly upon this. Until then, it is dreadful to think how many poor animals will be subjected to excruciating agony, as one medical college after another becomes penetrated with the idea that vivisection is a part of modern teaching, and that, to hold way with other institutions, they, too, must have their vivisector, their mutilated dogs, their Guinea-pigs, their rabbits, their chamber of torture and of horrors to advertise as a laboratory."

COMMUNICATIONS.

THE NEW INDIAN LAW.

Editors INTELLIGENCER AND JOURNAL:

IN a recent number of the INTELLIGENCER AND JOURNAL you print a letter by Senator Dawes, purporting to give the "sober facts" by which the new Land-in-Severalty Indian law can be judged. Your readers are surely entitled to know whether he has given the "sober facts," or not. It seems clear to me that he is mistaken on some important points.

1. Senator Dawes says: "In the outset, let me correct a mistake as to the scope of this law, which I see prevails in some quarters, into which I infer from your editorial of 21st of May you may yourselves have fallen. This law *requires* nothing to be done, *forces* nothing upon the Indians." (The italics are the Senators.) Now, the law, a copy of which is before me, provides that the "President of the United States be, and he is hereby authorized, whenever in his opinion any reservation, or any part thereof, of such Indians, is advantageous for agricultural and grazing purposes, to cause said reservation, or any part thereof, to be surveyed, or re-surveyed if necessary, and to allot the lands in said reservation in severalty to any Indian located thereon, in quantities as follows," (giving the amount to which each is entitled.) Section two of the act provides "that all allotments set apart under the provisions of this act shall be selected by the Indians. . . . Provided, that if any one entitled to an allotment shall fail to make a selection within four years after the President shall direct that allotments may be made on a particular reservation, the Secretary of the Interior may direct the agent of such tribe or band, if such there be, and if there be no agent, then a special agent appointed for that purpose, to make a selection for such Indian, which selection shall be allotted as in cases where selections are made by the Indians, and patents shall issue in like manner." There is not a word in the law requiring the consent of the Indian. He "shall" make his selection of an allotment within four years, or it will be made for him by an agent selected for that purpose. And it will be remembered by those familiar with the subject, that after the bill had passed the Senate, the proper committee of the House agreed to an amendment providing that the act should not go into effect in relation to any reservation, until a majority of the Indians on such reservation had agreed to it; and that the committee subsequently struck out the amendment on the demand of Senator Dawes, because, as he said, it would defeat the object of the bill. The

¹The language of the law, as quoted, appears to be that the Secretary of the Interior "may" direct it to be made.—EBS.

President is authorized to enforce the law without reference to the wishes of the Indians.

2. Senator Dawes says the law "only authorizes the President and his Secretary to do the things therein provided when in his judgment the good of the Indian will be promoted thereby." As will be seen by the clause of the law already quoted, there is no such reservation. On the contrary, the law provides as a reason, and the only reason, for the sub-division and allotment of a reservation, not that the President may think "the good of the Indian will be promoted thereby," but when "in his opinion any reservation in any part thereof . . . is advantageous for agricultural or grazing purposes," that is, fit for settlement by white men.

3. Senator Dawes says "the act is a part of a method of treating the Indian question which has been more or less vigorously pursued for the last eight years, and which may be summed up in one single sentence, viz.: *An effort to make something out of the Indian.*" (These italics are also the Senator's.) And he says that the result "has been simply marvellous." The result has been "marvellous." History may be challenged to produce an instance in which so great progress was made in the improvement of any savage people, but it has not been done in eight years. It is clearly and indisputably the result of the wise policy adopted by General Grant more than twenty years ago. [General Grant became President in 1869.—EDS.]

4. Senator Dawes says: "the ruling idea of this law is that for the first time it gives the President authority to deal with the individual Indian. Hitherto he has had power to deal only with the tribe, not with the individual," and he says this in face of the fact that in numerous instances allotments have been made and patents issued to individual Indians in various tribes, and they are now being issued to the Indians on the Tulallip reservation, in Washington Territory. The difference between the former practice and the Dawes act is, that heretofore the President has dealt only with the individual Indian when he was thought to be prepared for citizenship, but under the new law he must deal with the blanket Indian just as he does with the civilized one.

5. Senator Dawes says: "The design of the Severalty law is to give the President power to take these individual Indians, (those that have been educated at Hampton, Carlisle, and other Indian schools), out on the reservations, and aid them in the establishment of an individual home, such as a white man has," and this he says, while the law makes no such distinction, but merely authorizes the President to do what the Senator suggests; but the "design" of the law is and was a wholly different thing. It was, as was declared before its enactment, and has been repeated and reiterated since, to break up the tribal organization, destroy the reservations, and let every Indian take care of himself.

I have not discussed the wisdom of the enactment, my only purpose being to call attention to what I deem serious errors in the Senator's "sober facts."

JOHN J. JANNEY.

Columbus, O., Seventh month 28.

EDUCATIONAL.

MORE MALE TEACHERS NEEDED.

WE justly recognize the building of good character as the highest aim and the noblest result of school education. But do our educators and our school authorities show, by their selection of teachers, that they are aware that, in building up good character, there are masculine as well as feminine elements to be recognized? When we find in a school corps sixty women to one man, or even find schools in which pupils, up to the day of their graduation from the High Schools, have never been under a male teacher, we cannot help asking if this ought to be?

We look at this question principally in regard to the formation of character. We have no disposition to disparage one sex or exalt the other. Admitting that one sex is the equal of the other in intellect, in teaching ability, in controlling and governing power, we claim it is for the moral good of the pupils, of both sexes. We presuppose, of course, that the teachers selected are such teachers as deserve the name, and are selected not simply because of their sex, or because one will work more cheaply than the other.

There is little question that, for primary and intermediate work, the average woman does better than the average man. She is more likely to be patient, hopeful, reasonable, and sympathizing. But during the early period of school instruction, the difference of sex in affecting character is much less than in late years. When boys and girls are approaching the period of maturity, their character is more susceptible to formative influences from the outside world. The boy often becomes too wise for feminine control, either at home or at school. He puts on that superior masculine knowings which ignores woman's views of life, and he claims for himself a man's way of looking at things. It is a lucky thing for a lad of this sort to have a wise father, or a sensible older brother, to take some of this conceit out of him. But if he have or have not either of these, there never is a time in his life when he needs more a manly teacher to show him, by precept and example, the way in which men look at education and at life. The influence of a good woman is a blessing to a lad; but there are many things which a man can do for him which a woman cannot. A young man who can not only teach and govern his boys well, but who can be their leader in the ball game, in the gymnasium, in rowing, swimming, hunting, or in other such things that boys delight in, commands the avenues to certain parts of their nature which a woman seldom can reach. Or, if he be deficient in all these things, if he knows men and the ways of men, and can present the boys with high ideas of temperance, honor, truth, purity, from a man's standpoint, even if he say no more and no better than a woman would, it makes a deeper impression. He helps to do away with that miserable delusion, too often promoted by the conduct and the statements of well-meaning persons, that high ideals of right are for women, and that men have a different and a lower standard.

If a boy were taught only by male teachers from his early years, he would be very likely to lack some

of the best elements of character. The English schoolboy, as depicted in many books, is an example of a rough, even brutalized character, largely due to a training too exclusively masculine. The masters, like the boys, have been trained in the same rough way, and often seek to develop only the coarser and more combative spirit of their lads.

But the girl needs good masculine training as well as the boy does. She is likely to form false estimates of manly character. Cheap novels, or silly associates of either sex, often shape her notions of men. She becomes impatient of the moral control of one of her own sex. She is more likely to listen to good sense from a kind and judicious man than from any woman. He stands, to her mind, as a representative of masculine judgment upon conduct, and he is, consequently, listened to and respected. The influence of a man of the right sort upon the girl is often as salutary and as ennobling as that of a woman of the right sort upon the boy.

Coeducation of the sexes is now pretty generally accepted as the best thing for our youth. Is there any reason why there should not be more equality in numbers among teachers of the two sexes?

The principal reason, hitherto, for the enormous and the increasing disparity of numbers has been the fact that women could be employed for lower wages. This reason still exists, but is less forcible than it once was. But another reason is, that Boards of Education have not considered the importance of having men in their schools to help in building up the right character among their boys and girls.

Somewhere in every system of graded schools, and especially above the sixth grade, there ought to be a considerable proportion of male teachers; principally with reference to this matter of building up the best character among boys and girls.

A man of the right sort in the grammar school will do much to send the boys up to the high school. The absence of men in the upper-grade work and in the high school does much to make boys believe that book knowledge is a kind of attainment suitable for women only. When there is a right proportion of male and female teachers in the upper grades and in the high schools, we shall see fewer graduating classes in high schools numbering at least twelve girls to one boy.—H. L. BOLWOOD in *Illinois School Journal*.

THE claim that the use of beer will diminish drunkenness and largely take the place of spirits, is not borne out by Parliamentary report in Belgium. This report says intemperance is spreading fearfully in the kingdom. Next to Bavaria, Belgium has the reputation of being the country where most beer is consumed, the amount per year being 240 liters, or over fifty-two gallons per head. It also comes next to Russia and Denmark in the consumption of spirits; the amount consumed of the latter being thirteen liters per head a year.—*Union Signal*.

It sometimes requires an intense heat to separate the precious metal from the ore; but when once the metal begins to run, the business is soon completed.—DILLWYN'S "REFLECTIONS."

From Scribner's Magazine.

DISILLUSION.

BY MARY W. PLUMMER.

MORNING.

COME, sweet, the world is wide; so, hand in hand,
Let us fare forth to win our victories.
Thou shalt be queen of beauty and of love,
As in the old, bright days of tournament;
And I will wear thy colors in my heart,
And on my brow the seal invisible
Of thy true kiss; so shall before me fall
All shapes of evil that infest the light.
Then, when the jousts are ended and the games,
Thou shalt sit proudly upright in thy place,
And while the world is wondering, all agaze,
Lo! at thy feet my garlands shall be laid;
For half my strength is thine, being come from thee,
And that sweet faith that armors me anew.

EVENING.

The days are short'ning,—wilt forgive me, heart,
For the long turmoil I have led thee through
And to no end? I meant it otherwise,
But one right arm is weak against the world.
Here on thy shoulder let me rest my head,
My weary head that aches from life's long din;
And in thy comforting let me forget
The disappointment and the hidden foe,
And all that made my days a vulgar strife,
Unheralded, untrumpeted, uncrowned;
My strength is weak beside thy steadfastness,
And there takes refuge. If thou cherish it,
Then, to have failed, and yet to win thy smile
Ah, love, is victory beyond desert!

DEATHLESS.

THERE lies in the centre of each man's heart

A longing and love for the good and pure,
And if but an atom, or a larger part,
I tell you this shall endure, endure,
After the body has gone to decay—
Yea, after the world has passed away.

The longer I live and the more I see

Of the struggle of souls toward heights above,
The stronger this truth comes home to me,
That the universe rests on the shoulders of Love—
A Love, so limitless, deep, and broad
That men have renamed it and called it God.

And nothing that ever was born or evolved,
Nothing created by light or force,
But deep in its system there lies dissolved

A shining drop from the great Love Source—
A shining drop that shall live for aye
Tho' kingdoms may perish, and stars may die.

ELLA WHEELER WILCOX.

ON THE MOUNTAINS.

TIME flies in busy vales below;
But here above he drops his wings,
He climbs with footstep calm and slow,
Or pauses while the gay lark sings.

Time snatches from us, so it seems,
In busy towns each happy hour;
But here above he gives sweet dreams,
Through cloudless days in some still bower.

Time carries us to Death's dark gate

With hurried flight, in vales below ;

But here above he seems to wait,

And only bids us higher go.

For on the mountain slopes we learn

One lesson from our teacher, Time :

'Tis we who give him wings to earn

What they alone can reach who climb.

—Academy.

NURSING AS A PROFESSION.

IN training schools for nurses, women are taught nursing in a scientific manner, and, at the same time are furnished with the means of support while learning their business. When the two years of study demanded by the best schools are finished, the graduate has a wide choice as to the field she will occupy, or the particular branch of the profession she will pursue. Much depends upon her previous education, tastes, and ability. She may fit herself to become the superintendent of a training school, or to take charge of the nursing in a hospital, asylum, or other institutions where trained nursing has not yet been introduced. She may become the night superintendent, or a head nurse of a ward in a hospital where there is a training school already established. The great majority of the graduates take up what is technically called "private nursing," that is, the care of patients in their own homes. Competent nurses receive from \$15 to \$25 a week. While in most departments of woman's work there is intense competition, it is most emphatically true that this calling is not overcrowded. In an address to the nurses of the training school in connection with the Massachusetts General Hospital, Boston, delivered last year, Dr. William Richardson said : "The supply of graduates from well organized training schools still falls far short of the demand. There were in Boston, May 13th, 1886, one hundred and sixty-three trained nurses registered at the registry at Boylston Place, and yet on that day, wishing to obtain the services of one of these nurses, I found that there were but ten disengaged, and several of these had only just reported for duty. Nor was this experience an exceptional one. While the supply in our own city falls far short of the demand, many of the cities of this country have no supply at all, and applications are constantly being received even here for nurses to go and settle in this or that city of the Union." If a woman, on graduating, were to obtain letters of introduction to one or two prominent physicians in any city where there was not a training school, show her diploma, and announce her intention of settling there, she would soon be furnished with more work than she could attend to, and could, in many cases, make her own terms. People are becoming fully alive to the importance of skillful nursing in serious illness. From its price it is still a luxury that can only be had by the opulent, and they will have it at any cost. So much for the pecuniary aspect of the subject, a very important one to most of those who engage in the work. There are other sides to it that can only be briefly alluded to here. No work demands more entire self-devotion than this ; a good

nurse can not and will not think first of herself. It calls into exercise those graces and virtues that are essential to the highest development of womanhood,—patience, tenderness, gentleness, a wise discretion, a firmness that is as far removed from sternness as it is from weakness, a self-control that sets free all the powers of mind and body for the service of others.—ELIZABETH ROBINSON SCOVIL, in *Good Housekeeping*.

TORNADOES AND CYCLONES.

WHEN the conditions of atmospheric instability have given birth to a tornado, the fact is announced to the observer by a sudden gathering of dark, swift-whirling clouds, from which depends a writhing, serpent-like body formed of condensed vapor. This writhing column extends rapidly downward until it touches the earth. When it attains the surface it becomes audible from the violent rending actions which it creates upon that surface. As soon as the whirl is created it begins to move away—generally toward the northeast—for the evident reason that the upper cold layer of air against which it originates has, in the northern hemisphere, a movement in that direction. In its path over the surface the circling movement of the writhing air and the sucking action of the partial vacuum in the central portion of the shaft combine to bring about an extreme devastation. On the outside of the whirl the air, which rushes in a circling path toward the vortex, overturns all movable objects, and in the center these objects, if they are not too heavy, are sucked up as by a great air pump. Thus the roofs of houses—bodies of men and animals—may be lifted to great elevations until they are tossed by the tumultuous movements beyond the limits of the ascending currents and fall back upon the earth. Where the centre of the whirlwind passes over a building the sudden decrease in the pressure of the outer air often causes the atmosphere which is contained within the walls suddenly to press against the sides of the structure so that these sides are quickly driven outward as if by a charge of gunpowder. It is not unlikely that the diminution of pressure brought about by the passage of the interior of the whirl over a building may be about as much as is indicated by the fall of 4 inches in the barometer. This is equivalent to a change in the pressure amounting to about 300 pounds to the square foot. This force operates to burst out the walls of a building. It is not improbable that the diminution of pressure may be much greater than this ; but even the amount named is sufficient to account for the bursting out of the frail-walled structures which these devastating movements encounter in the western parts of the United States. The way in which these tornado-whirls are formed differs in certain essential particulars from the way in which whirl-winds are created, as has been well shown by Professor Ferrel. The most important points of difference are as follows : The dust-whirls are due to the heating of a thin layer of air next the ground. The small mass of this layer prevents its upward whirling from bringing about any powerful movements of the atmosphere. In the tornado the heat of the lower air has a different origin. When a cyclone passes over the surface of the country, cer-

tain peculiar movements of the atmosphere which it produces bring large volumes of the warm and moistened air to the earth's surface and overlay them by a cool stratum. This layer of warm, moist air tends to rise up for the same reason that the thin layer of dry air which forms the dust-whirl is impelled upward, but on account of its great mass the intensity of the upward urge is far greater. In the sand-whirl, the upward motion begins close to the earth's surface, for the reason that the stratum which is impelled upward is very thin, but in the tornado the stratum of heated air is usually about a thousand feet thick; therefore its whirling action naturally originates at the upper surface of the hot layer, for it is at that point the upward motion begins. Starting in this upper region, the whirl extends progressively downward, just as in the bath-tub the whirl extends progressively upward from the point at which the motion originated, until the whirl may touch the surface of the earth. When these whirls begin they only involve a small part of the air about the point of origin, and so the acquired velocity of the particles when they come to the center is not great; but gradually they suck air from farther and farther away. As the field of supply becomes larger, and the particles move from a greater distance, they approach that centre with greater and greater speed, and the spiral widens and turns with accelerated velocity. The longer the journey of the particle, the swifter its whirling motion becomes.

Fortunately the paths of tornadoes are ordinarily very narrow—the widest have a diameter of less than two miles; the narrowest of only forty feet. In most cases a tornado is seriously destructive over a width not exceeding five hundred feet. The length of the tornado's path across the country does not commonly exceed thirty miles, and it generally traverses the distance in about an hour. When the upward corkscrew motion of the outer part of the spiral and the swifter uprush of the air through the central shaft have drained away the most of the warm air which gave birth to the motion, the tornado dies away. The equilibrium of the air-masses is for a time restored, the heavier air has fallen down upon the surface, and the warm air, spreading laterally as it attains the level to which it tends, comes into a state of quiet. Assuming the width of the destruction brought about by the storm at six hundred feet, and the length of its journey at thirty miles, we find that the area of its devastation amounts to about two thousand acres, or to a square area about two miles on a side. Over this area the destruction is ordinarily more complete than that which occurs in the most severe earthquakes.—N. S. SHALER, in *Scribner's Magazine*.

COTTON is not a fibre, but a plant hair. It holds to be spun into a thread because of peculiar twists in each hair, shown under the microscope, especially in polarized light. Linen thread may be spun because the flax fibres have certain roughnesses on their surfaces, which enable them to cling together. Hence it is impossible to make as fine linen as cotton cloth, but it is much stronger.—*Exchange*.

THE "GREAT AUK" EXTINCT.

SIXTY or seventy years ago the birds were exceedingly common along the northern coast, coming so far south as Nahant. But warfare was commenced upon them, and, though it hardly seems possible, their extermination is doubtless complete, the last living bird having been killed in 1844, on a group of islands called Funglasker, off the south-west coast of Iceland.

In the last century, these birds, which were large, handsome, and striking in appearance, were common at the Faroe Islands; and, as they were found to be good eating, they were slaughtered by the boatload, not only for immediate use but to be dried and preserved. They were finally driven to a desolate rock that was considered inaccessible; but one calm day a Faroese vessel succeeded in making a landing, and the crew destroyed nearly the entire rookery. A few birds escaped to sea and returned after the departure of the men, and for a time were safe. Then, as if nature herself were in league against them, the rock, a few years later, was engulfed by a submarine eruption.

The few remaining great auks now assembled and formed a rookery on a rock called Eldey, where, for fourteen years, they lived a precarious existence. During that time sixty of their number were taken, and finally the last pair was destroyed. Their history in other localities is very similar to this. That the birds were once common on the Maine coast is shown by the fact that their bones are found in the oyster-shell heaps at various parts of the shore.

At the same time and in the same locality with the great auk, lived the Labrador duck, a fine bird, quite rare even in collections, and now totally extinct. The last known living specimen was killed by Colonel Wedderburn, of Halifax, in 1852.

In a similar way the curious dodo, which was a giant pigeon, was exterminated. The sailors who visited the Island of Mauritius used to kill them in mere wanton sport.

The *notornis*, a beautiful rail of New Zealand, has become extinct probably within the memory of some of our readers, its extermination also being due to man. And in our own time we see the buffalo being crowded farther and farther into the mountains, and almost exterminated from our Western plains.—*Charles Frederick Holder, in St. Nicholas*.

At last the great Newberry library in Chicago, which has been so long talked of, is about to become a fact. The *Tribune* states that the trustees of the Library Fund have decided on the old Newberry Homestead on the North side, as the site for the building, and have chosen W. F. Poole, of the Chicago Public Library, to be the librarian. The fund is enormous; Mr. Poole thinks it will amount to \$2,000,000, besides the sum necessary to put up a building and purchase, say, 50,000 books for a beginning.

ALL the men appeal to our better nature. The good call out our admiration, love, and esteem,—the bad our charity, patience, hope, power of encouragement, and helpfulness.—W. M. BICKNELL.

COSTLY "TEMPLES."

COMMENTING upon the proposition to build a "magnificent cathedral" of the Episcopal church in New York City (at a cost of a million of dollars), *The Friend* (Philadelphia) says:

"The disposition which, with increasing wealth, has been manifested of later years in this country to build costly and ornamental places for worship, has long seemed to us a sad mistake. If a wealthy congregation can appropriate \$100,000, or several times that amount, for building purposes, instead of expending the whole amount on one edifice for themselves, would it not be doing far more to advance the cause of religion if they would content themselves with a house of moderate cost, and use the remainder in the erection of meeting houses in other localities where the people were less able to bear the expense? Or in some other of the many ways in which they could imitate Him whom they profess to serve, and who went about Judea doing good to man?"

"Under the Jewish dispensation, there was an outward temple at Jerusalem in which worship was offered to the Almighty; but our Saviour instructed the woman at the well of Samaria that the hour had come in which worship was to be in spirit; and was not to be confined to any place. But now, under the government of Christ, his faithful followers are the temples, in which He abides, as Paul said to the Corinthians, 'Know ye not that ye are the temple of God?' 'The temple of God is holy, which temple ye are.' To call, in these Gospel days, the buildings of brick, stone, or wood, in which the worshippers meet, the 'temples of God,' has a tendency to invest them with a sacredness which belongs not to any outward things."

INTERNATIONAL ARBITRATION.

RICHARD BINNS writes to *British Friend* as follows: It is very gratifying to find that the principle of international arbitration has taken such hold of the members of the House of Commons that within three days, and without persuasion, eighty-two members have just signed a memorial to the President and Congress of the United States, asking them to take the necessary steps for concluding a treaty with our Government, which shall stipulate that any differences or disputes arising between the two Governments, which cannot be adjusted by diplomatic agency, shall be referred to arbitration; and promising, in the event of such a proposal emanating from Congress, to use their best influence to ensure its acceptance by the Government of Great Britain. Andrew Carnegie, a leading Pittsburg iron manufacturer, and well-known philanthropist, met several friends of the peace cause at a conference on the 15th inst., called by the Workmen's Peace Association, in order to discuss the proposal. Eight members of Parliament were present. Thos. Burt, M. P., took the chair. Andrew Carnegie entered very heartily into the question, and thought the present a very favorable time to take action in the direction proposed, as all political parties in the United States now make international arbitration a part of their platform. He spoke of the action taken by our Government in sub-

mitting the Alabama dispute to arbitration as one of the noblest steps, if not the noblest and grandest, ever taken between two great nations, considering the good influence it had exerted, and would continue to exert, throughout the world.

LOW PRICES, HIGH WAGES, SMALL PROFITS.

FROM an article with the above title, in the *Century Magazine*, by Edward Atkinson, of Boston, we quote the following introduction: The minds of many persons have been and are greatly disturbed because there has been in recent years a great reduction in the prices of nearly all the leading articles of commerce, the principal decline dating substantially from the year 1873. This decline in prices began soon after the war in the United States, but the general decline in all countries on a specie basis may be dated from 1873.

By whatever standard prices are measured (and there are many carefully compiled tables), the average is found to be lower at the present time than at any period since a date anterior to the year 1850, in which year the great supply of gold from California, and a little later from Australia, began to effect the volume of the money metals of the world.

In most of the discussions of the money question this great fall in prices has been treated as if it were a misfortune, and it is often held that any measure of legislation ought to be adopted which might tend to check it. Is not this a very partial and one-sided view of the subject?

Some one has wisely and wittily said that "it does much matter what happens to the millionaire—how is it with the million?"

If it shall appear that out of this great reduction in prices the millions have gained higher wages; that hundreds of thousands of families have gained better homes and greater comfort in life; while those who have suffered temporary loss have been only the rich who have been incapable of adjusting themselves to the new conditions, or the unskilled poor who have been unable to grasp the greater opportunities for welfare which invention has offered them, then may we not come to the conclusion that diminished profits and low prices are merely the complement of higher wages and lower cost, and are, therefore, most certain indications of general progress from poverty to welfare, yet still leaving the problem open, how to help the unskilled poor?

It will be remembered that it has been stated that so far as the great mass of the people of this and of other lands are concerned, about one-half the cost of living is the price paid for the materials for food, the cost of food to common laborers who have families to support being as a rule much more than one-half their income.

The question of interest to those who assume to be strictly "the working classes" is not so much what the price of the necessities of life may be, as it is how many portions of food, fuel, and clothing each one can buy at the retail shops in which they deal, and how good a shelter each one can procure for one

day's or one year's earnings. In other words, what is, or what has been, the value of a day's labor when converted into the commodities which are necessary to existence?

NEWS AND OTHER GLEANINGS.

—As Edwin Emory, of East Baltimore, was on his way down South Broadway, a small dog ran up to him, acting in a strange manner. The little fellow jumped on him and licked his hands, and occasionally snapped and whined. Thinking of hydrophobia, Mr. Emory kicked the dog, which then ran in front of him, and posing in a begging position, began to beat the air with his front legs. Finally Mr. Emory discovered a large pin sticking in the dog's foot, and took him in his arms and pulled it out. As soon as relieved the dog manifested his thanks by licking Mr. Emory's hands, and then disappeared.—*Baltimore Sun*.

—Chief Naches, who owns a ranch at Lovelock, has a fine crop of wheat this season; also oats, barley, potatoes, and other stuff. The results of the labors of the chief excite the admiration of the common Piutes. Looking over the broad, and teaming fields they say: "Naches no go hungry this winter!" The fields of Naches will set them to thinking.—*Virginia City, Nev., Enterprise*.

—The President is entitled to hearty praise for his selection of Miss Alice C. Fletcher as Indian agent to allot lands in severalty under the Dawes bill to the Indians of the Winnebago reservation in Nebraska. The agents who are to have this matter in charge on the various reservations have it in their power to materially assist the work or to seriously obstruct it. Miss Fletcher by her noble labors among the Omahas of Nebraska has shown her ability to win and hold the confidence and respect of the Indians, and also to induce them to undertake the white man's path of civilization and self-support. Miss Fletcher herself drafted the bill securing to the Omahas their reservation and allowing them to take lands in severalty, and she herself, at the request of the Department, supervised the work of allotment, an arduous task, the hardships of which nearly cost her her life and have left her a cripple. She has the missionary spirit and a faith in the success of the new departure which is founded on knowledge of the Indian character. In her new work she will have the sincere good wishes of all who know her.—*Hartford Courant*.

NOTICES.

. The following sub-committee was appointed by the Yearly Meeting's Committee "to encourage Friends to a more faithful attention to the requirements of our discipline and the upholding and sustaining of our Religious Society, to visit Bucks Quarter: Henry T. Child, Watson Tomlinson, Amos Hillborn, Joel Borton, Jr., and Ellen T. Croasdale.

A part of the committee expect to attend the quarterly meeting to be held at Falls, on Fifth-day, the 25th instant.
HENRY T. CHILD, Clerk.

634 Race street.

. Nottingham Quarterly Meeting will be held at East Nottingham, on Sixth-day, Eighth month 26th. Friends arriving on Fifth-day at Oxford or Rising Sun, on the Philadelphia, Baltimore Central Railroad, will be accommodated and conveyed to the meeting the next morning.

There will be an all-day meeting on Seventh-day (27th), the day following quarterly meeting, in East Nottingham meeting-house and grove. The morning session, commencing at 10 o'clock, will be addressed by President Maczill, on Education; to be followed by a general discussion of the subject. The afternoon session will be devoted to a First-day School Conference.

. Friends' Book Association, S. W. Corner, Fifteenth and Race streets, acknowledges the following additional contributions to the Children's Country Week Association:

J. H. M.	\$5.00
V. L. F.	2.00
Marion & Hebe,	1.00
Media, Pa.,	10.00
W. H. W.	2.00
J. B. G.	2.00
William Helme,	5.00
S. W. G.	3.00

\$ 30.00

Previously acknowledged, 111.00

Amount, \$141.00

JOHN COMLY, Superintendent.

. An all-day Children's Temperance Meeting, under the auspices of the Friends' Temperance Committee, will be held on the grounds of the Friends' meeting-house, at Buckingham, Bucks county, Pa., Seventh-day, Eighth month 13. Addresses, essays, and recitations bearing upon the subject will be contributed by members of the different First-day schools in Bucks county.

Morning meeting will be open at 10.30, a. m. Afternoon meeting at 2 p. m. Basket lunch.

Feed for horses can be obtained on the grounds. All are cordially invited to attend.

By order of Committee.

. Quarterly meetings in Eighth month occur as follows:

15. Fairfax, Goose Creek, Va.
 18. Shrewsbury and Rahway, Plainfield, N. J.
 19. Pelham H. Y. M., Yarmouth, Ont.
 20. Short Creek, Mt. Pleasant, O.
 22. Warrington, Menallen, Pa.
 24. Stillwater, Plainfield, O.
 25. Bucks, Falls, Pa.
 26. Nottingham, E. Nottingham, Md.
 29. Ohio Yearly Meeting, Salem, O.
 30. Burlington, Mt. Holly, N. J.
 31. Southern, Easton, Md.
- Easton and Saratoga, Granville, N. Y.

. Circular meetings will occur as follows: Eighth month 28, Constantia, N. Y.

. *Friends' Almanac*. Any Corrections needed for the *Almanac* for 1888, and other desirable information or selections, should be forwarded at once to Friends' Book Association, 1500 Race St., so that it can be issued in time for the approaching Yearly Meetings.

Let each one consider it a duty to aid in making it correct and useful.

PUBLISHERS' NOTICES.

. We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a *new* subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the *INTELLIGENCER AND JOURNAL* should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the *INTELLIGENCER AND JOURNAL* is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

FRIENDS' INTELLIGENCER

UNITED WITH

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JOURNAL.
{ Vol. XV. No. 760.

PROMISE AND FRUITION.

"Nevertheless afterwards."

AFTER the sweetness is rifled and robbed,

After the bee has been there with its sting,

After the tempest has scattered the bloom,

After has vanished the splendor of spring ;

After the forming and shaping so small,

After the tasteless and after the sour,

After the sunshine and after the fall,

Then do we see the kind ways of His power.

Pink blossoms have changed to clusters of gold,

And beauty of sight into beautiful food,

The tasteless and sour into sweetness untold :

All changes and chances have issue in good.

Would, Lord, that ever we thought of thy will,

Left changes and chances wholly to Thee,

Would that in trust we could live and be still,

And say through all seasons, "God's harvests shall be!"

—A. N. in *Sunday Magazine*.

For Friends' Intelligencer and Journal.

VISITING IN CALN QUARTER.—II.

PARTING with the friends who had so kindly cared for us, and made the accomplishment of our mission in their neighborhood possible, we went on to Christiana, a town whose name recalls the turbulent times before the rebellion, and we are surprised when we are told that it has grown to its present size since the memorable occurrences that gave it a place in the history of the anti-slavery struggle, it having been at that time only a small village.

A meeting had been appointed for Joseph Livezey at Christiana, to be held in the evening in a public hall. The room was well filled with Friends and others, all of whom appeared to be thoughtful, interested listeners to the word of truth, spoken in great simplicity, but with much feeling. There are quite a number of our Friends living here, the most of whom have no means of conveyance to Sadsbury Meeting. If the Quarterly Meeting would appoint a meeting for worship, to be held here once a month in the afternoon of First-day, it would be the means of keeping up the interest of these members, and might result in the settling of a regular meeting at no distant day. There are too many of such for the Quarterly Meeting to be lukewarm or indifferent to their spiritual needs.

Sixth and Seventh-days are spent in visiting the families of Sadsbury and Bart meetings. Here, as in

the neighborhood of Uwchlan, the farmers are very busy in the fields. Since coming into this part of the quarter we see fields of tobacco, but so far as we learned, it is not grown by Friends. Here also we find the chief industry of the farmers is the dairy ; much of the milk goes to swell the supply in Philadelphia, while the remainder is taken to the creameries, very few, if any, making butter in the old fashioned way.

One of our number went to Bradford to attend the meeting on First-day, having previously made the appointment. We who remained attended Sadsbury Meeting, also by appointment. It was a pleasant surprise to us to see so large a meeting at this place, with so many children and youth among the number, and it was an inspiration to look into the bright, intelligent young faces and to feel that here at least there is hope for a succession of standard bearers. No word but that of encouragement found utterance among these parents and children, and when, at the close of a refreshing season of divine favor, the meeting merged into the First-day school, old and young taking their respective places, a bond of close unity and fellowship was evinced that gives promise of still greater things for Sadsbury Meeting.

A meeting had been appointed for us at Bart, about four miles distant, to be held at 3.30 p. m., which left little time between the appointments. The house is small but comfortable and in good repair. Like all the others in this quarter it stands on an eminence overlooking the surrounding country, which is much the same as Chester valley, though in Lancaster county. We were cordially welcomed by the Friends who compose this little meeting, and the opportunity was felt to be satisfactory to ourselves and to those who gathered.

This finished our labors in Caln Quarter for the present. The weather continued extremely warm throughout, with almost daily showers. The question of making a change in the time of holding the quarterly meeting, so as to avoid having the summer quarter held at a time when the farmers are so busy with their crops, has received much consideration, but not resulted in any definite action, it being a difficult matter to fix upon any time that in all respects is more desirable.

By reference to Michener's Retrospect of Quakerism I find that Caln Quarterly Meeting was established in the year 1800, and was composed of parts of Philadelphia, Chester, and Western Quarters lying

adjacent. Bradford and Sadsbury were set off from the Western, Uwchlan from Concord, and Robeson from Philadelphia. Bradford Monthly Meeting, including Caln, was established as early as 1737. Meetings were also set up at West Caln, Downingtown, Cambridge, and Romansville, all within the limits of Bradford. The meeting at Cambridge was discontinued in 1852, after having been in existence 27 years.

Sadsbury Monthly Meeting included a meeting at Columbia, (first known as Hempfield), Leacock, afterwards continued under the name of Lampeter, Lancaster, East Sadsbury, and Bart. Owing to the removal of Friends constituting the meeting at Lancaster it ceased to exist, but no date of its close is given. After the separation in 1827, Orthodox Friends became the possessors of the property, which they disposed of to the Odd Fellows who erected a building thereon for the purposes of their order.

Uwchlan embraced Nantmeal and Kimberton (formerly Pikeland); the latter was discontinued in 1857. [An interesting paper referring to it and its membership was published in the *INTELLIGENCER AND JOURNAL* of Second month 19th, 1887.—EDS.]

No records have been obtained of Robeson Monthly Meeting, which became a preparative of Exeter Monthly Meeting in 1741, and was attached to Caln Quarter as a monthly meeting when that Quarter was constituted.

The decline of many of the meetings in this quarter is to be traced more to the removal of Friends farther west, and their places being filled by persons of other religious professions, than to any other cause. The same cause is still operating to the disadvantage of the meetings which are now in existence, but when we remember that the Friends who go to more distant parts of our great country and to the adjoining provinces of Canada, generally take with them the love of the simple faith in which they were reared and wherever practicable associate together for Divine worship, and that these so associated when sufficiently strong in numbers, have established meetings for discipline, we see that the loss is only local, and the gain in these places more than compensates, yet we confess to a feeling of sorrow, when in looking over the records of the society in the earlier days of its existence we find so many places where flourishing meetings once existed, now almost without a trace of Friends ever having had a foothold in their midst.

The work our Yearly Meeting has undertaken in behalf of its weak and scattered membership, if prosecuted in the spirit and power that first made us a distinctive people must result in good, but there is need of great watchfulness, and a keeping close to the Guide on the part of those who undertake the service. There is need, too, to call our brethren and sisters, who are trying to keep alive the spark of Divine life in their midst, home to the foundation principle of the Society,—the truth that Christ is head of every rightly gathered assembly, and will be its teacher and leader, although no voice is heard in its midst. The First-day school has an important place in these meetings and makes up in the teach-

ing, if properly and wisely conducted, in some measure for the lack of a vocal ministry.

The children and youth thus instructed in the principles and testimonies which we hold will not be left to grow up in ignorance of the duties and responsibilities that membership in the Society of Friends involves, and we may look forward with trust and confidence to a better and brighter future for our Yearly Meeting in all its outlying branches.

L. J. R.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—VI.

BY ISAAC COATES, OF CALN, CHESTER COUNTY.

Tenth month, 12, [1799.] On viewing the Lapham's farm and things about it, (though he lives in a very poor house), I was astonished to see the improvement made in the time; he told me it was but four years last spring since he began on it in the woods, and now he has more than one hundred acres of land fenced in, fields and meadows all in, either with grain or grass, and the most of it excellent. Has built a saw-mill and has a dairy of cows so good that notwithstanding it hath been an unfavorable season, they have made above two thousand lbs. of cheese; and yet he appears with his precious wife to be well concerned Friends, and is free to devote much of his time in the service of truth. Truly in this far back settlement in the Genesee county, State of New York, the appearance of things is comfortable, and affords an encouraging hope that if the few Friends here settled improve as well and hold up so good a light in a religious sense as they do in improving the wilderness country, they may yet become as "a city set upon a hill that cannot be hid." Stayed all this day with these our valued and kind friends; wrote a letter to Jacob Taylor, at Oneida, and walked about viewing the improvements Lapham has made. Lodged another night in his house. In the evening, Caleb Maccumber and another friend came to see us, and we spent some time in agreeable converse.

13th, and first of the week. Rode two miles to Nathan Comstock's, where Friends' meeting is held, which was large this day for such a new country. It was a favored meeting, in which the gospel was preached, and near the close I could not feel easy without requesting an opportunity with Friends, selected from others, which was readily complied with, wherein I endeavored to relieve myself of a heavy burden which I had silently borne ever since I came into these parts, on account of such a rapid increase of the abominable practice of distilling the precious wheat into whiskey; and though I believe there are a few well concerned Friends here, yet doubts accompanied my mind that they were too easy about the wickedness of such a perversion of the blessings of Divine Providence; and I endeavored to put them upon nobly bearing a testimony against it, and set the light upon the candlestick, believing that the destruction or salvation of their country very much depended upon the conduct pursued in that respect. After dinner rode seven miles to Nathan Herring-ton's, a kind man not in membership, but a diligent

attender of meetings, and there lodged, having ridden ten miles this day.

14th. Rode five miles through rich land and new road. We came to a great road, and as soon as we entered it we came in sight of Canandaigua, a newly settled town containing nearly or quite fifty houses. I was surprised to see such a place in this back country. It stands on a beautifully elevated spot, the buildings generally excellent, and divers of them would cut a very good figure on the banks of the Schuylkill for a country seat. The town commands a pleasant prospect of a small lake about twenty miles long and two or three wide. We rode round the lower end of the lake and crossed the outlet; then rode nine miles to one Gilbert's tavern, a good stage for horses. Greater part of said nine miles is very rich land, some of the timber more mixed with hickory and oak than some other places; but generally through this country there is a great scarcity of mill seats or lively streams. Thence to Thomas Lee's, a kind man, his wife a member of our society; seventeen miles. About midway of this stage we passed Judge Potter's house and farm. The house is quite grand and magnificent, and was it one story higher would cut no inconsiderable figure in one of the most populous streets of Philadelphia. About two miles before we came to said Lee's, we crossed a fine stream running to the left, being the outlet of Crooked Lake; and about one mile below the lake, at the place we crossed said stream, there is a new mill and saw-mill which was built by David Waggoner, one of the followers of Jemima Wilkinson, it being a few miles from her residence. Our quarters for ourselves and horses at this place are excellent; and being informed that Joseph Jones, a young man brought up in Yorktown, with whom I had some acquaintance, lived near, I sent for him. He came and spent the evening very agreeably to us both, and as there appeared to be a few Friends and some Friendly people in this settlement besides some of Jemima's followers, who are very tired of their adherence, Nathan Smith felt a draft in his mind to have a meeting appointed, which was accordingly done, to be held in the house where we have put up, to begin to-morrow at eleven o'clock. This day's ride, thirty-one miles.

15th. Attended the appointed meeting, which was large considering the place, it being a memorably favoured time, in which the gospel was preached in demonstration of the spirit and with power, and I believe many hearts contrited, divers who had been and some who are the adherents of Jemima. After meeting walked home with Joseph Jones; spent the afternoon with him at his lodging where he has set up his trade at a mill known by the name of the "Friends' Mill," but [which] is now private property, and will, in time, I think, be of great value, the stream being large and durable, and a fall over the rocks of forty feet, which completely answers for a dam and head race for one grist mill, two saw mills, and a fulling mill. Returned to lodge at the same place.

16th. Set off early from Lee's and rode sixteen miles till we came in sight of Mud Lake to our left

hand. There Joshua Sharples, Nathan Smith, and John Hill went forward, and James Cooper and myself took a right-hand road leading to Bath, and rode two miles to one Stanford's, fed our horses, and dined. Just before we came to Stanford's, Joseph Jones came up with us and brought forward Joshua Sharples's pocket-book, he having left and forgotten it at our lodging. Then James Cooper followed the others with the pocket-book. Joseph and I rode to Bath, fourteen miles. The first part of this day's ride was chequered with good, bad, and middling land. About seven or eight miles before we came to Bath we passed the upper end of Crooked Lake, it being about twenty miles long and about three miles broad in the widest place. About two miles above the head of the lake, tolerably good land with improvements; the rest of the way to the town very poor land covered with pitch pine. The town of Bath is handsomely situated on the bank of a branch of the Susquehanna called Cohocton, containing about forty houses, one of which is a court-house, in Steuben county. Lodged and was kindly entertained by William Kersey and his wife, who appeared truly glad to see me.

17th. Set off early from Kersey's, accompanied by Joseph Jones, and rode six miles to Dolson's, where the rest of our company lodged, they being just gone when I arrived. I thought they might have stayed a little longer to acknowledge Joseph's kindness in following with the articles left behind. Thence to the Painted Post, twelve miles; it being a noted place, I was disappointed in seeing the house and entertainment. However, it was not so bad but it might be worse. The most of this stage was down the Cohocton and nearly all the way very poor, rough land. Thence to the tavern known by the name of Lindsley's; a good stage, twelve miles. Immediately after leaving the Painted Post, crossed the Cohocton, a large stream running into the Tioga. We then rode up the Tioga, a long, rich bottom, and crossed it twice after leaving Lindsley's. Crossed the Cowanesque and the Tioga twice more before we arrived at Berry's, where we lodged; ten miles. This day's ride, forty miles.

18th. From Berry's to Peter's Camp, twenty-one miles still up the Tioga, and crossed it six times. Land and timber much as before, except in many places very lofty white pine. On our way we fed at one White's, twelve miles from Berry's, a newly settled place, and appears as though it may in time be good quarters. We have now ridden about forty-two miles up the Tioga river, and crossed it ten times. Thence to the block-house, ten miles, where we fed and parleyed a little about staying all night. Some were for lodging there, but from the general account of the mischief done to travelers by the man of the house or some of his family, I was all along uneasy to stay there. The rest of my companions appearing disposed to stay, it being then three o'clock in the afternoon, however at last I gave up to stay, and then they changed their purpose and set off, and I with them, I feeling a good deal unhappy at our entering a lonesome desert, not knowing whether we should meet with any suitable place to encamp, and two of our company being a little infirm. But in riding about

three miles, we came to a stream of water and there fixed things in order for lodging in the woods, which we got completed before night; and had a comfortable night under a tent made of bushes, by a large fire. My companions said the place should be called Coats's Camp, which name I have no doubt it will go by. From Peter's Camp we immediately left the Tioga on our left hand, and ascended a great mountain called the Savage Mountain, which I take to be the same range with the Alleghany and Laurel Hill. It is a great height and breadth, being twenty miles across the ascent, and on the top until we came to the place we lodged, (which is thirteen or fourteen miles), to the worst road I have met with on this side the Genesee river, being very stony, rooty, and muddy; a great part of it covered with hemlock.

19th. The descent down the south side pretty good road, but steep until we came to Trout Run, nine miles from the block-house, then down said run six miles, in which distance we crossed it twenty-seven or twenty-eight times, and came to Charles Reeder's. Got oats and fed our horses, then left the main road, crossed the Lycoming and went seven miles over very poor, rough land to Moses Wilson's, a Friend at a place called Blooming Grove. Dined and proposed to stay all night. Rode these two days, fifty-two miles.

20th. First of the week. Rode two miles to Nathaniel Pearson's where a small meeting of Friends is held by indulgence on the First-day of the week. Sat with them in their meeting and went home with Moses Starr to dine. Afternoon rode seven miles to the widow Harris's. The land and timber this day's ride, which was nine miles, appeared to me to be very poor until we came to the said Harris's, on the west branch of the Susquehanna, where there appears to be excellent land a considerable width from the river, and they have an extraordinary plantation for fertility with a beautiful descent from the house facing the south. On taking a view of said farm and the buildings upon it, I was led to contemplate upon the great difference between the New England settlers in a new country and those from Maryland, having heretofore mentioned the industry, economy, and intrepidity of the former. This family emigrated from Maryland and appears in the household to be in affluent circumstances. Several sons, young men grown, and have been settled here, I suppose, twelve or fourteen years; have got a good deal of excellent land, cleared perhaps by the blacks, but they have no barn nor stable fit to put a horse into; but have ten or twelve hounds, a tame wolf, etc., and I expect spend much of their time in hunting; all of which had a tendency to increase my partiality in favor of the Yankees. But we are kindly entertained here; therefore it will not be proper to cast any reflections on their economy.

21st. Rode from the widow Harris's to Wm. Ellis's, nine miles. On the way crossed the Loyalsock. Rested till evening, when twelve Friends appointed by Philadelphia Quarter came to Ellis's in order to attend the opening of a new Monthly Meeting at Muncy, next Fourth-day, the 23d of this month. Here we all lodged, being sixteen of us, they having plenty

of room, good accommodations, and open, generous hearts.

22d. Went to get my mare shod. Returned to Ellis's and lodged.

23d. Attended the opening of the new Monthly Meeting at Muncy, where appears a considerable number of well concerned Friends. Said meeting held till near sunset. Lodged this night at our kind and hospitable friends, Wm. and Mercy Ellis's.

24th. Rode from Muncy to Catawissa, thirty miles, and lodged at Ellis Hughes's. The most of the way a very good road; passed by a number of pretty good plantations though a thin soil and a great deal of what I call poor mountain land, covered with barren oaks and small pitch pine. Soon after I left Ellis's, crossed Muncy Creek, a large stream; and a little before we came to Catawissa town, Fishing Creek, another large stream appeared on our left hand and emptied into the northeast branch of the Susquehanna, which opposite to said town is about a quarter of a mile wide. We rode through it, [it] being a little more than belly deep.

25th. Stayed in the town and walked about with Ellis Hughes viewing the river and town, which contains about fifty houses, most of them not the most elegant. Near three o'clock, afternoon, James Cooper and myself set off, leaving the rest of our company who intend to attend the Monthly Meeting at Catawissa to-morrow, and rode fourteen miles to Ledingburg's, a Dutch tavern, the road being good over mountains of very poor land.

26th. Rode from Ledingburg's to Riegh's, nine miles; fed our horses and got breakfast; to Lensing's, eighteen miles, and dined; to James Star's, at Parvin's, twenty miles, and lodged. This day's ride, forty-seven miles. The most of it good road over a poor mountain country. Crossed the Schuylkill at a forge in a gap of the Blue Mountains, and Maiden Creek about a mile before I came to James Star's. James Cooper having parted with me two miles back, in order to go to John Star's, it felt very comfortable to be with these my old neighbors and beloved friends, James and Eleanor Star.

27th. First of the week. James Star accompanied me to Reading; attended Friends' meeting in that place, which is very small, six miles, and dined at John Jackson's, who accompanied me to my son-in-law's, Mark Hughes, seven miles, at Exeter. The pleasure I felt in meeting with my children was more sensible than easy to describe.

[To be Continued]

Look on the bright side of life. Think of its pleasant things. Bear its unpleasant things patiently. Remember that the mercies of life greatly exceed its ills, and that often these ills are mercies in disguise. Keep a good conscience toward God and man. Be willing to be governed by God's laws and to be saved by his grace. These maxims, if practical, will best solve the problem of happiness for this world, and they surely will for the next world.—*Exchange.*

If the staff be crooked, the shadow cannot be straight.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—VIII.
FLORENCE.

FLORENCE, May 28, 1887.

EVERY city has its characteristic features, and in Florence these are all beautiful. The city is situated in a plain, and on both sides of a fine river, the Arno, which is not so wide as to make the separation very inconvenient. In the distance lofty blue hills break the line of the horizon. The greater part of the streets are of reasonable width, and a few of the most modern are quite broad and are planted with shade trees. In the central part, the core of the ancient city, are a few narrow and crooked streets and some dilapidated and discreditable old buildings; but even there will be found some palaces, built before the discovery of America, which have handsome exteriors, and are comfortable dwellings. One at least of these is still occupied by the family that built it. Italy is a land of stone and lime, and of these materials the houses are almost entirely constructed. Not only are the walls, exterior and divisional, of masonry, but the staircase is invariably of stone, and the floors in every story are tiled or of a rude mosaic or of a concrete-mortar full of small stones, making a fine breccia which is rubbed smooth and polished. These floors are not supported by arches, but on large cross timbers overlaid by rough and strong planks. The roofs are covered with red tiles. The outer walls are most generally of rubble work, though sometimes of brick. The masonry is very rough—more mortar than stone used; and the exterior is always stuccoed and tinted drab. The stucco stands well, and I do not remember ever to have seen any falling off. The size of these houses, which are seldom less than sixty feet front and five stories high, and their color give great beauty to the streets. Florence was for several years the capital of the new Kingdom of Italy, and during that time much was done to improve it, and an impulse in that direction given which did not cease on the removal of the Court to Rome.

Florence has miles of picture and sculpture galleries, and possesses some of the celebrated masterpieces in both branches of art; and at all times in these galleries numbers of tourists may be found, book in hand, examining the more remarkable pieces. Artists, too, are there, with their easels, palettes and brushes, copying some favorite piece. Some of these persons are students improving themselves in their art; ideal copyists, copying pieces for sale. It is, I hear, a poor business even for the most competent, and one can not but feel a pang of pity when he sees a poor artist, often a woman, laboring over a work which is but a caricature of the original and manifestly never will be anything else. It is somewhat remarkable that a copy so perfect as not to be distinguished from the original by the best experts, and there are many such, is not worth a hundredth part of the value of the original. From this it would seem that pictures are valued not for what they are, but for who made them, and I think it but a fair deduction from this fact, that the immense value of some great pictures is not intrinsic, but is a *pretium affectionis*—like that attached to the relics of saints or the

autographs of great men, or to certain editions of remarkable books, like the Bible, sold at auction a few days ago for more than ten thousand dollars. My opinion is that a vast deal of time is wasted by tourists in picture galleries, and a vast deal of nonsense talked about pictures. Some of those to which great names are attached, would be pronounced by one of unsophisticated taste to be little better than daubs, and it is admitted by connoisseurs that some are little better; generally with this admission goes the discovery that such a picture has been "restored" by some inferior hand and spoiled in the process. I believe it may truthfully be said that some pictures in these galleries bearing great names, would not if the authors were unknown, be considered worthy of a place on the walls of any man of ordinary taste. In the Vatican is a salon containing a few choice works by modern artists and I understand that competent judges consider them worthy of a place beside those of the great masters; many persons think them superior.

To a visitor from the New World it is always a source of emotion to stand in places or before objects connected with persons or events celebrated in the history of past ages. Dante died a hundred years before Columbus was born, yet we are shown the house where he was born, the church in which he was married, the spot on the sidewalk on which he used to bring his chair to sit of an evening. From that pulpit in the cathedral where we stand Savonarola preached while Columbus was on his voyage of discovery. This cell in the convent of San Mario was his; this his chair; these his books and the notes on the margin are in his own hand-writing; all just as he left them. And yet on a spot you will see at the corner of the Palazzo Vecchio, he was strangled and burnt nearly four hundred years ago. Such memorials of the long past are frequent, but none are more revered by the people than those of Savonarola, and since the revolution in Italy has left the people free to express their political opinion they have erected a statue to the wise and courageous monk who saved them from the horrors of foreign invasion, and showed them the way to drive out a worthless ruler and establish a vigorous and efficient popular government. And yet he took upon himself no authority; he was simply a counsellor; and his counsels were given chiefly from the pulpit, and his chief counsel was that the people should reform their own lives and morals. Where the people sought safety from threatened invasions and political dangers, he said practically "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." But in his zeal for righteousness he attacked the vices of the clergy—even dared to censure the Pope. He was commanded to confine himself to his convent and preach no more in the cathedral. He obeyed for a time, but could not long refrain. He appeared again in public and denied the authority of the head of the church to impose on him an unjust condition. A controversy ensued, and Savonarola sought to end it by a direct appeal to the Supreme Being. After notice given he appeared on a certain day before the people, and publicly and in the most

solemn manner besought God to strike him dead if he was not right in the course he was pursuing. No stroke came and Savonarola was weak enough to claim that his appeal had been answered, and had been decided in his favor. His enemies—and necessarily he had many—were more clear-sighted. They contended that a mere negative, the mere inaction of the Almighty decides nothing; and they challenged Savonarola to a positive test. Let a great fire be kindled and let Savonarola walk through it, and if he came out unharmed then all could see and would admit that the hand of the Lord was with him. To this proposition Savonarola at first declined to concede. He held that the Almighty had already decided the question, and refused to reopen it. But his friends were eager to confound their adversaries and doubted nothing that the Almighty would stand by them in a second trial as they believed he had in the first. It was finally determined that the proposed ordeal should be accepted, but that not Savonarola, but a beloved young disciple of his should undergo it, accompanied in his passage through the flames by one of the opposite faction who with equal fanaticism undertook the venture. The day was appointed, the pile was built, the champions were ready, but difficulties sprang up, questions arose, debates took place, and the people waited in vain for the spectacle and miracle until at length a heavy rain came on and rendered the trial impossible. From that hour Savonarola's popularity declined. It seems almost impossible that he could have justly forfeited the favor of the people. There was nothing, so far as we know, to throw doubt upon his courage, or wisdom, or the justice of the course he was pursuing, or his devotion to the cause of the people; but it is certainly true that either their devotion to him cooled or that they lost courage. Savonarola, it seems to me, brought himself within the condemnation of those who tempt the Lord their God, and if it did not draw on him the Divine interference, which we cannot think it did, in the absence of any other sufficient cause, I am inclined to think that the mass of the people perceived that if he appealed to the Almighty he was bound to produce some miraculous token of his approval, otherwise he failed, if indeed he was not condemned by the silence of his judge. However that may be, his enemies were emboldened to seize him; the people lifted not a finger in his defense, and he who had turned aside the armies of France, who had expelled the Medici, had set up a popular government in Florence, and successfully for a time defied the pope, was imprisoned, tortured, condemned, and burnt, but mercifully strangled before the fire was applied; and this in his city of Florence and in the presence of its people. The amiable and trusting young friend who would have so gladly taken his place in the ordeal of fire, perished with him. The conduct of the people is inexplicable unless the suggestion I have made contains the solution. But the conduct of an unorganized mass may change though no individual may have changed his opinions. It will be remembered that in the evening the Jews dared not seize Christ publicly because they feared the people, and twelve hours later the people would

not allow him to be set at liberty, but insisted on his execution. Certainly those who are here called the people were two different bodies of men. His friends whom the Jews first feared were overawed; those who cried "Crucify him!" were his old enemies now emboldened to wreak their vengeance upon him. And such, no doubt, was the case of Savonarola.

JOHN D. MCPHERSON.

FRIENDS IN THE FAR WEST.

EDITORS INTELLIGENCER AND JOURNAL:

SOME of us who have manifested an interest in our scattered Western Friends were rejoiced to see the action of the late Philadelphia Yearly Meeting relative to them. Their remoteness from us and isolation from one another render any systematic labor in their behalf to be effective necessarily a joint labor. We may not see a meeting started in every locality where a few Friends reside, but we may expect to see a few,—one in Lincoln, Nebraska, in particular. As the result of the visits to the Friends there, they now meet twice a month and are contemplating the establishment of an executive meeting. Genoa Monthly Meeting has been much encouraged by the attention given them, and needs a continuance of it. At Garrison, Neb., the few Friends are doing what they can, and need help. We might say the same of other localities. We find so much nearer home that seems to demand all our spare time and means that we are loath to go so far, but our children and friends are constantly moving to the Far West, and unless we do what we can to form a nucleus for them to gather around, we fail to discharge our whole duty. Thus far, they have only been visited by Friends in the ministry. Do not others sometimes have a concern? The social feature, the silent sympathetic traveller, has as important a work as any others in this interesting field. It is true that many of these scattered ones are lukewarm, but on visiting them in their homes, after having endured the many privations incident to frontier life, their love for the "faith of their fathers" yet burns brightly on the altar of their hearts.

Let us keep the concern alive, and good will surely come as the result of our efforts.

EDWARD COALE.

Holder, Illinois.

[Remarking upon the subject of our friend's communication, we would say that after some delay in beginning work, (due, mainly, to the pre-occupation of its clerk), the committee appointed by Philadelphia Yearly Meeting has prepared and sent out a circular to all the monthly meetings in this Yearly Meeting, asking for information as to the address, etc., of their members in the distant Western States and Territories. Upon the receipt of replies to these circulars, the Committee will be able to consider more intelligently this part of its undertaking. We see, however, in the matters alluded to by Edward Coale the need of a more enlarged work than that authorized as yet by our Yearly Meeting. The minute which it adopted, in appointing the present committee, was preliminary only, and upon a report being made, next year, it is to be hoped that the scope of the commit-

tee's duties will be so enlarged as that it may directly encourage and assist the formation of meetings, in the new fields of Kansas, Nebraska, and other States, and may aid in gathering together other Friends, where meetings cannot yet be organized. This is a great work, and the efforts of Illinois Friends toward it deserve a prompt and energetic coöperation from Friends in the East.—EDS. INTELLIGENCER AND JOURNAL.]

EXTRACT FROM RACHEL HICKS'S JOURNAL.

Editors INTELLIGENCER AND JOURNAL :

I FEEL it right this afternoon to copy the following from chapter iii. of the Memoir of Rachel Hicks for the readers of the INTELLIGENCER AND JOURNAL. How clear and beautiful is the view—"The Grace of God." The human understanding can rest here in perfect peace; and all we have to do as a people is to stand steadfast herein, and there will be a gathering to us in the beautiful simplicity of the truth :

"Having given a brief account of my ancestors, I now return to my own narrative and continue it in the cross to my own will, not liking to speak or write of myself; yet feeling that ere this is beheld by mortal eye, I shall have passed into that state in which the opinions of men cannot reach or affect me. In 1828 the separation in the New York Yearly Meeting occurred, which brought a close trial upon me, as many friends, with my aged parents, whom I loved almost to veneration, were of those called 'Orthodox,' who now left us whom they termed 'Hicksites.' Although I had taken no part in the controversy, I was sorely grieved, for I saw differences of opinion separated very dear friends. My venerable father was sorrowful because I could not go with him; and I said in my heart, 'How can it be that my Heavenly Father requires of me that which seems to be bringing down the gray hairs of my earthly parents with sorrow to the grave!'

"Oh how often at those trying seasons did the language of the holy Jesus who declared that he 'came to bear witness to the truth,' arise in my mind! 'He that loveth father or mother more than me is not worthy of me;' and again, 'Every one that hath forsaken husband or brothers or sisters or father or mother or wife or children or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.' I felt that not only the good opinion of many I dearly loved was to be given up, but houses and lands also. All these I was made willing to resign for acceptance with my Father in Heaven through and by obedience to Christ, the power and wisdom of God in my soul, for in no other way could I see salvation by Christ. On account of this, when I lay on a bed of sickness, doubtful of recovery, I was told by eminent ministers that I was deluded and wandering from the right path, and could not be saved unless I believed in the atoning blood of Christ on the cross, etc.

"Deep were my exercises, especially when I saw my father's sad countenance and remembered his pleading with me; and for his sake I wished I could submit to the doctrines called 'Orthodox.' Strong

were my petitions to my Heavenly Father that if I had all my life been mistaken he would open my eyes to see it, and enable me to come out of every doctrine and opinion that was not consistent with his will concerning me. Never has he given me to see that the early impressions on my mind, to obey his will inwardly revealed, as the only way to the Kingdom of Heaven, were to be given up, or any other substituted for this plain and simple way. And, at this time, the more I heard and read of their 'plan of salvation,' the more I was confirmed in the belief of the all-sufficiency of the 'Grace of God' through His mercy to bring salvation to the obedient soul.

"I well remember in early life when I read some of the writings of ancient Friends, and the declarations of the apostles in the New Testament concerning the blood of the body of Jesus Christ, shed on the cross, being the propitiation for the sins of mankind, I reflected and could not comprehend it; and I asked my father for an explanation, telling him that when I sinned I suffered justly for my sins; and when I repented, my gracious Creator forgave me and received me again into favor; but I could not see or feel that it was just for that Holy Personage to suffer to atone for my sins. My dear father replied that the doctrine was too deep for my young and inexperienced mind; it was better for me to leave it and attend simply to the teachings of the Spirit of Truth in my own soul, which was sufficient for me. This I repeated to him when he in 1828, in great sincerity and concern labored for (as he believed) my unbelief and unsoundness. He said, 'It may be that I was deficient in thy education;' but after a time of solemn silence added, 'I have nothing better to recommend to thee now than obedience to this inward monitor.'

"A few months after, when I was seriously ill, seeing his exercised countenance as he sat by my bedside, I desired my attendants to say to him that my mind was quiet and peaceful as regards the course I had taken. . . . And now, as I write this, after years of reflection and observation of the effect of promulgating opinions and doctrines not essential in themselves tends to unprofitable discussion and controversy, and often alienation for love for one another. . . . Had all the members of the Society lived in the life and power of the religion He taught, the opinions our worthy predecessors were educated to believe concerning the depravity of our nature by Adam's transgression, etc., etc., would have been left behind as non-essential, without controversy or debate."

The test which our dear friend applied to such things was the test of Jesus: "That which is not subject to experience is not the doctrine which is of God;" and I would inquire: Can there be any better test than this?

DAVID NEWPORT.

Abington.

A SACRED burden in this life ye bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

—FRANCIS KEMBLE

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PHILADELPHIA, EIGHTH MONTH 20, 1887.

A WORD FOR THE WESTERN YEARLY MEETINGS.

AS the time approaches for holding the yearly meetings of Ohio, Indiana, and far-distant Illinois, occupying the very outposts of the Society, a feeling of sympathy and interest is awakened, with an earnest desire that these annual gatherings may be profitable occasions to all who are in attendance.

In Illinois Yearly Meeting especially, the distances are great and the cost of travel more than many of the young and struggling ones can very well afford. Those who are privileged to attend esteem it a favor to meet and mingle together in the fellowship of the gospel, beyond what many of us who have no such difficulties to overcome can well realize. And it is this grateful sense of privilege that adds so much to the warmth and fervor of these meetings. Every occasion upon which they assemble becomes a pentecostal feast, and it is a wonderful blessing that the baptizing power is so graciously dispensed. How otherwise would they gather up and take with them to their isolated homes the blessed influences that are shared in common by all who, with one accord, meet to worship the Father of Spirit?

It would waken up the dormant feeling in many of us, who are so highly favored in our eastern meetings, to go and sit with them, under the enlivening influence of their greater zeal, the outcome of great sacrifices and privations.

We would be better able to count our blessings and set a true estimate upon the privileges we enjoy. The very association with men and women who have wrought out for themselves in the wilderness homes of comfort and plenty—who have planted their standards and set up their banners, where the name of Friend was before unknown—and who have thus carried the light of our simple faith into the very heart of the wilderness; to be associated with these in their earnest deliberations, and in their efforts to strengthen and increase their means for helpful service in all the branches of christian endeavor is indeed a privilege that is worth all it costs the individual. Here one meets the men and women who are in the fore-front of the battle now waging between truth and error, between christian civilization represented by the highest and best thought of the

age and the worn-out creeds and cruel theologies, the atheisms and unbeliefs, that are brought to our shores by the multitudes from other lands, who seek the larger liberty of this free nation.

That these Friends are doing an important work for the present and future welfare of our Western States cannot be denied; they are foremost in humanitarian labors, and in every effort for the suppression of crime, and of the vices that debase humanity. There is perhaps no body of people so few in number that is wielding a greater influence or shares the confidence of those in authority to a larger extent. This must continue so long as the principles and testimonies that have given the Society its place in the Christian church and in the world at large continue to be upheld and maintained by them in the integrity of their first promulgation.

DEATHS.

BLACKBURN.—On Eighth month 4, 1887, after a protracted and painful illness, which he bore with wonderful courage and patience, Cyrus Blackburn, in the 61st year of his age, a member and elder of Baltimore Monthly Meeting, Md.

BUCKMAN.—Near Newtown, Bucks county, Eighth month 6th, 1887, after a lingering and suffering illness of dropsy, Mary C., wife of George B. Buckman, aged 42 years.

Although not a member of the Society, she was a Friend in principle, and when health permitted attended Newtown Meeting, where she was much beloved and highly respected, and her death at so early an age is a real loss to her husband and interesting children, as well as to a large circle of relatives and friends.

BUCKMAN.—In Newtown, Bucks county, on Eighth month 13th, 1887, Sarah Buckman, in the 95th year of her age. A member of Makefield Monthly and Newtown particular meetings.

BURROUGH.—At their residence near Merchantsville, N. J., Eighth month 9th, Helen, infant daughter of Joseph A. and Mary L. Burrough, aged 3 months.

CLEAVER.—Eighth month 12th, Josiah Cleaver, of Montgomery county, in his 72d year; an esteemed member of Gwynedd Monthly Meeting.

COOK.—At her home, near Chatham, on 2d of Seventh month, 1887, Sarah, wife of Ennion J. Cook, aged nearly 66 years; a member of London Grove Monthly Meeting, Chester county, Penna. She was a devoted wife and mother, ever ready to lend a helping hand, trying to do unto others as she would have them do unto her.

ENTRIKEN.—Suddenly, in West Chester, on Fourth-day, Seventh month 27, 1887, Esther P. Entriken, wife of Caleb Entriken and daughter of Joseph Taylor, in the 61st year of her age.

It is fitting there should be more than a passing notice of the demise of Esther P. Entriken. We would here, as a schoolmate and life-long friend, extend a tribute of heartfelt love to her memory and tender sympathy to her bereaved relatives and friends. Early and tender influence trained her "to feel for another's woe" and this sacred heaven modelled her character through life, so that sympathetic in heart, untiring in effort, did her helpful hand ever respond, and like unto the good Samaritan she "went about doing good;" although her own path was strewn

with sore afflictions which those of less fortitude could not have surmounted. If the effulgency of the crown be proportionable to the severity of the cross, her crown will indeed be enviable. We rejoice that she has lived, and we feel an assurance that she has passed from works to rewards. A.

FELL.—At his home, Mechanicsville, Pa., suddenly, of rheumatism of the heart, Eighth month 10th, David Fell, in his 64th year.

HOWARD.—Sarah M. Howard, who departed this life in Brooklyn, in the Seventh month of this year, was of a genial courteous disposition, very sympathetic towards others in times of trouble, having known sorrow herself. She felt called upon in early life to take up her daily cross and follow her Master as he directed in the narrow path that leads unto life, finding true peace in so doing, and for that she gave up many earthly pleasures. She will be missed in our little company at meeting where she was a regular attender in time of health, but we have the blessed assurance that, "The path of the just is as the shining light, that shineth more and more unto the perfect day." "The memory of the just is blessed." *

MADDOCK.—In Philadelphia, Eighth month 7th, Frank, son of Thomas Maddock, and grandson of the late Emmor Kimber, Jr., aged 33 years.

OFFLEY.—On the 30th day of Seventh month, 1887, Wilson Denn, infant son of Michael and Mary Griscom Offley, of Baltimore, Md., aged 8 months and 6 days.

O'NEALL.—At the residence of his daughter, near Benjaminville, Ill., on Fourth-day morning, Seventh month 13, 1887, Cary O'Neill, in the 83d year of his age.

TOWNSEND.—Eighth month 8th, in Philadelphia, Salie B. widow of Charles Townsend, formerly of Port Elizabeth, N. J., a member of the Monthly Meeting of Friends of Philadelphia.

SCRIPTURE LESSON, No. 34.

EIGHTH MONTH 28TH, 1887.

THE BEATITUDES.

TOPIC: MERCY.

GOLDEN TEXT: "Blessed are the merciful; for they shall obtain mercy. Matt. 5: 6.

READ Matthew 5: 1-13.

THE Beatitudes are the foundation principles of the Gospel of Jesus. Living in accord with their teachings makes that gospel a message of glad tidings to the whole family of man. Said Luther: "Blessed is indeed a fair, sweet, and pleasant commencement, of his (Jesus) teaching and preaching, for he does not come in, like Moses, or like a teacher of the law, with commands, threats, and terrors, but in the most kindly manner with attractions, and allurements, and most sweet promises," and herein do we find a lesson for his ministers. The disobedient are tenderly encouraged to seek the better way, and led along by promises of loving and helpful care. It is only those who for a pretense make gifts and long prayers, and adhere to outward observances, that his denunciations are directed against. No words he uttered were so severe as those that condemn the hypocrite.

Blessed are the merciful, those who pity, sympathize with, and help to relieve misery and suffering. Meekness is a passive virtue, mercy an active one. "The meek bear the injustice of the world; the merciful bravely address themselves to the wants of the world." This beatitude is the natural, outward expression of

the inner hungering after righteousness. It is love to the needy, the troubled, the sinful, even to those who have wronged us.

Shall obtain mercy. We generally receive from others what is given them, kindness for kindness, harshness for cruelty. Those who are merciful from a love to God and a desire to show forth the blessedness of that love, that others may be drawn to the same divine source and centre of all good, will feel within themselves the assurance of God's mercy.

The chief lesson to be derived from this beatitude is that true enjoyment, the enjoyment that makes us feel at peace with God, and loving and kindly disposed towards all the creatures that share with us the bounties of his providence is not found in mirth, in wealth, in worldly honor or applause. We have true happiness only when the motives that prompt our action are those which spring from our desire to be what the Divine being calls upon us, in the secret chambers of the soul to be, and in living and acting in a manner that meets his approval.

For Friends' Intelligencer and Journal.

SUMMER DAYS ON THE MAINE COAST.—III. MOUSE ISLAND.

A DAY of tolerable settlement of the weather on the 26th of Seventh month, was excuse for deserting the pleasant places in the harbor of York, which received us for a time and made us kindly at home while the wild storm wind roared around the coast, and the windows of the heavens were opened upon the land. We have made a general inspection of the floral treasures hidden by fairies in the woodland shadows, and by the seaside under the guardianship of *Aganctus*; have visited the Roaring Rocks, noted the hand-writing of the Creator upon the strata which have been broken up into chaotic masses, and then seamed by volcanic outpourings of the melted interior matter of the earth. This has hardened into compact, basaltic masses, which have grown old, and, broken by the ice chisel and the frost wedge, have yielded to the wild impulse of the thundering waters and left a deep chasm in the original rocky battlements of this coast. Up this chasm comes the tide, and baffled like some fierce monster of his prey retires roaring to the outer sea. It is forever a long warfare between the land and sea. Even the most peaceful scenes of sunny brightness have a tragic record of woe and wrath. These smiling fiords of Maine have been red with the blood of men and women who have sought a home on the poor rocky shores and beside rivers which come down from the forest-clad heights of the interior to mingle with the terrible Atlantic waves. But more cruel than the sea, more devastating than the earthquake and volcano, is man made under the influence of fierce fanatic zeal. The Jesuit has built his mission and has sought by well studied arts to engraft his creeds upon the untutored minds of the red tribes of the forest. They succeeded for a time; and French courage and enthusiasm, combined with the Jesuit's secrecy and religious zeal, made heavy times for the English settlers on these shores, marked by the midnight raid on valley and town, death or captivity often in the depth of winter, fiery destruc-

tion to every Anglo-Saxon roof-tree. Subsequent slavery to the forest lords seems to me more terrible than any other suffering to which these primitive settlers of our race were exposed. Maidens were seized and borne away to the strongholds of the Romish power in Canada, and there indoctrinated in childhood with the system of faith so strangely at variance with what we feel to be vital Christianity.

Whittier's ballad of Mary Garvin illustrates these phases of pioneer life here alluded to. The poem of Mogg Megone is considered by Whittier one of his most successful efforts. In portraying the Indian character he has taken a realistic view of it, as it has come down to us through Church, Mayhew, Charlevoix, and Roger Williams, and discarded the romantic view of poet and novelist.

But nothing in the records of this now vanished people, is more romantic than the story of the enthusiastic priests who came down among the powerful forest tribes of Maine. Sebastian Rale, a French Jesuit, came from Quebec in 1695, among the Canebas Indians of the Abenqui nation, near the confluence of the Kennebec and Sandy Rivers. He was a man of high culture, and had been Greek professor in the College of Nismes, in southern France. He prepared a complete dictionary of the powerful and flexible Abenqui language,—the "Greek of America," as it has been denominated. The Jesuit missionary gained the confidence of the Indians by sympathizing with them in the frequent gross injuries and cruelties inflicted upon them by English adventurers. It is said that he had a superb consecrated banner floating before his church, emblazoned with the cross and a bow and sheaf of arrows. This was the crusading flag borne repeatedly over the smoking ruins of Maine and New Hampshire settlements. Norridgewock was destroyed by two hundred and seventy colonist soldiers, who rushed swiftly thither, in winter, by the aid of snow shoes. The sachem of the tribe went to Boston at the close of Queen Anne's war, to demand the rebuilding of the village church, and an indemnity for the destruction of the houses. Massachusetts promised both, on condition that Norridgewock accepted a Puritan pastor, but the sachem refused the condition. The Indian town was soon rebuilt by themselves but repeatedly destroyed by the English colonists, until in 1724 the whole population with Father Rale himself were put to death.

Whether the priest did indeed promote and encourage the warlike Indians in their raids on the colonists we cannot now be quite sure. It seems certain, however, that he had been to his flock a tender and zealous shepherd for thirty-seven years, and the Anglican Bishop, Fenwick, of Boston, thought it fitting to erect a granite obelisk on the site of the church, many years ago. The more romantic and chivalric French were more successful than were the Puritan English in winning the friendship and love of the Indian tribes. And we should bear in mind that this region was a part of the Acadia granted to his people by the French monarch by right of discovery—but claimed by the same right (?) by the Anglo-Saxon.

We reach Bath, at the mouth of the Kennebec, near evening, and a neat steamboat is ready to take

us on a twelve miles voyage down the archipelago which stretches in long peninsulas and parallel islands out into the seas. The long and beautiful day closes in glory among these most picturesque isles—almost as fair a scene, perhaps, as earth can show. A pleasant breeze salutes us, and the fair islets seem to smile as we pass by to reach a point near the broad Atlantic. Who has heard of Mouse Island—a little beautiful isle of forty acres of rocky woodland and pasture, where a man of moderate means a few years ago built himself a goodly pleasure house, invited many friends to visit him, made his home beautiful by art as well as by nature, and came hither to rest from his labors? But financial ruin came upon the visionary pleasure seeker, and the sheriff's descent upon his island home and its sale for a tithe of the cost provides a lovely site for a house of summer rest for weary workers in the harvest fields of life. A commodious hotel with pleasant lawn and park, a place of boundless possibilities, awaits us, and before the mist of the ocean settles round us for the night, we are at ease in the Samoset House. We have a vantage ground for many a pleasant sail and excursion by water to neighboring points of interest, but are far from libraries and helpful books. Here we may find rest for many days, for the mists of ocean are our shield from the darts of Apollo.

Gentle kine feed upon the pastures won from the rock and the sea, one solitary and serviceable horse finds useful employment in the transfer of baggage from the steamboat to the hotel. The spruce and the balsam fir and an occasional red oak and birch have a congenial habitat among these rocks, and in convenient places are seats for rest and observation. The walks are gently graded, shaded, fragrant as a fir pillow, and we need hurry no more, for this is truly a Castle of Indolence.

The gentlemen whom we find here are stalwart Maine men, full of zeal and activity, but no word of fierce debate and controversy is to be heard in these halls. The hour is consecrated to rest and good fellowship. At eventide all the guests are attracted to the spacious parlor by the voices of melody or to the reading room by warmth and brightness, and when night comes we seek social pleasure, and in time peaceful slumber by the sound of the sea, which breaks gently on the shore. When the full moon sheds a steady, mild light on sea and land, and the sailing craft go gently by, like spiritual creatures assuring us of the bliss of those whose hold on earth is broken, I could assure our kind host, who stood among us, that in all my experience I had never seen more tranquil and perfect beauty.

One of the earliest of our pleasant experiences here was a "clam-bake," in which we were solicited to take part on the second day of our visit. Twenty-one summer guests, all strangers to us, assemble at the morning hour on the deck of a little sailing boat, having a good lunch provided for a picnic repast beneath the oaks by the seaside, and we sail away to a position a little distance up the river. The skipper becomes our entertainer; good humored, quick witted, and clear eyed, he proved equal to the occasion. His cheery conversation made us soon acquainted and by

the time we were safely landed at the trysting place we felt like old friends. The captain triumphantly showed us his store of clams which were of the approved thin-shelled variety. Then a fire was kindled on a basin shaped rock until the surface glowed with a fervent heat. The embers were cast off and a broom was used to wash it with sea water. Upon the hot rock a quantity of wet sea weed was spread and then the white delicate-looking clams were placed in this bed of steaming heat. They were covered with another generous layer of sea-weed, then some pieces of straw matting, and the funeral pyre of the mollusks was complete. Half an hour was allowed us to contemplate these mysteries, when coffee and other luxuries were prepared, and the clam-bake is also ready. Forth comes the fragrant bivalves from their bed of martyrdom and the expectant guests are ready to accept them in all their simple goodness as a noon-day repast. The young maidens of the party had found a wealth of convolvulus of the dwarf cornel, in its red fruitage, and of the azure-berried *Clintonia borealis* to weave in garlands for the hats of the heroes before the festival commences. Then we proceeded to taste the nature of the viands presented. This is of such a character as to call forth no variety of sentiment from the company. Merriment and good feeling are promoted, and the captain, warned by the experience of many clam-bakes, has provided an inexhaustible supply of the desired bivalves, and none go away until they have had enough and to spare.

Another maritime holiday was the excursion to Pemaquid with a Methodist Sunday-school and its pastor. Suitably attired, well behaved little children and their teachers were our entertainers and we go in the steamer to the disappearing site of the buried town of Pemaquid. We descend our archipelago till in full sight and sound of the sea—

"The restless sea resounds along the shore,

The light land breeze floats outward with a sigh,

And each to each seems chanting evermore

A mournful melody of days gone by."

We are at the end of a peninsula, and Pemaquid is only a poor little fishing hamlet with but slender accommodations for visitors. But our kind friends made us welcome to share their good cheer, after examining the place of graves and noting the relics of ancient fortifications, streets, cellars, wharves, etc., which are evidences that this same spot was once the "Metropolis of New England." It was ravaged by Indian warfare, was plundered by pirates, assaulted by the French, and then utterly destroyed by the Baron of Castine and his Indian allies and its remaining inhabitants led into captivity. The place has a record of suffering scarcely to be surpassed—

"Here, where they lived, all holy thoughts revive,

Of patient striving and of faith held fast;

Here, where they died, their buried records live,

Silent they speak from out the shadowy past."

We gathered wormwood and tansy from the gardens of the past and plucked the patient wild-flowers from the graves of the pioneers. The golden rod was blooming gaily among the ruins, having no heart to grieve for those who here laid down life unavailingly in a struggle against fate. We mused on Miamaes

and Tarantines, and marvelled if their names were indeed remembered any more among the sons and daughters of Maine. I asked several, but was astonished to hear grave, intelligent men declare they had never heard of either tribe, nor of the terrible Castine who was their leader and the regulator of their vengeance.

The striped maple or moose-wood, (*Acer Pennsylvanicum*), is introduced to us for the first time on this island. Early in August the red fruit, (a *samara*, of course), is ripe. The drooping racemes have the appearance of rich and graceful clusters of flowers, highly colored and firmly adherent to the tree, which is slender and scarcely more than a shrub in its size. It is certainly worthy of cultivation in park and lawn, and should be more familiar than it is.

Very soon after our arrival at this Isle of the Mouse, our attention was attracted to the singularly bearded and fringed appearance of the balsam fir. The trees have their usual robust appearance, their bluish green verdure being quite unfaded, but the whole body of the trunk is draped with the *Usnea* which is arranged spirally around the stem and hangs gracefully from the horizontal branches. At first it did not occur to us that these were mourning weeds. But we very soon saw that there were many branches that had a brown color, indicating disease, and the most blighted branches were on the most mossy trees. In our boating among these isles we soon learned that a blight is on these precious trees that clothe so generously the rocky shores of Maine. It is supposed to be the sting of an insect and is quite deadly to the balsam fir. Many of these wave washed islands are now quite bare of trees, and unless some remedy can be applied, whole forests must perish.

We can hardly estimate the loss to this comparatively sterile region, if it must lose the forest covering which so generously clothes its rocks and rugged fields with a protection from the tempests of winter and from the burning sunshine of summer. Can not the birds, so beautiful and melodious, be nature's conservators of the trees, or have they been too recklessly destroyed by the "sportsmen" who are too murderous to the gentle forest tribes, to whom it is given to manage the balance of vegetable and animal life in our forests and groves? I would venture to plead for the systematic preservation of the bird life that seems to be getting more and more scarce in these lovely shades of the northern woods. At any rate let us trust that the manifest need will make people more thoughtful of the ways and means that nature puts into our hands.

S. R.

Eight month 7, 1887.

"WATCH and pray, that ye enter not into temptation," said Jesus to his disciples on the night of his betrayal. Do both. Neither can be substituted for the other. We must help ourselves by watching against temptation, and by praying we must ask God to help us.—*Selected*.

A good conscience is to the soul what health is to the body.—ADDISON.

THE USE OF "ODD ENDS" OF TIME.

EDITORS INTELLIGENCER AND JOURNAL:

HAVING some years ago heard the late Dr. Ezra Michener give expression to some of the views contained in the following letter, I wrote soon after, asking if he would be willing to place them upon paper for the benefit of a First-day school I was then directly interested in, together with a short account of what he had been able to accomplish through a busy life, by employing the "odd ends" of his time. Thinking his reply may be of interest, and may serve as a stimulus to some of the younger readers of the INTELLIGENCER AND JOURNAL, I offer it for publication.

Your friend,

Woodbury, N. J.

W. W. G.

DEAR FRIEND:—The statement alluded to in thy note was made in support of a sentiment which I have often expressed: That the common plea of *want of time*, is generally a *poor excuse for idleness*; we can mostly find time to do if our interest is only equal to the task.

My school education was extremely deficient; exclusively confined to reading, writing, and arithmetic, (with an exception of six weeks), all with one teacher, who subsequently died a common drunkard. Up to my twentieth year, my time was mostly spent on the farm and in the lime quarry. I then commenced the study of medicine; graduated in 1818, and entered into practice. It was a rural district and required much, both of time and travel, to accomplish it.

Now for the *odd ends* of my time. I had given some attention to theoretic Botany during my student life, and my travels offered me an opportunity to observe and to collect plants; and I soon had a herbarium of most of the species found in Chester county, with some from several of the neighboring States, making from 12,000 to 15,000 species. Then I took up Zoölogy, the quadrupeds, birds, reptiles; and in a few years I had collected, skinned, and mounted about 500 species; a large portion of which were afterward presented to Swarthmore College by Edward Hoopes and myself. Next I engaged in Cryptogamic Botany,—the lichens, mosses, and fungi. My herbarium of these obscure classes of plants, at a rude estimate contains about 6,000 species. To these succeeded Conchology, the study of shells; of these I have collected and arranged from 4,000 to 5,000 species.

For more than thirty years of this time, I served as clerk either of the monthly or quarterly meeting; and performed my proportionate share of other Society labors. Nor have I found it necessary to neglect the more general literary, scientific, and educational pursuits.

And now, near the completion of my eighty-second year, I am making, and have made and prepared a collection of nearly 300 species of woods, mostly the indigenous or cultivated growth of this vicinity.

As this statement is solicited, and has been made for the stimulus and encouragement of the young, I hope thou wilt not charge me with egotism for making this narrative of the simple facts.

Very respectfully,

EZRA MICHENER.

Toughkenamon, 27th of Ninth month, 1876.

TESTIMONIES AGAINST CAPITAL PUNISHMENT: CASE OF SAMUEL JOHNSON.

EDITORS INTELLIGENCER AND JOURNAL:

THE following petition concerning Samuel Johnson, having been sent to nearly all the monthly meetings of Concord, Western, Bucks, and Abington Quarterly Meetings was, with modifications in some cases, united with and directed to be signed by the clerks of the meetings hereafter named. In several of the meetings an extraordinarily deep and earnest feeling was expressed; the sin of participation in the crime of dooming a fellow being to death, being felt as a heavy burden, without an adequate protest against it. The petition was a relief to those whose consciences forbade them to remain silent, and is indicative of the strong feeling against a barbarous, inhuman, cruel, and disastrous mode of administering punishment in a christian community, shared not alone by members of the Society of Friends, but by the most enlightened and elevated of all denominations, or of none. This feeling is already so strong that with proper efforts there can be no doubt that in a few years of faithful endeavor the obnoxious law might be removed from the statute book.

The petition, as signed by a majority of the meetings, is as follows:

To the Board of Pardons, Commonwealth of Pennsylvania:

DEAR FRIENDS:—Believing in the sacredness of human life and in the sinfulness of its destruction, whether by legal enactment or otherwise; and further believing that the safety of the community may be better provided for by the imprisonment of its criminals, this meeting unites in petitioning your body for a commutation of the death sentence passed upon Samuel Johnson, now awaiting execution at Media, Delaware county, Pennsylvania.

We are unwilling to remain silent when an eminently proper opportunity is afforded of bearing our testimony against capital punishment and its train of depraving influences, appalling in their nature.

We are strengthened in our appeal by the existence of a wide-spread feeling of doubt as to Johnson's guilt of the murder of John Sharpless. His imprisonment may prevent an injustice for which no human effort could atone.

The meetings taking action were eighteen in number. Five of the petitions are already in the hands of the Board of Pardons. The thirteen remaining will be presented on Third-day, the 16th instant by a committee consisting of competent persons, who will appear personally before the Board of Pardons, on behalf of the monthly meetings. The meetings represented are Darby, Chester, Goshen, Concord, Centre, New Garden, London Grove, Kennett, Sadsbury, Pennsgrove, Buckingham, Radnor, and Solebury.

The five meetings not mentioned will be reported hereafter. An amount of influence which cannot be estimated by numbers, is represented by these eighteen meetings. In nearly all cases the womanhood of the Society of Friends is strongly in favor of this petition, which is based on the sinfulness of capital punishment.

On behalf of the Committee.

GRACE ANNA LEWIS.

TRUE content is only in heaven.

For Friends' Intelligencer and Journal.

CARY O'NEALL.

OUR friend Cary O'Neal, well-known to many Friends in Illinois, died Seventh month 13, in his 83d year. He will be familiarly remembered by the readers of THE JOURNAL, a few years ago, as "Rus Ruris," one of its frequent correspondents. He was born in Newberry District, South Carolina, in 1805, his father being a minister of Bush River Monthly Meeting in that State. In 1819 the family removed to Washington county, Indiana, where Blue River Meeting was then and is yet held. They shortly after removed to Green county, in the limits of Honey Creek Meeting, which was a large, flourishing meeting for several years, but now has passed away. Here the subject of the sketch entered largely into business and was a victim of the unjust Bankrupt act in that State at that time. Having been deprived of his just rights by it, he manifested his unswerving convictions for right by not claiming its protection, and yielded all his large property up for the benefit of his creditors. This was in 1844. But his cup of sorrow was not yet full, for following the death of two of his sons was that of his wife, Eloisa Boyd, leaving him with five small children, one only nine days old. In 1846 he married Margaret Stafford, mother of his youngest daughter, who only lived eighteen months. In 1850 he married Indiana Hoggatt, who lived but three months after marriage.

In 1862, gathering the shattered remains of his family and fortune around him, he removed to Benjaminville, Ill., where on a small farm on the open prairie, with his devoted children, he spent the last years of his life, his children all married and with one exception living near.

He was always a leader of public sentiment. An active anti-slavery man, an earnest advocate for temperance, and equal rights, his influence was felt wherever he lived. Ever active with voice and pen, he will be remembered by those who knew him in the prime of life as an earnest and able defender of his convictions of right. As a Friend he was always consistent, regular even to the last in his attendance of our meetings; and often in inclement weather, when many in robust health sought the shelter of their own firesides, this venerable father would be found in his accustomed place.

His children were devotedly attached to him, and his two daughters, Martha and Margaret, ministered to his many necessities during his last years with all the patience and tender care necessary for a little child. A very large concourse of neighbors and friends attended the funeral, which was in the solemn silence he loved so well. E. C.

No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity.—BURRITT.

TRIALS are medicines which the Great Physician prescribes because we need them. Then let us trust in his skill, and thank him for his prescription—NEWTON.

HALLIDAY JACKSON.

THE death of Halliday Jackson, of West Chester, was noted in last week's paper. The *Republican* of that borough says of him: He was born in Darby, Delaware county, on the 27th day of 12th month, 1817, being the son of Halliday and Jane Jackson. He early evinced a taste for educational matters and about 1841 he first came to this locality and taught the school connected with the High street Friends' meeting for several years. He was also an instructor for a time in Benjamin Price's then well-known boarding-school. Afterward he taught in the Salem Friends' school until his services were sought by the Friends' Institute of New York. He was particularly fitted for work in the school room, being himself an enthusiastic student and efficient instructor, and it was only because his health would not endure the confinement that he relinquished the occupation and became a farmer. He was first married in 1846 to Caroline, daughter of Thomas and Eliza Hoopes, residing near West Chester. Her death occurring a few years afterward, he was in 1854 again united in marriage, to Emily Hoopes, the sister of his former wife, who survives him as do also four sons and a daughter. It was about 1858 that he finally moved to this locality, after having taught for a time at Darby, and shortly afterward he located upon the farm in West Goshen where he has passed the greater portion of his remaining years, by no means neglectful in the meantime of his educational pursuits, which were continued greatly to his own gratification and the profit of his friends. His attainments in the literary and scientific world were of no ordinary character. In his youthful days his love was especially for mathematics and astronomy, but later botany in its various branches claimed more of his attention and he was particularly versed in the nature of fungi and algae and in the intricate features of the study. Natural philosophy, mineralogy, and conchology also received from him very considerable attention and in the Microscopical Society, of which he was a member, he has often publicly imparted much interesting and valuable information. He was the author of a history of the Jackson family, which he prepared with much care and labor, while among other matters that came from his ready pen were a number of poems whose merit has led his friends frequently to importune him to have them collected and published. He was always an earnest, consistent member of the Society of Friends, in which he was entrusted with many responsible positions.

Halliday Jackson possessed in a marked degree those attributes which make the true gentleman, the conscientious and upright citizen. Quiet and unobtrusive in nature his worth was thoroughly appreciated only by those who came in direct contact with him, but he died carrying with him the respect and good will of all, the enmity of none, and in his death the community is truly sensible of a serious loss.

He is a brave man who dares meet himself alone in the open field, to examine his heart uninfluenced by the world.—DILLWYN'S "REFLECTIONS."

NEWS OF FRIENDS.

—Philadelphia Quarterly Meeting was held at the Valley, on the 9th instant. The attendance was good, over one hundred Friends coming by train from Philadelphia. In the meeting for worship there were communications from Thomas Foulke, of New York, Nathaniel Richardson, of Byberry, Robert Hatton, and others. The business meeting was occupied mainly with matters of routine. No report was on the table from Exeter Monthly Meeting. It was stated by a Friend present that the men's branch of the monthly meeting had been held, but that the two clerks being both absent, no business had been transacted. The subject of a report from the representatives to the Yearly Meeting, to be presented to the quarterly meeting, engaged attention both in the men's and the women's meeting.

—Our friend Thomas Jenkinson, of West Chester, Pa., entered his 94th year on the 10th instant. A paragraph in a local paper says: "Although of such an advanced age his general health is quite good, and he is usually found in his seat at the head of the gallery at the High Street Friends' Meeting House on First and Fourth-day mornings. Apart from a weakness of his knees which prevents him from undertaking to walk any great distance, he is remarkably active in both body and mind, and frequently in the morning may be seen making neighborhood calls to inquire after the sick and afflicted. His prolonged life he attributes to temperate and regular habits."

—Daniel H. Griffin, a minister of Amawalk Monthly Meeting, New York, with his wife, Amy W. Griffin, an elder, as companion, expect to attend Easton and Saratoga Quarterly Meetings, to be held at Granville, N. Y., on the 31st of Eighth month. They also expect to attend all the meetings composing that Quarter, and to appoint some meetings.

—John J. Cornell and wife were in attendance at Purchase Quarterly Meeting, at Purchase, on the 3d instant, and Nine Partners Quarter, at Oblong, on the 5th.

EDUCATIONAL. RURAL FRIENDS' SCHOOLS.

WHILE in many points the instruction in all schools must be the same, to insure success, yet in some particulars in rural districts the instruction must differ from city schools both as to matter and method.

The object of Friends' schools, as I understand it, is not narrow. We aim, not to make Friends out of our students, but we do want Friends' principles lived in our schools. We want to make of our pupils noble men and women, the corner-stones of whose characters must be the same all the world over, with charity, with love for all, with hearts whose every throb is for humanity.

If ever a poor teacher were excusable, I think it is in our rural schools. A country teacher must be encyclopedia, library, and lecturer for her pupils. She cannot refer them to this or that library, but, outside of regular school hours she must recall what she can, and hunt up from her private library or that

of her friends all that will aid in making the lesson in Geography, History, or any other branch of study more instructive and more interesting.

A live teacher must bring to the subject before the class all that bears in any way upon it of fact or incident, thus making the lesson a vivid picture or a seeming living reality.

It is not enough in English History to impress Elizabeth's reign upon a pupil's mind by the mere political occurrences. Such knowledge is not imbibable, if I may use such a word; but vivify the reign, —bring to it its literature, the home-life of the people, their dress, their occupation, and at once the pupil is alert and ready. The dry bones of history are animated and clothed as it were with flesh. Blood flows and nerves tingle through every day's lesson. This research, of course, we need in all our schools; but to the country teacher not fully equipped it involves much outlay of time and patience. Hence there is the necessity for much care and thought on the part of monthly meeting committees in the selection of teachers who will elevate our schools to the standard we wish.

Again we are in a manner isolated—we are away from great centres. True we may always have the world of books, if we have means to own a private library; but no great tomes of gathered wealth open their doors to us as to citizens of large places. The surroundings of our schools,—mountain and hill, valley and stream, forest and field, indicate to us largely, I think, the method to be pursued in the perceptive, or rather the empirical science. With the formal and rational sciences the form could vary but little with place. Bird-song and flower-tint woo our students to study among them; hence rural methods in the study of these sciences should be much objective.

Again in our rural schools, as a general thing, we cannot devote so much time to one study as in more favored localities. A few of our pupils use these schools as preparation for higher, but the majority do not. With most this will complete their school course and be their only foundation for after-study. We then must give a wider culture not so full—remember I do not use the words not so thorough,—for it must be thorough as far as it goes. Many kinds of seed must be planted and just ready to quicken, then after they quit our schools there will be such a reaching up of each tiny germ that home study will be taken up and kept up.

Above all we want the children in our schools to be practical and we want to have all the methods employed fitted to that end. We want them to be skilled in the use of knowledge not in the simple use of the text-book. Such knowledge as the latter is the deep well with the chain rusted and the bucket at the bottom, or a hidden well over which the thirsty walk and know not its proximity, or a mirage ever receding, giving no pleasure to the possessor, and helping not the world in which he lived. We want our pupils taught in a way that will make them felt in the community in which they live; and I believe so simple a thing as manner of recitation will make this possible. A boy who is taught to recite all through and all about a subject—to take it up and handle it—is the

¹ Read at a conference held under the auspices of Baltimore Yearly Meeting's Committee on Education at Bald Eagle, Pa.

boy who will go out in life to help in every good movement and will make his voice heard in every good cause, and just because he has been taught a manly, self-reliant manner of expression in his everyday recitation.

LOUISA A. RUSSELL.

THE SPIRIT OF TRUTH.

The Spirit of Truth, which we [the Society of Friends] hold forth to be the saving rule of life, and from which the Scriptures proceeded, is the greatest of all.

—*Journal of William Williams, 1819.*

RITE, temple, priest, psalm, word,
Not these the spirit needs:
The still small voice is heard
Above the clash of creeds.

That voice unto each heart
In gentlest tones will speak,
If it but draw apart
From all, in reverence meek.

Law, temple, priest and rite—
For these we thank Thee, Lord,
For the uplifting might
Within thy written word.

But, Lord, we thank Thee most
For this small voice within!
This is thine Holy Ghost,
Our safeguard against sin.

This is thy living word
Which speaks to every age:
By earnest seekers heard,
Or peasant, priest, or sage.

Thy temple is mine heart—
"Thy kingdom is within:"
Thy priest, myself: thy rite,
Each conquest over sin.

Temple, priest, word, law, rite,
Hath not each true soul then,
That striveth for the Light?
Yea, Lord be praised! Amen.

ALICE WILLIAMS BROTHERTON.

WHILE WE MAY.

THE hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out,
With trifles scarcely thought about,
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow, or quick, such crimes
We may pass by; for we may see
Days not far off when those small words may be
Held not as slow, or quick, or out of place but dear,—
Because the lips are no more here.

They are such dear familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,

We may be mute,

Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be

Together such a little while along the way,
We will be patient while we may.

So many little faults we find.

We see them; for not blind

Is love. We see them; but if you and I
Perhaps remember them some by and by,
They will not be

Faults then—grave faults—to you and me,
But just odd ways—mistakes, or even less—
Remembrances to bless.

Days change so many things—yes, hours,
We see so differently in suns and showers.

Mistaken words to-night
May be so cherished by to-morrow's light.
We may be patient; for we know
There's such a little way to go.

—*Selected.*

A SUMMER LULLABY.

THE sun has gone from the shining skies;
Bye, baby, bye.

The dandelions have closed their eyes;
Bye, baby, bye.

And the stars are lighting their lamps to see
If the babies and squirrels and birds, all three,
Are sound asleep as they ought to be.
Bye, baby, bye.

The squirrel is dressed in a coat of gray;
Bye, baby, bye.
He wears it by night as well as by day;
Bye, baby, bye.

The robin sleeps in his feathered down,
With the warm red breast and the wings of brown
But the baby wears a little white gown.
Bye, baby, bye.

The squirrel's nest is a hole in the tree;
Bye, baby, bye.

And there he sleeps as snug as can be;
Bye, baby, bye.

The robin's nest is high overhead,
Where the leafy boughs of the maple spread;
But the baby's nest is a little white bed.
Bye, baby, bye.

—EUDORA S. BUMSTEAD, in *St. Nicholas*.

From the Woman's Journal.

JENNIE COLLINS.

SIXTEEN years ago Jennie Collins was a tailoress in Boston, working for her daily bread. Born unto poverty, she had gauged its depths for many years, during which she fought the battle of life single-handed and alone. She had measured by personal experience the deprivations and misery of the large class of shop girls who lived in cheap boarding-houses and lodging-rooms, without resources and without friends in time of sickness and trouble. But at last, when more than half-way through life, she won a little vantage ground for herself, and immediately hastened to realize her long-cherished dream of helping her less fortunate fellow-workers.

"If I had called my place 'Headquarters for Working Women,' or any other similar name," said

Jennie, when criticised for giving her humane establishment so incongruous a cognomen, "it would have attracted no attention whatever. But when I put up the sign 'Boffin's Bower' everybody ran up to the room to see what the place was. I made lots of acquaintances and friends that way, and got a great deal of help. And then I was a reader of Dickens, and took a great fancy to 'Boffin's Bower' and the people connected with it. I have never regretted the name."

During the early years of her public work I saw a great deal of Jennie Collins, and knew that she and her "Boffin's Bower" exerted a marvellous influence for good over many who were ready to perish. In a letter written to me last March, she says:

"My experience in these rooms is simply incredible to myself. It can never be told. It would not be believed. Volumes would not suffice for the narration of peculiar individual cases that have come to me with harrowing, and sometimes puzzling and trying details, and which I have been able to relieve."

Her stronghold was the confidence reposed in her by the public which always responded generously to her appeals. That a poor working-woman, without position or training, should be able to accomplish so large and beneficent a work among the most unfortunate and hopeless classes, was simply a marvel. She held a "fair" every fall to obtain means for free dinners during the winter for unemployed women who paid for it in work. To many that dinner was their only daily meals for weeks. One winter, that of '77 and '78, she furnished over 8,000 free dinners.

She was a staunch believer in woman suffrage, and was confident it would prove a harbinger of a higher civilization. Until within a year or two, when her footsteps tended slowly to death, I rarely missed her from the audience at a suffrage meeting. I marvel how she maintained her unshaken faith in humanity while daily confronted with its most discouraging vices and weaknesses. I wonder at the exhaustlessness of her patience, at the endurance of her courage, and the constancy of her affection to even the most wretched of her sex.

A society has been formed to continue her work. For she was in herself a whole organization, comprising in herself secretary and treasurer, finance and executive committee. No one person could fill her place, and although lacking prestige and position, she accomplished an unknown amount of work that for lack of a nobler descriptive term we call Christ-like.

MARY A. LIVERMORE.

SIBERIAN DIET.

AS regards the food of the aboriginals of Asiatic Russia, vegetarianism cannot be said to have made much headway among the nomads, whether in Siberia or Turkistan.

Deprived for so many months of the year by snow of the sight of anything green, when the Siberians kill a reindeer they carefully empty its stomach of the undigested moss the animal has eaten, and serve that up as a delicacy, but in winter they get little vegetable food besides. Even with nomads of the Steppe, what flour food they eat is taken chiefly in

the form of gruel. It struck me as a strange contrast of dietary customs when the Archbishop of Vernoye informed me that they intended to send monks as missionaries of the Russian Church to the Buruti or Kara-Kirghese, for the Russian monks eat no meat, and the Buruti eat no bread, so they proposed to cut the knot by planting a station on the shores of Lake Isik-Kul, where the holy men could feed on fish.

The Kirghese of the Steppe live in the summer almost entirely on milk, variously prepared, whilst the rich eat of mutton as their staple food, with the addition of beef, and occasionally camel's flesh. In the north the Yakutes are fond of horse-flesh. A Yakute bride on her wedding-day sets before her lord and master as the greatest of delicacies horse-flesh sausages, with a boiled horse's head, of which the brains are the most dainty morsel. The quantity, too, of horse-flesh they eat is appalling. Their adage says, that to "eat much meat, and grow fat upon it, is the highest destiny of man." I myself was not present at one of their orgies, but as far back as the days of Strahlenberg it was said that four Yakutes would eat a horse. Once more, the Gilyaks exist on a very different kind of food, for they are almost ichthyophagi, salmon being their principal diet. This fish comes up the Amur in such numbers that they can be tossed out with a pitchfork. Even the dogs go into the stream and catch for themselves, and salmon such as the finest seen in London may be purchased in the season among the Gilyaks for a penny each. The fish, cut up and dried, without further cooking, are eaten, a piece of similar size per day serving alike for the Gilyaks and one of his dogs. I went to the lower Amur disposed to confide in the theory that fish diet, by reason of its phosphorus, was calculated to give brain power to students, but after seeing the miserable specimens of humanity in the Gilyaks who live on fish, my belief in this theory has been rudely shaken.

The Gilyaks make another use of the salmon which I do not remember to have heard of in other countries, inasmuch as they employ the skin for garments. Hence the Chinese call them "Yupitatzé," or fish-skin strangers. The fish-skin is prepared from two kinds of salmon. They strip it off with dexterity, and by beating with a mallet remove the scales, and so render it supple. Clothes thus made, I need hardly say, are water-proof, but they have an objectionable smell to noses polite. I was fortunate enough to purchase on the Amur a fish-skin coat which I believe in England is unique, for there is nothing like it in the British Museum. It is handsomely embroidered on the back, the intermixture of colors being skillfully wrought in needle-work.

Fish-skin, however, is used only for summer clothing. In winter the Gilyak delights to cloth himself in the skins of his dogs, or of fox or wolf, as being next warmest. The tribes further west, as indeed do all the Siberian people, employ the skins of the reindeer and the elk for winter clothing. Such immense numbers of the elk are killed that in some years one may buy in the town of Yeniseisk alone as many as ten thousand skins.—*Dr. Henry Lansdell in Harper's Magazine.*

THE PHYSICIAN OF THE NEAR FUTURE.

THE progress of the last fifty years has wholly changed the position of the science and art of the physician. His very name meant Nature, and he was so called because his subject for study was the highest one in nature—the study of man. But there was so little material for that kind of study which deserves the name of science, and there was so much demand for some one who could seek to relieve human pain and diseases that it is not wonderful that the art made attempts, even when it had no science to fall back upon. It did come to have observation and experience, and in so far as it availed itself of these, had a right to exist. But, as an art, it had to be empirical, just because it had not enough orderly facts out of which to make a science. Now the situation is greatly changed. Almost every department of natural science, in its modern accumulations, has had much to hand over to the physician. The medical mind became aroused, and soon saw that it too had a body of science within itself, waiting the search of the scalpel and the microscope, and capable of being utilized for the purpose of art.

It is not at all troublesome that this more precise knowledge has narrowed the sphere of drugs and widened that of natural relief and cure. It is the highest of human mechanism and of human skill so to run a machine that is self-reparative, as that it may have the very best chance to repair itself. That is what the true physician of the present day is studying with potential energy. He does not ignore drugs. He knows that there are limitations as to the degree to which the human organism, when out of repair, can mend itself. Hence, there never was a time when the physician, finding such a condition, pushed his drugs and other appliances more vigorously. He has more accurately discerned their place and their power, and so when he must employ them, does it all the more actively. But he has also seen that the occasions for their use are the rare exceptions. The great study now is to know what are the precise preservative and curative powers of the human system and of each particular person, and how far and in what way they are most available. Also, how they can be aided in natural methods, such as by air, food, water, exercise, etc. Hence it is that hygiene is no longer a thing to be patronized. It is radical and essential to the practice of medicine. Many a practitioner past fifty years of age has become a poor practitioner because he practices just as he was taught, and knows more about *Materia Medica* than he does about the *Materia Naturæ*. The profoundest questions now before the medical mind are those of nutrition, of tissue repair, of preservation or renovation by natural processes.

The greatest mortification and embarrassment to the hygienist of the present day is that so many think that sanitation means skill in finding a nuisance rather than deep knowledge of causes which prevents their occurrence. He is the modern physician who finding results in the form of sickness, knows how to deal with them in full knowledge of the curative resources of the sanitary, or real medical art. The time

has really come when every family that can afford it should put itself under the care of the physician with the expectation that he will guide the life in particulars in which every one cannot be expected to have knowledge and so secure vigor and ward off disease. It is now more practicable to get more service out of your medical adviser by his investigations of states of health and means of vigor than it is to depend upon him merely when the sickness has arrived. It is thus that the average of human health can be decidedly raised, and so benefits accrue to the family and the nation. He who thus values his physician as a consultant, not with the views of a dose, but as one capable of preventing disease or of dealing with it mostly through natural processes, will not fail to secure the greatest advantages of this great art.—*Independent*.

COOKING VEGETABLES.

VEGETABLES ought always to be kept in a cool, clean, dark place in a cellar if possible. Sunshine or even a strong light renders them flabby and flavorless. Perishable fresh vegetables ought to be eaten the day they are picked. Nothing is known of their "true inwardness" by the city denizen who buys them from a corner grocer or huckster. Like every other kind of food, the toothsome-ness of vegetables depends on the perfection of cooking. Failure consists in their being under-done or over-done, underseasoned or over-seasoned, and in being served half cold.

Soft water should be used in boiling or stewing whenever practicable. Cooked quickly in just enough water to cover them, their delicacy of flavor will be preserved.

As soon as vegetables are thoroughly done, not a moment before, they should be taken from the fire and served in hot dishes. By the time they are on the plates they will be cool enough.

Fresh vegetables are best cooked in boiling water and salted when half done. Dried vegetables ought to be soaked, sometimes twelve hours or more, as is the case with beans and peas. Roots or tubers need paring or scraping and soaking a couple of hours before they are put on to cook, especially in the latter part of winter when they have become wilted.

In regard to the length of time required for cooking, no rule can be given. It varies with different states of the atmosphere, as well as with the conditions of the vegetables. Roughly stated, half an hour is long enough to cook the tender, summer vegetables, to which add fifteen minutes for the cooking of most roots.

Many vegetables, like cabbage and squash, are better steamed than boiled; they furnish their own juices and are richer without contact with water. When boiled, the less water used the better; if kept tightly covered, and cooked quickly, no additional water will be needed. It must always be boiling, if more is necessary, but even then the vegetable soaks up a portion of the water before, boiling begins anew.

Porcelain-lined or granzitized ware is better than tin for everything. Most vegetables contain a small amount of acid or potash, and some contain a large amount.

No attempt has been made to give the exact quantity of salt needed in each dish. Some persons require double the amount that others use. Pepper is disagreeable to a portion of vegetable eaters and agreeable to others. I have long noticed that those given to a large use of pepper, salt, spices, and condiments, are almost universally restless, excitable, and irascible. They are subject to violent and inflammatory diseases, and, when past middle age, become great sufferers. Condiments are acrid, irritating, and inflammatory in tendency, and whatever disturbs the physical being, inevitably tends to disturb that mental and superior portion which is so intimately connected with and dependent upon the coarser part which clothes it with a living garment.

That it is more difficult to make vegetables palatable without meat than with it cannot be denied. We inherit the taste for animal food, and in cold weather most people feel they must have it. When it is not practicable to procure fresh meat, or it is not desired, it is surprising how many changes can be rung upon half a dozen vegetables. Cooking them in various ways is like having so many new dishes. Potatoes, for instance, afford a remarkable variety. Served with different vegetables from day to day, it is a stand by from one year's end to another.—HESTER M. POOLE, in *Good Housekeeping*.

AN observing correspondent, G. B. M., sends me a letter about my friends, the orioles, or rather about one of these birds that had a keen eye to business. "It is curious," says G. B. M., "what a variety of materials Baltimore orioles will use in the construction of their nests. In the lawn of one of the prettiest homes in the State of Maryland a pair of orioles selected a tree in which to build. It was a large fir tree, about forty-five feet from the house. The lady of the house was sewing by one of the windows opposite this tree early one beautiful summer morning, and, on being called away to some other room, she placed her spool of cotton on the window-sill. When she returned she found the spool was gone, and on looking for it, discovered it on the floor of the porch which was just outside of the window. She found that a considerable length of the cotton was unwound, and looking for the end of it she traced it up to the nest of the oriole, and saw the bird busily weaving it into the nest. The lady placed the spool in the window, and it was shown as a curiosity to all who visited the house. I was one who was so fortunate as to see this curious proof of bird ingenuity."—*St. Nicholas*.

ONE way to keep young is to associate with young people; and in general it may be said that it is impossible to retain one's youth without doing this. But it is easier said than done. Unless you can retain your interest in the things that please young people you will not want to associate with them nor they with you. There must be something in common—something more than mere vague desire on your part to be like the young ones.—*N. Y. Mail and Express*.

THE HEART.

THE heart hath chambers twain
Wherein do dwell
Twin brothers, Joy and Pain.
When waketh Joy in one,
Still calmly
Pain slumbers in his own.
O Joy, thy bliss restrain,
Speak softly,
Lest thou should'st waken Pain.

—From the German.

NEWS AND OTHER GLEANINGS.

—An inclination of one inch in fifteen miles is sufficient to give motion to water. An inclination of three inches per mile in a straight, smooth channel will give a velocity of three miles per hour, while three feet per mile would produce a torrent.

—Recent delicate scientific experiments have discovered the fact that the surface of the land is never absolutely at rest for more than thirty hours at a time. Thus, those great earthquakes which make epochs in history are merely extreme cases of forces that seldom sleep.

—New government envelopes, it is stated, are to be issued about the 10th of next month. The one-cent envelope will be blue in color, the two-cent green, the four-cent carmine, the five-cent Milori blue, the ten-cent chocolate, the thirty-cent Bismarck brown, and the ninety-cent purple. The ten, thirty, and ninety-cent stamps will not be changed. The dies for the new designs have been completed.

—To separate the leaves of charred books or deeds, cut off the back of the charred book so as to render the leaves absolutely independent from one another, then soak them, and dry them rapidly by a current of hot air. The leaves will then separate, and must, of course, be handled with extreme care.—*The Paper World*.

—Wood oil is made on a large scale in Sweden from the refuse of timber cutting and forest clearings, and from stumps and roots; and, although it cannot well be burned in common lamps on account of the heavy proportion of carbon it contains, it furnishes a satisfactory light in lamps especially made for it, and in its natural state is said to be the cheapest of illuminating oils. Thirty factories produce about 40,000 liters of oil daily; turpentine, creosote, acetic acid, charcoal, coal tar oil, and other useful substances are also obtained from the same material.—*Lumber*.

NOTICES.

* * A Conference will be held at the Friends' meeting-house, Burlington, N. J., the 21st of the Eighth month, at 2:30 o'clock under the care of the Burlington Quarterly Meeting's Temperance Committee. All are invited to attend.

ELIZABETH A. ROGERS, Clerk.

* * A Temperance Conference under the care of the Committee of Western Quarterly Meeting, will be held at Penns Grove, on First-day afternoon, the 21st inst., at 2:30 o'clock. Although this meeting is to be most especially in the interest of the children, time will be given for the consideration of any phase of the temperance question.
ELMA M. PRESTON, Clerk.

* * Illinois Yearly Meeting. Those who contemplate attending the ensuing Illinois Yearly Meeting, and desire homes provided, will address the undersigned committee, who will provide conveyances from Lostant, on the Illinois

FRIENDS' INTELLIGENCER

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ENTER NOT INTO JUDGMENT, O LORD!

LORD, many times I am weary quite
Of mine own self, my sin, my vanity;
Yet be not thou, or I am lost outright,
Weary of me!

And hate against myself I often bear,
And enter with myself in fierce debate;
Take thou my part against myself, nor share
In that just hate!

Best friends might loathe us, if what things perverse
We know of our own selves, they also knew;
Lord, Holy One! if thou, who knowest worse,
Shouldst loathe us too!

RICHARD CHENEVIX TRENCH.

For Friends' Intelligencer and Journal.

THE THINGS THAT "SHALL BE ADDED."

DIRECTLY following and in immediate connection with the Beatitudes, which are now under consideration in the Scripture Lessons of our First-day schools, are found instructions in the formation of character, and rules for conduct that cover the whole duty of man.

The Great Teacher began these lessons with the inspiring assurance that they who observe the conditions upon which the Beatitudes are contingent, become the "salt of the earth," that which gives life its true savor and the preserving power which keeps from taint and pollution the human family. He enjoins obedience to the Law and Prophets, as a safeguard in the intercourse of man with man, and briefly outlines the several particulars, pointing out and emphasizing the higher spiritual meaning of which the letter is the index.

In this enumeration Jesus 'places great stress upon an honest, manly adherence to the principles which make for right living—for righteousness; first towards God as the chief object of the affections, and then towards the individual consciousness, the inner man, which must be preserved in purity of thought and feeling, and will be so preserved if there is loyalty to God for a foundation. Thus, looking Godward and soul-ward, that the spirit may be at one with God, how stands the case man-ward as concerns the physical well-being? How shall the man whose office it is to be the preserving power of the race, order his human life that on its earthward side it shall be in accord with that which relates to God and the soul? This is the point at which we begin to

falter and make uncertain paths for our feet. And it is just here that the Master, who in the beginning of his work, realized in his own experience what the conflict is and the three-fold nature of its temptations, was able, through what he had overcome, to counsel and direct his disciples when passing through similar experiences.

"Lay not up for yourselves treasures upon the earth" is made the basis of instruction and we must see at once how the life that is regulated by the Divine impulse and is one with the Great Author of all good, will have been so brought under the law of righteousness that the chief aim and object of pursuit will be those things that make for righteousness. And why does the Great Teacher lay such stress upon the danger of setting the affections upon earthly things if it be not because they who are so engrossed are in danger of losing that sense of discrimination and discernment which as a faculty of the soul, keeps the conscience clear, and enables the individual to see plainly the path of duty.

He calls attention to the bountiful provision God has made for the sustenance of every living thing;—how he clothes the lilies of the field, how he feeds the birds of the air, and hears with pity the cry of the needy and distressed, and, doing this for the creatures that serve man and afford him sustenance, will he not much more care for those whom he has appointed to be the preservers and the conservators of righteousness upon the earth? Seeing how slow they were to comprehend his meaning well might he exclaim on another occasion, "O ye of little faith!"

Then as if to set the seal to all the instructions he had handed forth, the whole is summed up in the terse but comprehensive injunction, "Seek first the kingdom of God and His righteousness," or as it is rendered in the Revised Version, "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you."

He does not say that there shall be no seeking for the needful things that pertain to the outward life, nor can any of his teachings be made to imply that man is to wait for God to feed and clothe him and those who depend upon him for sustenance, but he does say most emphatically and with certainty that the first or chief concern of every life that is lived for the highest and noblest purpose of living must be to gain and keep a right and title to citizenship in the kingdom of God, and to be controlled and governed by the laws of righteousness, established for the good

order and the maintenance of the authority of the Great King. If these are the first considerations, the habit of thoughtful, careful attention to the little duties and obligations of every-day life will lead to a wise examination into every detail thereof, and a sense of obligation to be true and loyal in our intercourse with one another that our dealings shall be just, and merciful, and unselfish; and as those traits of character that make up the human side of our being are developed under the higher principles that relate to the spirit, there will be no disposition to seek more than what can be honorably and conscientiously gained. This sense of right was nobly and heroically adhered to by a man, whose friendship it was a privilege to share, who on being urged to become a partner in a speculative business replied; "I cannot engage in any business where my chances of success must be dependent upon the losses and disasters of my fellow men."

This breathes the very spirit of the gospel. It is taking our Heavenly Father at his word, (so to speak), with a trust and confidence that only he who makes the righteousness of the kingdom of God his first and chief concern can attain to. The things "that shall be added," may not be the abundance of riches, and yet these are no hindrance to the righteousness of God, if they are held as subservient thereto. The added things may be simply the comforts of life, that insure against want and distress, but these will be accepted with thankfulness, as the rightful portion dispensed by Him who knoweth us better than we know ourselves, and who, whatever else he may deny, will not withhold his Holy Spirit from any who diligently seek Him.

L. J. R.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—VII.

BY ISAAC COATES, OF CALN, CHESTER COUNTY.

[SECOND JOURNEY—1803.]

BEING several years one of the committee who have the care of the concern and fund raised by our Yearly Meeting for promoting the gradual civilization and real benefit of the Indian natives, I have for several months past felt my mind drawn to visit them again in Cornplanter's settlement, and where some of our young men are residing amongst the Seneca Nation, at a place called Genesinghuta, in order to instruct them. The committee, last month in Philadelphia when met, believed it would be likely to be useful in promoting that good work, for four Friends to be appointed to visit the before-mentioned settlement this season; accordingly separated Isaac Bonsal, Thomas Stewardson, John Shoemaker, and myself for that purpose. We then agreed to meet at Thomas Lightfoot's, at Maiden Creek, on the 9th day of the Ninth month, 1803.

The morning of said day I left home in company with James Wilson, who is intending to accompany some women Friends to Upper or West Canada, in order to visit the members of our Society residing there. About noon we met Isaac Bonsal at John Scarlet's, and arrived in the evening at Thomas

Lightfoot's, where we were informed all the rest of our company were gone forward about noon that day.

[9th mo.] 10th, [1803.] Rode over a number of mountains to Kepler's, formerly Rich's tavern, and lodged, where we fared better than we expected.

11th. Rode to Trexler's, late Ledenburg's, in the morning, where we found our friends who went before. They not being ready to set off, we left them and rode to Catawissa, 23 miles, this morning before ten o'clock, and attended Friends' meeting in this place, having ridden ninety-six miles. We propose to rest the remainder of this day at Ellis Hughes's, it being the first of the week. On viewing the timber, mountains, land, and roads thus far, I think it needless to make any observations, finding them all to very nearly correspond with the former notes I made thereon; but have observed a number of miles back to this place, the Indian corn, buckwheat, potatoes, and almost all other tender vegetables are generally killed with the frost.

12th. Our expected company all arrived last evening. In the morning provided some necessities, and rode this day to Wm. Ellis's, thirty miles, at Muncy, where we all propose to lodge, being ten of us. Soon after we crossed the northeast branch of the Susquehanna we found the frost had not been so severe as where we passed yesterday; but it is almost melancholy to behold in this part of the country the springs and streams of water to be almost wholly dried up and gone, even many heretofore large streams with no water in them, and many valuable mills are without one drop, inasmuch that divers of the inhabitants have got to boiling their wheat to eat and expect if the drought continues much longer it will be generally the case. At Wm. Ellis's the women were washing and they told us they expected it must be the last time, except rain came, or they brought their water a number of miles.

13th. A wet morning. We stayed at Wm. Ellis's and dined. About two o'clock p. m., Thomas Setwardson, Isaac Bonsal, John Shoemaker, George Vaux, and myself, all who were going to Genesinghuta, set off. James Wilson, Hannah Yarnal, Mary Witchel, and Samuel Johnson, who propose going to Canada, stayed at Ellis's. This afternoon we rode fifteen miles to Newberry, a small town of perhaps fifteen or twenty houses. Most or all of the way from Ellis's to Newberry is a beautiful road along the bottom lying on the west branch of Susquehanna. On our way we crossed the Loyalsock about nine miles from our last night's lodging, and the Lycoming about six miles farther, near Newberry, both of which are large, beautiful streams falling into the West Branch. The most of this afternoon's ride along the bottom is very fertile although it appears to be sandy. Near Lycoming the Indian corn is excellent; I expect it will produce fifty bushels to the acre. We propose to lodge to-night at John Sloan's tavern where we have had an excellent supper. We passed through Williamsport, about three miles back from Newberry, it being the county town of Lycoming county, containing twenty or more houses.

14th. Rode eighteen miles to James Kookan's on Larrie's Creek, and dined. The most of the way over

a very rough mountain called the Alleghany; some spots tolerable land, but I think four-fifths of it is not worth settling upon. Just before we came to the creek we entered a forest of very tall white pine which stands very close together, insomuch that I concluded if it was all cut up in four-foot lengths it could not be corded on the ground. Said Kookon has about fifteen acres of land cleared, which appears to be very fertile, having very luxuriant potatoes and butterweeds, also the appearance of good oats standing in shock and some not cut. Thence to John Norris's mill, on a branch of Pine Creek, thirteen miles. After leaving Larrie's Creek we rode about five miles through very rich land exceeding heavily loaded with timber—mostly white pine with some hemlock, sugar maple, etc., and then entered a valley down which a branch of Pine Creek runs, which we crossed eleven times, and then came upon a larger branch of said water, crossing it several times. Up to the mill pretty good land in a narrow valley between two high mountains; no house nor improvement for ten miles of the last stage. At this place we have got a very pleasant landlady who provided us a good supper.

15th. Rode to Moses Wilson's eleven and one half miles; the most of the way upon a branch of Pine Creek, through very good land heavily loaded with timber, and there appears to be several new settlements making which in time may be very valuable, one of which is Sampson Babe's who is making an improvement on a fertile spot and has got a race almost finished in order for a sawmill, and perhaps a grist mill. He appeared exceedingly elevated with seeing us and told us when he came there first, being no road, he came by direction of a compass, and resided twelve weeks without seeing the face of any person. Had only a blanket and piece of hemlock bark for his house and bed-clothing. Moses Wilson and his truly valuable wife appear to be very happy in seeing us. He has made a considerable opening in the heavy timber and has got good corn and other things; but truly those who have not been in the back country can have but a very imperfect idea of the hardship and difficulty those have to endure or encounter who are the first settlers in a new country. Thence to James Mills's at the third fork of Pine Creek, which is a boatable stream about fifty-six miles above where it empties into the west branch of Susquehanna, and ten miles from Moses Wilson's. On our way we came to a camp in the woods, where we found Wm. Ellis with a number of hands who are out surveying Wall, Fisher & Co.'s land, said Ellis accompanying us six miles to said Mills's in order to spend the evening with us in friendly converse. The land generally good this stage, and some of it excellent with abundance of very large sugar maple. Said Mills is living on said Fisher's land which I think will, in time, be a very valuable estate. He said he had two years ago six hundred dozen of wheat, and the present year has got seventeen acres of corn, which will no doubt yield fifty or sixty bushels to the acre; appears to be a very active, intelligent man; has got twelve children, nine of whom live with him, who are very healthy and hardy. He is perhaps as successful

a hunter as there is in this State, and many of the wild beasts of the woods fall a prey to his skill, such as bears, panthers, elk, and deer. It is said and believed he killed eleven elk one morning before breakfast. One of his sons, in the ninth year of his age, killed six elk and five deer; is now in the fourteenth year of his age, has killed several bears this season. Two of his daughters killed three elk in one day; and we have this evening feasted on the product of their skill. Said Mills told me that he and one other man were out about a week and they killed in that time about seventy deer.

16th. Before we left Mills's, breakfasted on coffee, of which we had plenty, wheat bread and butter, venison, both of the elk and common deer, eels, trout, and other fish, of which they catch abundance. We then rode about twenty-five miles up Pine Creek, and crossed it thirty-eight times before we came to the head, which is about eighty miles from where it empties into the West Branch. Almost all the way up it, good land in general, heavily loaded with timber, some of the way very lofty white pine. After we left the head of said creek, rode seven miles through very rich land and timber rather exceeding that on Pine Creek, to a spring, being one of the head-springs of the Alleghany River, where we struck up a fire, pitched a tent, and lodged.

17th. Rode twenty-three miles to a new settlement on Osweo being one of the main branches of the aforesaid river, where there are several neat houses built, which is intended for a town called Cerestown or Francis King's settlement. The most of the said twenty-three miles is excellent land, but so heavily loaded with timber of divers sorts, such as hemlock, white pine, sugar maple, cherry, and some bass or lynn, that it will be very expensive clearing. It is astonishing to see the height of the white pine, and other timber in proportion. Although to such as have never seen such timber it may seem a little romantic, I have seen, (particularly when we came near Francis King's), great numbers of trees which we all believe to be thirteen or fourteen perches high; and John Bell, a Friend of veracity, told us he measured one which was 250 feet long when it fell down, which is fifteen perches and ten feet. Said Bell and his wife are Friends that came from the north of England, and are about settling here; [they have] a good deal of very good corn; they seem to be in good spirits, were truly glad to see us, his wife remarkably so, insomuch that she was ready to weep with joy; is a remarkably cleanly woman and was very happy this afternoon in entertaining us with a good cup of tea sweetened with loaf sugar and good will, that I thought the joy and happiness we were instrumental in communicating to this woman was almost worth our journey to these parts. Here we also met with my old friend, Halftown, who is up here in a canoe with three of his children, in order to get some necessary tools, etc.; was just going to set off about fifty miles down the river to his home. He was very much rejoiced to see us and agreed to stay until tomorrow to navigate us down the river to Genesinghuta.

18th. First of the week. Stayed at Cerestown till after dinner. Francis King is a plain, sober-looking

man, but by some means he forfeited his right of membership with our Society before he left England. His wife died after he came here, leaving with him seven or eight children who are members. John and Mary Bell with six or seven children are all members. These two families with one or two more, are in the commendable practice of meeting together once or twice a week in order to pay the tribute of worship. We sat with them in their little meeting and dined at John Bell's, whose wife is a woman of the most exquisite sensibility; and at our departure taking leave of them [it] seemed as much as she could bear with becoming fortitude. After dinner, walked along with Halftown down the Osweo six miles, where it empties into the Alleghany, and he had left his canoe. The water being very low, some of us walked and others rode in the canoe turn about until we reached Adam Hoopes's, fourteen miles from King's. The land and timber down the river to here, pretty good. Said Hoopes received us very kindly in his cabin and treated us with the best provision he had; which was venison, [and] corn, dried, pounded, and made into mush, with milk to eat with it. We all slept on the floor of his cabin before the fire, having some of his poultry taking their repose close by us. He is a courteous man who owns 20,000 acres of land in this country, a considerable part of which is very good, and is now beginning a settlement just at the mouth of a boatable stream called Issua, which perhaps in time may become a very valuable estate. He has got a large house raised but not covered, and some corn standing, and perhaps eight or ten acres which he intends to sow wheat upon.

[To be Continued.]

For Friends' Intelligencer and Journal.

LETTERS FROM PRESIDENT MAGILL.

LINCOLN, LOUDOUN CO., VA., Eighth mo. 15.

FROM Sandy Springs I reached Woodlawn, where my next meeting was to be held, *via* Washington, Alexandria, and Mt. Vernon. As we floated down the Potomac, (I can hardly say steamed, when our rate of progress was but about five miles an hour), past the city of Alexandria, I was struck by the small progress which this city had apparently made since I left it, nearly forty years ago. It would seem almost impossible that in this active, hurrying age, a city could stand so nearly still for forty years. My friend met me at the wharf at Mt. Vernon, and as I had never visited the place, we stopped and went through the grounds with a party of strangers, accompanied by the guide. We listened, as doubtless most of your readers have done, to the accounts of the old and new tomb; of the picture of Washington by Peale; the model of the Bastille presented to Washington by Lafayette; the great rusty key of the Bastille, also a present from Lafayette; the Nellie Custis chamber, the room where Washington died; the magnolia planted by Washington in the year of his death; the great cranes in the old fashioned kitchen, with its large open fire-place; the flower garden, with its great box borders; the ancient green-house, etc., etc.,—but the heat being intense, much as we might have enjoyed a less hurried visit under other circumstances,

we drew a sigh of relief when it was over and we were once more comfortably seated in our friend's carriage, on the way to Woodlawn. As we drove out, the fine situation of the beautifully shaded grounds, on the high bluff overlooking the river, and the grand old trees that have been standing there since Washington's time, especially claimed our attention. This place is now owned by an Association, who are making great improvements upon the buildings and grounds, keeping all in excellent condition from the revenue received from the throngs of visitors who increase in numbers every year. It would seem, though, that the home of the Father of his Country should become national property, and not be owned and controlled by any private corporation.

Woodlawn, one of the estates of Washington, adjacent to Mt. Vernon, was taken up by a settlement, chiefly of Friends from the North, about forty years ago. Some of their farms are now in very good condition, well-fenced, and productive but much of the land in this vicinity still shows plainly the blighting influence of unpaid and unprofitable slave labor. It may be purchased at very low rates, and with a moderate outlay of capital, can be restored to its former fertility. The number of Friends in this settlement is not large, but they are much interested in keeping up their meetings and in the proper education and training of their children. They have a good First-day school, but now maintain no other separate school of their own. They feel that the number of their children is too small, and they send them to the neighboring public school. I can but believe that a good Friends' school established among them would draw in others who are not members, and be productive of good results. A heavy storm coming up just at the time my meeting was to assemble in the evening diminished the attendance; but a number came out, notwithstanding the inclemency of the night, and by the interest manifested I felt encouraged and well repaid for my visit among them. There were some former students of Swarthmore in the neighborhood, at whose pleasant home I spent the night. The next morning my friends drove me eight miles to Alexandria, much of the way through a sad-looking farming country, still bearing the blighting effects of the curse of slavery. As we drove through the streets of Alexandria, and past the former home and school of Benjamin Hallowell, with whom, as teacher, I spent one profitable year of my life, it seemed as though the rough pavement and the very grass and weeds growing in the centre of the street were the same that I left so many years ago! Taking cars at Alexandria, I reached Waterford in time for my meeting, which was called at four o'clock in the afternoon, at Fairfax meeting-house, in the immediate vicinity of the village. I had now entered Loudoun county, and the land had constantly improved in appearance all the way; and this fine farm land in the valley of the "Catoctin," reminded me of some of our best land in Delaware county (Penn'a.). The settlement of Friends here for so many years kept out in a great measure the sad influences of human slavery, elsewhere so apparent. The records show that for 150 years the meeting had been kept up twice a week at

Fairfax meeting-house, without a break, even through the dark days of the war. Friends will observe that the name of this meeting is now a misnomer, as it is no longer in Fairfax county, which was the original name of both Fairfax and Loudoun. The meeting here was among my best, and in size quite equal to the average of those thus far held. I visited in their homes, with great satisfaction, several of our former students in this neighborhood.

From Waterford I was driven eight miles toward the southwest, through the beautiful Loudoun valley, with the line of the Blue Ridge rising all along on our right, separating us from the Shenandoah valley, and the Catoclin Ridge, an extension of "Bull Run" mountain, upon our left, to the little town of Lincoln, a delightful spot not far from the centre of Loudoun county. This place must ever be dear to Friends as the home of Samuel M. Janney. As we drove into the pleasant little town Friends were just assembling for the Select Meeting, as Goose Creek Quarterly Meeting is held here to-day. The pleasant home of Samuel M. Janney, where he died, is just across the street, nearly opposite the meeting-house. The broad open grounds around the houses through the little town, and the pleasantly shaded open squares around the meeting-house and the school house, present a very attractive appearance. As we drove to my friend's house, a mile out of the town, we passed the homes of some Swarthmore students, who gave me a cordial greeting, and the general air of thrift and prosperity everywhere plainly indicated that we were in a Friends' neighborhood, and upon soil where slavery had placed no blight. The corn crops covering these round hill-tops cannot average less than fifty bushels per acre; and in the rich bottom lands, along Goose Creek, my friend has a fine herd of fat cattle grazing. His son, now a senior at Swarthmore, has cut most of the crop of sixty acres of wheat with a "self-binder," and thirty acres of fine grass with the mowing machine, during the vacation. His years at Swarthmore have not made him lose any of his respect for honorable manly toil, nor of his efficiency as a practical farmer. His brother returns with him to Swarthmore as a Freshman next month, being one of the eight or nine representatives from Loudoun county, whom we shall have next year.

Before meeting on First-day morning my friend drove us a few miles over rough and unfrequented roads, to the secluded spot where Samuel M. Janney was born. The house was accidentally burned a few months since, and the place is much overgrown with brambles and bushes, and presents a sad-looking appearance indeed to-day. From present indications the traveler of the next generation will have as much difficulty in fixing the exact spot as I had a few years since in finding the home of Horace among the Sabine hills. The great chimney, with its open fireplace, is still standing, and I reflected that around that hearth were once gathered a happy family, one of whom was destined to place upon permanent record the work of our Religious Society, to exercise a powerful influence for good upon that Society, and to make, himself, no unimportant part of its remarkable history. On our way to this ruined home we

passed the site of the schoolhouse where his education was begun, and which he thus describes in a poem written in his earlier years:

"It was a lovely spot as e'er was found,
By nature form'd to inspire the heart of youth;
Here science might indulge in thought profound,
Or contemplation soar to heavenly truth.

"A little lonely glen with flow'rets sown,
Whose mingled sweets the passing winds inhale,
A crystal stream with alder shrubs o'ergrown,
Meandering slowly, wanders thro' the vale.

"While all around the mighty forests rise,
Where nature's choir continual concert keep,
And towering hills, whose heads invade the skies,
And frowning rocks and precipices steep."

The visit was a fitting preparation for the meeting that was to follow, held in that house where the persuasive voice of Samuel M. Janney had been so often heard, a voice which, though now hushed in death, will ever speak to those to whom the highest interests of the Religious Society of Friends are dear.

The public meeting for worship at eleven a. m., was larger than any such meeting outside of Philadelphia that I have attended for many years. The movement of the other branch of Friends in this neighborhood has drawn away a few of our members, but their accessions have been chiefly from other religious denominations. Sunderland P. Gardner was present, and spoke with his usual clearness and power, calling away from all external forms and observances, to that religion alone which is truly spiritual. The earnest testimony of Thomas Foulke was also in the same direction, after which this impressive meeting closed under the solemn covering of the Divine presence, and the universal feeling of that large assembly was—"it has been good for us to be here."

In the evening, although it was dark and threatened rain, a large audience, almost filling the house, assembled to hear my lecture on "Colleges and Schools." Some had driven as much as seven or eight miles over these rough, hilly roads, and the meeting was one of the largest that I ever addressed.

The interest in my subject here, as elsewhere, was deep, and the meeting gave me the most earnest attention. I shall spend another day in this interesting neighborhood of Friends, attending the quarterly meeting to-day, visiting the homes of Swarthmore students, and giving my lecture on "Pompeii as seen in 1869," in the meeting-house, at ten o'clock to-morrow morning, after which we drive over the Blue Ridge westward, into the beautiful valley of the Shenandoah.

As I consider what this neighborhood of Friends is to-day, with its almost 300 members, its regular meetings of almost one-half that number, and its First-day school, for adults and children, numbering nearly one hundred, mostly members of our Society, I can but feel that much of this gratifying and encouraging condition of things is due to the ministrations, and the life-long influence of Samuel M. Janney; and the words of George Fox came forcibly to my mind that "a good man can shake a neighborhood for ten miles around."

EDWARD H. MAGILL.

GREENWOOD FARM, STEVENSON,
FREDERICK CO., VA., Eighth mo. 22. }

I SENT you my last letter from Lincoln, Va., on the morning of Goose Creek Quarterly Meeting. This meeting convenes at 11 a. m., but it is the custom of Friends here to begin to assemble at a very early hour. When we arrived, a few minutes after 10, many were already present, and horses and carriages were beginning to fill up the large, open, well-shaded grounds. After friendly social intercourse until just about the meeting hour, Friends assembled promptly, and in a few minutes the house was quite well filled. Sunderland P. Gardner and Thomas Foulke were again present, and it was observed that most of the members of the other branch of Friends here were also in attendance. In the early part of the meeting Thomas Foulke bore earnest testimony to the truly spiritual character of the religion which we profess calling away from the observance of mere outward forms and ceremonies. Sunderland P. Gardner followed, and although now eighty-six years of age, he spoke for nearly an hour and a quarter without apparent fatigue; and his remarkably clear mind followed his definite line of convincing arguments, without wavering, to the end. It was a most earnest and touching appeal to all to accept the pure and undefiled religion which Jesus taught, both by precept and the example of a pure and holy life; and I was forcibly reminded of the early teaching of George Fox, when he claimed so earnestly to be the founder of no new religious sect, but merely a humble instrument, upon whom the duty was laid to call the people back to the unadulterated simplicity of the early Christian faith—a faith ever exemplified by works, in every act of their daily lives. His appeal to young women and to young men, at the close of his discourse, was especially impressive, and must have touched deeply every heart. Under the powerful influence of such preaching our Religious Society could not fail to be again gathered as in the early days, and continue to be ever a most potent influence for good in the world at large. May those truly baptized and anointed be raised up and sent forth to accomplish this great work.

In the evening nearly one hundred guests were assembled at the hospitable home of my friend, among whom were found twenty-five students of Swarthmore College. I was requested to speak on "Pompeii as seen in 1869," in the meeting-house, the next morning at 10 o'clock. At that hour I met there a large audience, nearly filling the house, some of whom had driven several miles. That afternoon I was brought by my friend from Lincoln, over the Blue Ridge, some thirty miles, to his delightful home, here in the fertile valley of the Shenandoah. As we ascended the "Ridge" on the east side, we looked back again and again, with ever renewed pleasure, upon the charming picture. There, spread out immediately before us, lay a large portion of the Loudoun valley with its fine fertile farms, its wooded hills, its rich pasture lands along the pleasant streams, and dotted over everywhere with its hospitable homes. The three days spent among them will be an oasis in memory for many a year.

As we drove up toward the mountain pass a ruin was pointed out, one of the many barns that were burned during the war, to cut off the supplies from the "Confederates." Descending the steeper slope on the west side of the mountain, one of the carriages accompanying us, crossed the Shenandoah at its foot by fording, but we preferred to go over by the ferry, for even this high road from Leesburg to Winchester is without a bridge at this point. Just after passing the ferry, the house of one who was a large slave owner and a cruel master, before the war, was pointed out, and the spot where he had whipped one of his slaves to death. We have the authority of H. B. Stowe herself for the statement that this master was the original of her *Legree*, in "Uncle Tom's Cabin." Further on my friend pointed out the spot where the guerrilla Mosby hung four Union soldiers upon a tree by the road-side; and the school-house where he had listened to the first secession speech, at the opening of the war. Since reaching this home I have been shown the marks of shot and shells upon its walls, and large quantities of these picked up in the adjacent fields. Several of the shells have not burst, but are still filled with their explosives. One rusty, unexploded shell was found in the bottom of the spring twenty years after the close of the war. My friend tells me that for four years, in this valley but little farming could be done and the little they raised was swept off by raiding parties from either side. Of course, we are all familiar with these things by reading, but to be surrounded by the very scenes and persons who witnessed such horrors of war, seems to make a far deeper impression.

On Fourth-day afternoon I started with my friend, in his carriage, for a five days' tour through Frederick county, during which I had engagements to speak six times. We first drove to Winchester, where I had a small, but interesting meeting, in the Court-house. A few Friends were present, the number of Friends here being very small indeed. The Mayor of the city and the Superintendent of the public schools of Frederick Co. were also present. This small city presents little life or activity. It once numbered 5,000, but the population has considerably decreased. It formed so important a key to this valley in the time of the war that it was the scene of many a struggle between the contending armies, and it is said that it changed hands seventy-two times in the four years. We visited its two soldiers' cemeteries. They are side by side, and the contrast is very great. The graves of the Southern soldiers are marked chiefly by plain pine boards for head-stones, and the whole place is in a most dilapidated condition. The Union cemetery, on the contrary, has marble head-stones, and all looks substantial and in excellent order. It is under the care of a polite official who was a Union officer during the war.

On Fifth-day we rode on to the South, up the Shenandoah Valley, about thirteen miles, to Middletown—the place of my next meeting. It was a perfect day for riding, and the country was very beautiful. The line of North Mountain rose against the horizon all along on our right, and the Blue Ridge on our left, only a few miles away. The valley, although showing evi-

dences of drought in some places, is evidently a fine farming country, and especially favorable for corn. During all of this day we were on the road made famous in history as being the scene of "Sheridan's Ride." We stopped a mile or so out of the town, at the house of a friend of my companion, (being a fellow school director with him), and at supper I remarked that I would like to see the spot where Sheridan met and turned back his panic-stricken troops. "You are now upon that spot," replied our host. "Sheridan rode around this house, and through this yard, and the effect of his sudden appearance here among his men was like magic. From being a flying mass of disordered troops, they were all in less than an hour, regularly organized, and marching back to their camp at Cedar Creek, where they had been surprised and put to rout by Early a few hours before, and a cordon of cavalry surrounded them and kept the stragglers together."

My meeting in the evening at Middletown was small, and as there are no Friends here, my companion and myself were the only Friends present. I directed my attention more especially toward the elevation of the public schools which are far less in favor with the people here than in the North. My next engagement was at Stephen City, a small town five miles back, on the "Sheridan Road." As we were, at Middletown, in full sight of Mt. Massanutten and Fort Mountain, two fine peaks rising out of the valley just west of the Blue Ridge, mountains which were said by Washington to form the best fortified place, by nature, on this continent; and as the famous Luray Valley, with its wonderful cave, was just beyond them, it was with regret that we turned again northward without giving at least one day to these interesting places; but in carrying out my plans pleasure had to be a secondary consideration. We accordingly returned the next day to Stephen City by a circuitous route over the rough wooded ridges in the west side of the valley, near the base of North Mountain. Here my third meeting in this county was held, and the number present was considerably larger than in the other two places, but, except my companion and myself, there were no Friends present. To my surprise, however, one man in the audience, when introduced to me, seemed to know a good deal about Swarthmore, and I found that he had a grandson with us several years ago. By request I spoke here on "The value of a Modern College Course, and especially its influence upon our Public Schools." It was near ten when the meeting closed, and we had a drive before us of some seven miles over rough, steep, mountain roads, and the night was very dark. A young Friend preceded us on horseback with a lantern, and carefully tracing our way through thick forests and up and down the steep slopes, we reached our destination, the home of a Friend, close by the "Pass" westward over "Little North Mountain," about midnight. My next meeting being appointed at "Back Creek," at three o'clock p. m., we started for that neighborhood, some fifteen miles distant, the next morning. Our way lay through the Pass over the Little North Mountain, and then among the spurs of North Mountain proper, being a

wild and picturesque drive toward the northwest, to the little, secluded mountain village of Gainsboro'. Friends' meeting here, (Back Creek), is very small. As the meeting-house is out of the village, the lecture was given in the school house. It was a small audience, but one deeply interested in the subject, some having driven to the meeting more than ten miles.

Of my meetings at "The Ridge," "Hopewell," and in Nottingham Quarter, I will speak in my letter next week.

EDWARD H. MAGILL.

For Friends' Intelligencer and Journal.

PROMISES OF THE SCRIPTURES.

WE read in the blessed Scriptures of truth that "God resisteth the proud but giveth grace unto the humble," and thus he saith whose name is Holy, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Should not this stimulate and strengthen us to be willing to dwell in the valley of humiliation where we are safe in the Heavenly Father's care and protection, where the enemy of the soul's peace is kept out, and where the dew lies to invigorate and strengthen the part that never dies?

The holy Scriptures teem with the gracious promises of a kind Heavenly Parent to the poor in spirit and the humble in heart. "Unto this man He said, will I look, even to him that is poor and of a contrite spirit, and trembleth at my words," and "no good thing will be withhold from them that walk uprightly."

May we more and more turn from the lofty imaginations of the mind, and from all that would harm or destroy, and learn of Him who is meek and lowly in heart, teaching the lessons of humility, of gentleness and forgiveness, of loving one another, and to do unto others as we would be done by. Thus we may fulfill individually the prophecy representing that of the wolf dwelling with the lamb, and the leopard lying down with the kid and the calf, and the young lion and the fating together, and a little child shall lead them, etc., and nothing shall hurt or destroy in this state, compared to the Lord's holy mountain.

That there are many who are concerned to labor to obtain this happy condition, more than for corn, oil, or wine, is a comfort to believe.

Eighth month, 1887.

REBECCA PRICE.

O you who linger on the night of toil
And long for day,
Take heart: the grandest hero is the man
Of whom the world shall say
That from the roadside of defeat he plucked
The flower of success,
Bravely and with a modesty sublime,
Not with blind eagerness.

—W. T. TALBOTT.

Do right for its own sake, and not from fear or hope of punishment or reward.

For Friends' Intelligencer and Journal.

RIGHT RELIGIOUS AUTHORITY.

IT is at a time and in an age in which there are many differences respecting right religious labor and the authority therefor, and perhaps no one people are at present more unsettled relative to this character of labor than our own. How very frequently do we hear the sounding of some "new and enlightened" way in which the acceptance of the truth may come. But God is a spirit, and they that profess to dwell under the guidance thereof must do so in "spirit and in truth," for the "Father seeketh such to worship Him," and in every performance to wait upon him until their strength is renewed, that they may "run and not be weary, walk and not faint." There is a divine teacher in the hearts of men whereby they may acquaint themselves with the knowledge of the law of life and death, and become filled with the Holy Ghost, having the law granted them to speak with other tongues as the spirit gives them utterance. We know not what we should pray for, "but as the Spirit itself maketh intercession," hence when the call cometh it is with the spirit and with understanding, and whereby this direction and assistance, it is what we own, for the hungry will be fed and the thirsty refreshed, a divine comfort being enjoyed beyond the power of all words to express. "No other flocks have I than these," and "If men over-drive them the flock will die," or the vulture in his flight will take the weary lamb, and the sheep of the flock shall be scattered. But patiently in the nurture of the Lord they will be watered as Jacob watered the flocks of Laban.

We bear testimony to the value of silent waiting or to the closeting of our hearts; to be endued with divine power, believing that no other way is so edifying and heart-reaching as in the stillness of a silent meeting, where in secret the prayer ascends from the heart, for the spiritual help that is required; at such times as this, when silence is broken it may be only by a few earnest words, or a fervent exhortation in deep solemnity; if unsolicited, it is the call under the sure conviction that God is the author, and the canopy of love so prevails that "The Dove seems almost visibly brooding."

CHARLES A. LUKENS.

Hoopston, Ill., Eighth month, 1887.

THE *Public Ledger* of Philadelphia after commenting with just severity on the too frequent occurrence of hasty marriages, and the undignified performance of the marriage rite, says: "Our friends, 'The Friends,' with their commendable conservative ideas of right and of propriety, have hedged the subject of marriage round with excellent provisions. In whatever else they may have simplified religious services, they have preserved in spirit the solemn sanctions of the marriage relation. So, too, have the Catholics."

THE history of persecution is a history of endeavors to cheat nature, to make water run up hill, to twist a rope of sand.—R. W. EMERSON.

CORRECTION without instruction is but mere tyranny.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, EIGHTH MONTH 27, 1887.

DISPUTATIONS.

NOTWITHSTANDING the age in which we live is one of great liberty of thought, and a broader charity is extended to such as differ in opinion from us, than ever before, especially opinions touching upon religious subjects, still there are left in the world many persons who think a disputations form of argument the only one to carry conviction to the heart. Having most earnestly and honestly sought for the truth themselves, and convinced they have found it, they feel, or fancy they feel, it to be a duty to present it in a forcible manner to others, even if in this presentation, it may give a rude shock to the feelings of those who may be equally honest in holding to a different sentiment, and this on the ground that it is necessary to arouse them to thinking.

That there are more effectual methods we have not a doubt, when, (as is sometimes the case) disputes are necessary; but best wisdom should then dictate a wise choice of words, and always the natural will should be well restrained. Differences in opinion often exist only in the imagination. A writer in an exchange paper most aptly says: "We sometimes strain at words, when in reality we agree with others. If we would only remember to strive to discover wherein we agree, and not always be looking for divergence of opinion, there would be more of practical piety in the world. Let us open our eyes to the fact that all denominations endeavor to make men better, though they differ in methods, and see to it that we ourselves are true to the highest and best as far as we know it; and the kingdom of God will be hastened in everywhere."

WE have heretofore mentioned the action of New York Yearly Meeting of "Orthodox" Friends, in requiring ministers and elders to answer every three years a series of questions regarding doctrine. It is an evidence, and we think a sad one, of the increasing tendency to doctrinal dependence, when once that road is entered upon. These queries were originally framed in 1876, and it was provided then that no minister or elder should be acknowledged until they had answered them affirmatively. This year, however, the extreme step is taken of requiring a re-answering every three years,—so as to maintain doc-

trinal and dogmatic "soundness." The views of *Friends' Review* on this point we quoted some weeks ago, (p. 478, current volume), and *The Friend* of London, remarks:

"It was decided that ministers and elders should be required to answer these nine queries every three years, and, we suppose, if unable to answer them in the affirmative, they lose their position. We had much rather have no acknowledgment at all than this. We are ignorant of the form of words in which these queries are framed, and of the circumstances supposed to render them necessary, but such a proceeding under any circumstances seems more likely to lower than to raise the character of the ministry. A certain uniformity of intellectual belief may thus be secured, whilst devoted servants of Christ with a fine sense of honesty are silenced."

DEATHS.

CAMPION.—At St. Andrews, New Brunswick, Eighth month 20th, 1887, J. Willets Campion, son of Harrison and Anna Maria W. Campion and only grandchild of the late John H. Willets, aged 19 years, 6 months, and 27 days; a promising young member of the monthly meeting of Friends of Philadelphia.

COOPER.—In West Philadelphia, Eighth month 14th, 1887, Mary K., daughter of Edwin K. and Ella S. Cooper, aged 8 months, 20 days.

HAINES.—At White River, Ind., Charles Haines, aged 18 years; a member of Fall Creek Meeting. He was drowned while assisting in fishing with a seine. His funeral was largely attended on Eighth month 13th, 1887, and his death fills many hearts with sorrow. J. L. T.

HARLAN.—Departed this life, Eighth month 7th, 1887, Mary Ann Harlan (formerly Barber), in the 66th year of her age. A member of West Monthly Meeting of Friends', Mahoning Co., Ohio, of which she was for many years an esteemed elder.

She was early left a widow, with the guardian care of three minor children, to whose moral and religious training she assiduously devoted her energies. Especially did she unremittingly and with tender care watch over a poor, afflicted daughter, who now, her mother is gone, feels as though no earthly friend could fill her place.

She was ever a constant attendant of her little meeting; and through allegiance to her Heavenly Father, felt called upon to maintain all its testimonies before the world.

A tender mother, a sincere and sympathizing friend, a kind and attentive neighbor; we feel that in her death there is a great vacancy left amongst us.

ENOS HEACOCK K.

JEANES.—Eighth month 18th, 1887, Eliza B., widow of Jacob Jeanes, M. D., in her 83th year; a member of the monthly meeting held at Green St., Philadelphia.

LUKENS.—Eighth month 19th, 1887, Isaiah Lukens, M. D., of Wilmington, Del., aged 71. Interment at Horsham meeting-house, Pa.

PUGH.—At Ocean Beach, N. J., Eighth month 18th, 1887, Elijah Pugh, of West Philadelphia, aged 87; a member of the monthly meeting of Philadelphia.

RILEY.—Suddenly, of heart disease, at his residence in Baltimore, on the 15th inst., Doctor William Riley, in the 81st year of his age. He retired as well as usual on the evening of the 14th; shortly after midnight he was heard to breathe heavily and in a few moments quietly passed away.

SHIVERS.—Eighth month 12th, 1887, in West Phila-

delphia, at the residence of her son-in-law, William C. Baucroft, Mary H., widow of Richard Shivers, in her 74th year. Interment from her son's, R. Lewis Shivers, near Merchantville, N. J.

WARNER.—At the residence of his son-in-law, J. A. Cadwallader, Titusville, Pa., Eighth month 14th, 1887, George Warner, of Burlington, N. J., and formerly of New York (a brother of the late Yardley Warner); a member of Burlington Monthly Meeting. Interment at Fallsington Meeting, Pa.

WETHERALD.—At Sandy Spring, Md., Eighth month 13th, 1887, Mary Wetherald, in her 77th year, daughter of the late Thomas and Ann Wetherald.

SCRIPTURE LESSON, No. 35.

NINTH MONTH 4TH, 1887.

THE BEATITUDES.

TOPIC: PURITY.

GOLDEN TEXT: "Blessed are the pure in heart, for they shall see God." Matt. 5:8.

READ Matthew 5: 1-13.

THE law delivered from Sinai to the Hebrews, made it obligatory upon the people, to observe a degree of correctness in life and in action one towards another which if obeyed tended to prepare the way for the unfolding of the higher law as taught by Jesus; for as the law of Moses made the impure and improper act an offense, the law of Christ reaches after the thought, before it shapes itself in action. He that nurses an impure thought is guilty in that he harbors it in his breast. To the pure in heart, every evil desire is an unholiness, the very presentation of which, to the soul, is turned away from and shunned as one would shun a deadly reptile or a venomous beast. Keep the fountain of thought pure, and there can flow out nothing that is impure.

The blessing is promised to those whose minds, motives, and principles are pure; who seek not only to have the external actions correct, but who desire to be holy in heart, and who are so. [Barnes].

Shall see God. This is a form of words among the people of that time, that was very expressive. To be in the presence of kings and princes and to be permitted to see them was regarded as a high honor: Prov. 2: 29; 2d Kings 25: 19. Those that stood in the presence, that saw the face of the king, were his favorites and friends. It is from this great reverence for and honor shown to the king and the corresponding grace and favor bestowed by the king upon his faithful and loyal subjects that our spiritual relations to our Heavenly Father are so often compared to those of the monarch and his people. If the earthly king will permit his friends to stand about him and share the privileges of his court, will not the King of kings grant similar favors to those whose pure hearts and sincere lives well fit them to enjoy his presence?

In a recent address to young women is found the following: Hold fast that which is good. Do not let pity and gentleness, purity and compassion be ousted from their throne. They are not inconsistent with courage and determination. Strength is never so strong as when united with gentleness and purity.

"My strength is as the strength of ten, because my heart is pure."

THIS LESSON TEACHES :

1st. The duty in watching over the thoughts and intents of the heart.

2d. The need there is that all our actions shall spring from pure motives.

3d. That only those whose lives are clean and pure in the sight of the Divine Being, can hope to find favor with him and be admitted into the fellowship of the redeemed of God, in the Heavenly Kingdom.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XI. FLORENCE.
(CONTINUED.)

FLORENCE, May 28, 1887.

OUR stay in Florence included the period of two weeks devoted to a variety of fêtes. There were races, processions, shows, tournaments, shooting matches, openings of various exhibitions, celebrations of anniversaries, and the principal of all, the unveiling of the façade or west front of the great Cathedral or Duomo, begun in A. D. 1296, opened for worship in A. D. 1346, but only now at length finally completed according to the original designs. The King, Queen, and heir apparent took a leading part in all these proceedings, and their participation in that at the cathedral, which was partly a religious ceremony, was attended with some difficulties arising from the fact that the King holds with firm grasp the estates of the church which his father King Victor Emmanuel, wrested from the Pope, and the son, King Humbert, is consequently under sentence of excommunication. The Florentines are good Catholics, and also loyal subjects of the King. Nothing would content them but that their King should unveil the work which it is the pride of their generation to have completed, and they carried their point; but the conduct of the opposing parties, thus brought face to face, was closely watched. Of course no scandal occurred; the Italians have too good taste, at least, for any thing of that kind; but when the curtain fell at the touch of the King's hand, and the Archbishop came forward to pronounce the apostolic blessing, which he did without any reference to the royal party, it was noticed that though the Queen like a good Catholic, accepted the blessing by devoutly crossing herself, the King took no notice of it, nor did his son and heir. And again, when the clergy after singing a litany, were about to retire within the building, the Archbishop made, what he could not with decency avoid, an obeisance to the King, it was extremely slight, and was returned by the King only with a nod which was thought to indicate indifference, if not a less respectful feeling.

We had tickets to the opening ceremonies of one of the expositions, which gave us an opportunity to see the royal party at leisure, and at the distance of a very few feet. The King is short and stout, with a firm round head covered with close-clipped grizzled hair, and has a vigorous bearing and strong features. The Queen is as tall as her husband, an elegant woman, and has been handsome in feature; but she appeared weary and had rather an anxious, "far-away" look, I thought, when once she turned and

looked full in our faces evidently without seeing us. The heir apparent, the Prince of Naples, is a slight and not tall youth of seventeen, of plain and not pleasing countenance, and his features manifest no marked character; indeed they rather give the impression of feebleness. But he comes of a vigorous and able race, and it is much to be hoped that in his case "blood will tell" eventually. In the monarchy is the only hope of Italian unity; in unity, the only hope of independence; and in independence, the only hope of popular progress. It is said the Republicans and the Clericals, the two extremes, could probably by their union overturn the monarchy which is the immediate object of the enmity of both; but their union for that one purpose is prevented by the consciousness that there would at once arise a struggle between themselves, which would involve the destruction of one or the other. And while they hesitate, monarchy is daily gaining strength. But Italy has judged it necessary to take rank as one of the great European powers; this renders necessary a great army and a great navy. Armies and navies cost money, and the taxes are said to have increased no less than six-fold since the times of the easy-going do-nothing old princes who were not great powers or any powers at all, but existed by the forbearance of their relatives, the Austrian and Spanish royalists, or in the case of the Pope, by the respect of the Catholic world; and had no use for soldiers or war ships, more than enough to make a parade or fire a salute. The Italians appear at present more than contented, but the day may come when they will count the pecuniary cost of the new régime, and ask themselves whether it be worth the increased expense.

The fêtes brought not only the whole population of Florence into the streets, but attracted great numbers from all Italy. The appearance of this great assembly was very creditable, equal at least to that of any crowd I have ever seen at home, and their conduct was the most orderly that I have ever seen. In fact, in the entire two weeks during which the streets were all day and until late at night filled with people, we did not witness or hear of a single case of disorder or even rudeness, nor was a single drunken man seen. Such was our experience, and I have seen the same testimony borne by a foreign correspondent in a detailed report in a magazine article. We went wherever there was anything to be seen, and on the night of the illumination, when there was a greater crowd in the streets than I ever remember to have encountered before, my wife and young son found themselves on the opposite side of the city from our lodgings, and made their way through the entire city without encountering any annoyance whatever except from the necessity of occasionally standing still till a way opened to proceed. The absence of drunkenness on this occasion, however, should not be over-estimated. I have noticed at home that when there has been something to amuse the crowd, drunkenness has been reduced to a minimum. During a so-called "carnival" at Washington, many years ago, which continued I think two days, and drew thousands of spectators, it was remembered that there was almost

no drunkenness; whereas on every Christmas and New Year's cases of it could then and may yet be seen by scores. I have noticed the same thing at inaugurations and great parades. But in Italy, where we have now been more than four months, I and my family have yet to see the first drunken man or woman.

Another circumstance connected with these fêtes appeared to me remarkable. Among the proceedings was a flower-show. Florence is the city of flowers, and deserves its name; never have we seen them so fine and so abundant. In the markets and on stands along the streets cut flowers are for sale in wonderful quantities. We bought beautiful Marshal Neil roses half blown, at five cents of our money for twenty buds. Lily of the valley was in great baskets, perfuming the street; every spray bore ten or a dozen bells. A small handful cost five cents. The flower-show in question was something new to us. Some thirty of the finest equipages in the city were decked with flowers according to the taste of the owner; some had only a few garlands disposed over them, some were quite buried in flowers, and even the horses were covered. These carriages were the private equipages of the first citizens and highest nobility, who did not disdain to take their seats therein and parade for two hours along certain streets. The flowers were supposed to be, and perhaps were, the products of their own gardens, (I was going to say conservatories, but all flowers grow here in the open air), and prizes were given for the best display. I noticed among the successful ones, the names of a prince and one or two duchesses. The Florentine nobility had its origin in the wealth derived from trade and commerce, and not like the feudal nobility of the rest of Europe, in war and conquest. Their wealth came from the profits of fair trade, and not from the produce of lands worked by serfs. And so it is said they have always recognized the tie that connects them with the people.

An interesting show was the so-called historical cortege, a procession in character of knights, men-at-arms, and guilds of artisans in the costumes of the sixteenth century. I was told that some of the banners and dresses displayed on the occasion were genuine relics of the period they represented, and were carried or worn by the descendants of the men that then carried or wore them; but of course much the larger part was a mere imitation, made for the occasion.

The only grand building in Florence is the Cathedral. The interior has not the grandeur or beauty of St. Peter's, at Rome, though the dome itself has I believe, a greater span, and the scene at service under that dome is very grand. We attended a great ceremonial held there during the fêtes. We went early, and looking at the scores of chandeliers depending from above and swinging far over the heads of the people, I wondered how the thousands of candles with which they were filled were to be lighted. But presently I saw a little ball of flame start from the floor, ascend to a chandelier, and fly round the candles touching and lighting each one as it passed and then become extinct. I was startled at the magical performance, but soon saw how it was effected. In

every chandelier a single thread was passed around the wicks of the candles, and then the loose end was let hang to the floor. The thread had been dipped in some combustible—oil or turpentine perhaps—and when the lower end was lighted the flame ran up the thread and to each candle in turn, lighting it in passing. But this mode of lighting was near producing a catastrophe. The chandeliers were for the occasion draped with bright colored paper, and in one case the home end of the thread was left in contact with the paper, and consequently after lighting the candles, the ball of flame proceeded to light the paper, and this in turn set fire to the hempen rope by which the chandelier was suspended. As it happened my wife and I were just under that chandelier. The service had begun, the great organ and a numerous choir were rolling out the grand tones of the Gloria, when we noticed that the eyes of some hundred people were turned upon us, and violent gestures were made which we could not understand. We soon, however, had our attention turned upwards, and realizing our danger, moved away. Then it became a question whether the rope would burn through and let the great mass of crystal and bronze fall on the pavement, before the man who had been dispatched to the roof could succeed in lowering it. Minutes seemed like hours. The service went on, but most eyes were turned anxiously to the slowly burning rope, of which some yards were now in flame, and which we expected every moment to give way. But it did not, and we soon saw the chandelier slowly descending from its great height, and at length safely landed on the floor.

The exterior of the Cathedral is cased with marbles of various colors—white and black mostly, with some grey and yellow. The effect at first is unpleasant, but one gets accustomed to it. At one corner stands the celebrated Campanile or Bell-tower, a square tower 275 feet in height, the work of Giotto in the fourteenth century, so that it has stood more than 500 years. It is a beautiful object, being sheathed in a yellowish marble of rich tint, and the whole is wrought in such detail as to take away wholly and entirely the monotonous appearance of a plain shaft or obelisk with sharp corners, such as the Washington monument at the capital of the United States. The campanile is wholly detached from the Cathedral, though but a few feet distant from it. Opposite these two is the Baptistery, a plain octagonal building celebrated for its bronze doors which some great genius, I think Michael Angelo, said were worthy to be the gates of paradise. To this building all the children born in Florence are brought to be baptized; and any morning the visitor may see parents and friends assisting at the plain and sober ceremony which is supposed to wash away with a few drops of water the taint of Adam's sin, which but for this would, according to the popular belief and teaching of the church, forever prevent the entrance of the unfortunate into the kingdom of heaven, even if it should die at that tender age when, as Christ said, it was one of those that made up that kingdom, or should live a long life in obedience to the teachings and in imitation of the example of the Divine Master.

In the villages around Florence the plaiting of straw goods is the sole occupation of a great number of women. They carry on this work while watching their children, or gossiping with their neighbors, or even taking a stroll in the streets. The hands need no aid from the eye. Some of the finest braids are made of pieces of straw not more than five inches long. A small bundle of this material, perhaps an inch thick, is carried in the woman's left, and from this every few seconds she draws a straw, lays the end in place and proceeds to plait it in, without casting a glance at it or intermitting for an instant her chatter or her walk. The workers are as might be expected very cheerful and pleasant looking. We were told a good worker might possibly make a franc a day; but a good deal must depend upon the peculiar skill of each woman, and upon the demand for the work which is sold on their own account, and perhaps nets ten cents for a day's product.

JOHN D. MCPHERSON.

NEWS OF FRIENDS.

FAIRFAX QUARTERLY MEETING.

THIS meeting was held, as usual in Eighth month, at Goose Creek in Loudoun county, Va., and is the most southern quarterly meeting we have. For a hundred years their people had been feeding the remote and boundless regions of the west. Slavery, the great cause of this flight to the free soil of the setting sun, having been blotted out by the Slaveholders' rebellion, these Friends of Virginia can now rest unmolested in peaceful homes. They are like those of some other sections, not growing in numbers, but are growing in all things essential to the well-being of a religious society. They lie very much out on the borders, but their feet are planted on the enduring Rock, and the words of their Prophet whose remains they have so recently laid beneath the sod in old Goose Creek burying-ground, are still remembered by them.

The Select Meeting was held on Seventh-day at three o'clock, all of the representatives being present except one, who was prevented from attending by sickness. The meeting was addressed by Thomas Foulke, who had come from his home in New York, expressly to attend the quarterly meeting. The distance is three hundred miles. His address was most earnest and tender, and evidently reached the hearts of the people. Martha S. Townsend, a minister from Baltimore, also was present at the Select Meeting.

At the opening of the meeting on First-day morning, Sunderland P. Gardner was found to be present, having come from his home in the State of New York to attend this meeting. The gospel ministry of those two Friends from New York was truly acceptable. In unity and strong and earnest appeal they labored with the people. The meeting was large, many not in membership with us being present.

In the evening of this day our valued friend Edward H. Magill delivered his lecture on a higher education. The audience was large, orderly, and appreciative, the stormy evening not materially diminishing the numbers.

On Second-day the visiting Friends again stood

forth in the ministry and were favored to speak with power to the edification of the people. The partition was then drawn down, and the men and women were separated and a large amount of business was transacted by the assistance of very competent clerks, with becoming harmony and condescension. During the meeting the memorial of William Holmes was read amidst great solemnity. The memorial is well composed and is a record of one of the purest men that ever lived. His remains were placed in the old Goose Creek burying-ground near his intimate friend and co-worker, Samuel M. Janney.

On Third-day morning Edward H. Magill favored the people with another of his admirable lectures, this time on the wonders developed by the excavations at the ancient city of Pompeii and the marvelous story of Mount Vesuvius.

The visits of our friends from Genesee and New York Yearly Meetings, whose names I have mentioned, have been very frequent within the last several years. They enjoy working in the vineyard so lately vacated by Samuel M. Janney and the people meet them with glowing hearts. Our sisters from the other side of the partition tell me that the loving, sisterly labors of Martha S. Townsend were highly valued.

In the several branches of this quarterly meeting there is abundant opportunity to listen to the silent word, and the spoken word is also welcome to them when it is handed forth with love, authority, and power. They hold in precious remembrance also the visits of Darlington Hoopes, of Maryland, and Isaac Wilson, of Canada. There was at this assemblage an unusually large attendance of young people from the several monthly meetings as well as from other quarterly meetings very remotely located. Evidently the time for supine satisfaction is past. The period of unrest has come, and the philanthropic spirit of our people is aroused. Friends of the seven yearly meetings have now plenty of work to do in the Father's vineyard.

HENRY JANNEY.

Baltimore, Eighth month 19.

EDITORS INTELLIGENCER AND JOURNAL :

A PLEASANT meeting took place Sixth month 4th, (at the time of quarterly meeting), of those engaged in, and friendly to, First-day schools; and it was decided that in Whitewater Quarterly Meeting, regular meetings of the same character should be held every three months hereafter. The next meeting is to be held on Seventh-day of quarterly meeting, at Fall Creek, Ind., which takes place on 3d of Ninth month next. It is hoped a good meeting will assemble. Reports are expected from all schools in the quarterly meeting.

Richmond, Ind.

AARON G. GANO.

"It is destiny!"—phrase of the weak human heart! "It is destiny!"—dark apology for every error! The strong and the virtuous admit *no* destiny! On earth guides conscience, in heaven watches God. And destiny is but the phantom we invoke to silence the one, to dethrone the other.—LORD LYTON.

For Friends' Intelligencer and Journal.

A QUERY.

ONE question there is which bears strongly upon the future of our Religious Society. It is this: What has our peculiar faith to offer to the conscience-stricken or disheartened offender, that can compare with the statement the churches outside make when they say "Jesus, though pure and perfect, died for you. So deep was his love for the lost and erring, that he gladly took upon himself the punishment due them; even dying in torture and disgrace that they might be saved from pain. For you his precious blood was shed! Believe on him and the saving grace of that blood, and he will save you, no matter how wicked you have been, from endless torment and the righteous wrath of God."

Does our faith lack the element of love? Is it cold, hard, dry, unattractive, that our young people are so often drawn away to the other churches? If we overthrow a false idol, we must put something better in its place. What do we give better than this promise of free and loving pardon to penitent sinners? Suppose the Puritan question, "Do you love Jesus?" were put to one of us. I think I can hear the slow reply: "Love him? I don't know; I never saw him. If I had lived when he did, or he now; if I could really see and know him I suppose I should love him of course. But I do not see how I can very well love a person that lived nineteen hundred years ago."

Is this a better spirit than would be evinced by the hearty Presbyterian reply, "Love my Saviour? yes, indeed I do. Was not his precious blood shed for me? Ten life-times of loving service could never repay his mercy to me, a sinner. Works are useless; I simply trust in his sacrifice!"

Our profession is not below that of the Evangelical churches. It has something to offer quite as good as this; but how many of our members can define it? I wish that some of them would write replies, and that the INTELLIGENCER would publish the clearest and most concise that may be sent us. I should be more than pleased to learn the candid views of intelligent and whole-hearted Friends upon this question through your columns. It is vital. A.

COMMUNICATIONS.

THE ALLOTMENT TO THE OMAHA INDIANS.

Editors INTELLIGENCER AND JOURNAL:

AN article in a recent number of your paper, commending the President for "his selection of Alice C. Fletcher as Indian agent to allot lands in severalty to the Indians of the Winnebago reservation," attracted my attention. While I fully unite in approval of the appointment of A. C. F., and doubt not much good has been accomplished by her earnest work among the tribes, I would call to the remembrance of some of the readers of the INTELLIGENCER the great work of Agent Edward Painter among the Omaha tribe. He was the first agent assigned to that reservation, under the peace policy adopted by President Grant. In 1869, and in 1872 he was chosen by the tribes one of three persons to survey their lands. He and his companions encountered the severity of a Nebraska

winter, and surrendering the comforts of home, at the risk of their lives, the great work was accomplished in three weeks, which at first was supposed would require that many months. The following summer, Agent Painter commenced the great enterprise of allotting lands in severalty to the Omaha tribe; and lived among them long enough to see many of them in the enjoyment of the privilege which had so long been withheld from them. In the judgment of some of the survivors of Agent Painter, he was justly entitled to a share of the praise allotted to his successor in continuing the good work among the Omaha Indians.

L. G. PAINTER.

Sandy Spring, Md., Eighth month 15.

THE "FRIENDS' HOME FOR CHILDREN."

Editors INTELLIGENCER AND JOURNAL:

I DESIRE to call the attention of Friends and other readers of your paper to the Friends' Home for Children, located at 4011 Aspen street, West Philadelphia. This Home was organized in 1881. Since then it has sheltered 140 little ones, some of whom have gone back to their parents, others have been provided with good homes elsewhere. It is not the desire of the management to keep these children in the Home any longer than is just necessary to get good homes for them. The management believe the sooner the children are placed under private home influence the better. Although called the Friends' Home for Children, none are debarred on account of creed, all are alike welcome; the institution being founded by Friends it was natural to select that name. It is supported entirely by contributions from the benevolent. The management are willing to do the work, sacrificing often pleasure and valuable time, but they are compelled to appeal to those who are willing and able for financial assistance. Let them not appeal in vain. In a large city like Philadelphia there are great numbers of destitute and worse than orphan children, whose moral welfare will not be looked after except through private charity. These children are in this condition from no fault of their own; 'tis true they often are the victims of the great depravity of their parents, but what nobler charity can there be than in trying to lift up those little ones of the Father's flock and putting them in a position to become self-sustaining, self-respecting, good men and women. Let us all examine into what we are doing for charity and see if we cannot do a little at least to strengthen the hands of the good men and women who are laboring to sustain this Home. Let us examine into what they are doing, and then aid them all we can. I am led to write these lines from reading a little circular sent out by the Board of Directors.

A. M.

THE INDIAN QUESTION.

Editors INTELLIGENCER AND JOURNAL:

I HAVE read with interest the letter of John J. Janney in your paper of recent issue, in replying to Senator Dawes. Friend J. has pointed out some of the errors of the Senator, but not all of them. Allow me, therefore, to add a word.

The Senator says, in his letter to your paper of

Seventh month, 23d, that "Civilization and Christianity had been dealing with the Indians for 250 years without making any appreciable effect upon their condition or character. They were substantially the same savages they were when our fathers landed at Plymouth Rock. Not one in a thousand of them could even speak the language of civilization and Christianity." This statement is in the face of the fact that over one-fourth of the Indians were at the time he names able to speak English, and were members of Christian churches, and one-fifth of them able to read and write in our language.

2. He says: "The Government was trying to feed them—260,000—at a cost of \$7,000,000 a year." Then he adds: "The question presented was, Shall this continue and the burden, increasing with increasing numbers, be borne indefinitely?" I give the following facts on official authority: Ten years ago, the whole expense of feeding the Indians was less than \$2,500,000, and now it is less than \$1,750,000. Less than 20,000 Indians get full rations, and over 100,000 are wholly self-supporting. And almost the whole of the cost of feeding them as well as educating and otherwise caring for them comes out of moneys belonging to the Indians, and is therefore not a burden on the United States,—unless it be a burden to pay out trust funds.

T. A. BLAND,

Cor. Sec. Indian Defense Asso'n.

Washington, D. C.

For Friends' Intelligencer and Journal.

AFTER VACATION.

THE season is again close upon us when the children and youth of our land are reassembling in our schools and colleges for a fresh struggle after mental wealth. Teachers and professors are returning, we trust, with renewed vigor to the work of the school room, all hopeful of good results from another season of toil. There is much of pleasure in store for both, not, however, unmixed with care and anxiety on the one hand, and a blending of fear with courage and hope on the other.

To many who are not active participants, and who have perhaps larger leisure for thought, a concern arises for the deeper education, that of moulding the characters for good; that this may go hand in hand always with the brain work. As a rule, our educators are careful, conscientious, and exemplary, many of them having attained to their positions by years of devotion and self-sacrifice, and "are worthy of the vocation whereunto they are called." Why then need there be a concern? Because not always do the homes furnish the foundation upon which to build a strong character. Parents too often look to the school or college to supply that which they have been too weak to foster, a habit of self-denial in their children, a willingness to forego present pleasure for the sake of future good. Especially is this apparent when for the first time the child goes forth from the parental roof, where little or no responsibility has been felt, to the partial independence of a home with strangers. Here the test must come, and happy is he who can embrace all that is good, and resist any

harmful influences that larger liberty may bring. In a recent number of the *Century* magazine "College Expenses" was the subject of wise editorial comment. A comment not amiss to some among Friends,—a people who should be found most carefully training the children to habits of simplicity, moderation, and self-control, a training which will be a safeguard to them in the school, the college, and, after these, in the world at large.

Referring to the almost universal complaint coming from parents regarding the prevailing extravagance of college students the article says somewhat strongly, but with truth:

"There is not a college in America from which poverty alone need debar a student; there is not one from which he may not graduate, provided he has that amount of ability which will make a college education a benefit, and provided, also, he is willing to work before and through his course, and deny himself, as was the custom in our fathers' days.

"It is this last custom which is going out of existence; and that is enough to show that the root of the evil does not lie in the college, but in the home. The very parents who speak so bitterly of the encouragement given to young men's extravagance by the modern college life have carefully trained their sons for just the life which they have found. Usually men in moderate circumstances, they have never compelled their sons to earn a dollar in their lives, or to know the cost or value of money, or to deny themselves anything within their reach, or to do anything except spend money when a favorable opportunity offered. The sons, passing for the first time beyond the father's eye, and able to plead circumstances which parents cannot deny from personal knowledge, are in a fair position to deplete the paternal pocket-book, and have never been trained to refrain from improving such an opportunity.

"In nine cases out of ten, the student's self-control, if it led to a refusal to be enticed into unnecessary expenditures, would be simply ignored by the other students of his college. There are always cliques which would ignore himself as well; and, to this extent, the dreaded 'taboo' might be endured. But this difficulty is purely subjective; it is in the student himself, and its roots are in his home-training. If he has come to college to cultivate or value the society of such cliques, the penalty has an effective force; if he has been trained to undervalue or ignore the penalty, it has no power over him. When he yields to it and writes home that he 'must have' money for this, that, or the other purpose, the father who supplies this demand is cultivating further the son's vanity, and further preparing vexation of spirit for himself. For him to pay the money and thus increase the evil, while he considers it the unperformed duty of the college authorities to suppress all the societies, expel the editors of all the college papers, and abolish the inter-collegiate games, is merely another example of the decadence of American home-life and discipline. The father expects the college to do for the son what the home no longer does for him; he sends the college flabby material, and expects the material to be turned into such strong, self-poised,

self-controlled manhood as the American home once furnished to the college. If the children's teeth are set on edge, it is largely because the fathers have eaten sour grapes.

"There can be little doubt that two-thirds of the material now sent to college would be bettered by being put into a workshop of some kind for two years between the ages of twelve and sixteen. The spread of comfort among the people has been steadily increasing the number of those who can spare their sons the necessity of work even through their years of early manhood; and we have not yet come to understand the full measure of the injury which is thus done to the character of the boy. At the same time, the colleges have been developing in a direction which gives greater and still greater freedom to the student, and thus brings into constantly greater prominence the evils resulting from the modern American system of home-training. To check the college in its natural course of development, to demand that it shall cease its proper work and attend to wrapping the student in cotton-wool and keeping him from the temptations incident to every really manly life, would be merely to make permanent and irreparable the damage which is being done to young American manhood. Things must be worse before they can be better. American parents must learn that education is not an affair of books alone; that it is not complete when so many books have been finished and so many term-bills paid; that a true education consists even more largely in the training of the character and of the will than in book knowledge. When American homes sent to American colleges boys who have been trained to discriminate between the accidents of life and its essentials, the complaints of college extravagance will disappear, and a good many other evils will go with them."

L. H. H.

TEMPERANCE CONFERENCES.

EDITORS INTELLIGENCER AND JOURNAL:

A CONFERENCE on Temperance was held in Friends' meeting-house, at Bird-in-Hand, Lancaster Co., Pa., by a committee of Philadelphia Yearly Meeting on Temperance and Intoxicating Beverages, on Seventh-day, the 6th of Eighth month, in the afternoon. Elizabeth Lamborn read an essay on the right education of youth. Sarah Flitcraft, of Chester, read an article from a paper, on the success of Prohibition in the Southern States. — Zell, of Lancaster, gave a statement of the effects of High License in Chicago. Allen Flitcraft then addressed the meeting. He advocated prohibition as the surest remedy for drunkenness, but said this is not all that is wanting. Without a virtuous education of youth, prohibition by law will not wholly prevent the use of intoxicating beverages. They will be obtained if they have to be sent for across the ocean. But let us by all means not slacken our endeavors to obtain its prohibition. If it be right, we have God on our side; and we must ultimately succeed. "Truth is mighty, and must prevail." Let us not be disheartened. "One and God make a majority." He, the speaker, would not dictate to us which way we should vote; but vote for prohibition. Use every means that we

can to obtain a prohibitory law. He would not say that now is the time for a Prohibition party. The time may come when such a course may be necessary, but he doubts the correctness of the policy at the present time. Endeavor by all the means in your power to secure such a Legislature as shall support the action of our last Legislature; and when the question comes fairly before the people, then let every true temperance man of whatever party, cast his ballot for an amendment to the Constitution of the State.

Sarah Flitcraft exhorted the women to use their influence in favor of prohibition. We may not vote, but we can influence votes. Amos Longenecker, of Bird-in-Hand, spoke also in favor of prohibition, and of the duty of voters in advancing the cause of total abstinence from every thing that intoxicates.

On First-day, 7th, a conference was held in Sadsbury meeting-house, Lancaster county, Allen Flitcraft spoke eloquently, appealing to his hearers to be true to their convictions of duty.

He disapproved of High License, and denied that it is an agent in the promotion of the cause of temperance. The more respectable the house, the more dangerous is it to respectable young men who would be ashamed to be seen entering a low saloon.

Elizabeth Lamborn took the same view. She said that the so-called respectable houses are the places where drunkards are made.

After some discussion by Samuel Walker, Thomas Bonsall, Allen Flitcraft, and others, on the use of opium, the meeting adjourned. E. L.

MIDSUMMER EVE.

BY MRS. L. G. McVEAN.

LIKE lakes of gold among the darker green,
The gleaming wheat-fields lay;
And silver waves of wind-swept oats between
Cast up a brighter spray.

Across the level meadows, reaped and bare,
The pink-flushed sorrel grew;
And from the fragrant clover-fields the air
Blew warm and moist with dew.

The stately elms against the sapphire dome
Their graceful arches cast;
And flocks of fleet-winged swallows, flying home,
Like silent shadows passed.

The fireflies flickered in the waving wheat
Like tangled skeins of light;
And all the land lay hushed in silence sweet,
Soothed by the summer night.

The pale young moon adown the rosy west
Her slender crescent swung;
In the dark wood, a bird, beside its nest,
Like love imprisoned sung.

Then all my heart, by silence hushed and bound,
Trembled in beauty's power,
And, touched to answering rapture by the sound,
Burst open, like a flower.

IF we would win the prize we must not be cool and indifferent, but exert all our strength in the Christian race.—SAMUEL CRISP.

AN INTIMACY WITH A BIRD.

FRESH from this adventure, and all aglow with pleasurable excitement, I met a friend in the city, a naturalist of repute, and one of the founders of the American Ornithologists' Union. Of course I regaled him with an account of my wonderful vireo (he was the man to whom I had half promised the nest); and on his expressing a wish to see her, I invited him out for the purpose that very afternoon. I smile to remember how full of fears I was, as he promptly accepted the invitation. The bird, I declared to myself, would be like the ordinary baby, who, as everybody knows, is never so stupid as when its fond mother would make a show of it before company. Yesterday it was so bright and cunning! Never was baby like it. Yesterday it did such and such unheard-of things; but to-day, alas, it will do nothing at all. However, I put on a bold face, filled my pen-box with rose leaves, exchanged my light-colored hat for the black one in which my pet had hitherto seen me, furnished my friend with a field-glass, and started with him for the wood. The nest was occupied, (I believe I never found it otherwise), and, stationing my associate in a favorable position, I marched up to it, when, lo, the bird at once took wing. This was nothing to be disconcerted about, the very promptness of the action making it certain that the sitter must have been the male. The pair were both in sight, and the female would doubtless soon fill the place which her less courageous lord had deserted. So it turned out, and within a minute everything was in readiness for a second essay. This proved successful. The first insect was instantly laid hold of, whereupon I heard a suppressed exclamation from behind the field-glass. When I rejoined my friend, having exhausted my supplies, nothing would do but he must try something of the kind himself. Accordingly, seizing my hat, which dropped down well over his ears, he made up to the tree. The bird pecked familiarly, and before long, he came rushing back to the path, exclaiming that he must find something with which to feed her. After overturning two or three stones he uncovered an ant's nest, and, moistening his forefinger, thrust it into a mass of eggs. With these he hastened to the vireo. She helped herself to them eagerly, and I could hear him counting, "One, two, three, four," and so on, as she ate mouthful after mouthful.

Now, then, he wished to examine the contents of the nest, especially as it was the first of its kind which he had ever seen out-of-doors. But the owner was set upon not giving him the opportunity. He stroked her head, brushed her wings, and, as my note-book puts it, "poked her generally;" and still she kept her place. Finally, as he stood on one side of her and I on the other, we pushed the branch down, down, till she was fairly under our noses. Then she stepped off; but even now it was only to alight on the very next twig, and face us calmly; and we had barely started away before we saw her again on duty. Brave bird! My friend was exceedingly pleased, and I not less so; though the fact of her making no difference between us was something of a shock to my self-conceit, endeavor as I might to

believe that she had welcomed him, if not in my stead, yet at least as my friend. What an odd pair we must have looked in her eyes! Possibly she had heard of the new movement for the protection of American song-birds, and took us for representatives of the Audubon Society.

Desiring to make some fresh experiment, I set out the next morning with a little water and a teaspoon, in addition to my ordinary outfit of rose-leaves. The mother bird was at home, and without hesitation dipped her bill into the water,—the very first solitary vireo, I dare be bound, that ever drank out of a silver spoon! Afterwards I gave her the insects, of which she swallowed twenty-four as fast as I could pick them up. Evidently she was hungry, and appreciated my attentions. There was nothing whatever of the coquettishness which she had sometimes displayed. On the contrary, she leaned forward to welcome the tidbits, one by one, quite as if it were the most natural thing in the world for birds to be waited upon in this fashion by their human admirers. Toward the end, however, a squirrel across the way set up a loud bark, and she grew nervous; so that when it came to the twenty-fifth louse, which was the last I could find, she was too much preoccupied to care for it.

At this point a mosquito stung my neck, and, killing it, I held it before her. She snapped at it in a twinkling, but retained it between her mandibles. Whether she would finally have swallowed it I am not able to say (and so must leave undecided a very interesting and important question in economic ornithology), for just then I remembered a piece of banana with which I had been meaning to tempt her. Of this she tasted at once, and, as I thought, found it good; for she transfixed it with her bill, and, quitting her seat, carried it away and deposited it on a branch. But instead of eating it, as I expected to see her do, she fell to fly-catching, while her mate promptly appeared and as soon as opportunity offered took his turn at brooding. My eyes, meanwhile, had not kept the two distinct, and, supposing that the mother had returned, I stepped up to offer her another drink, but had no sooner filled the spoon than the fellow took flight. At this the female came to the rescue again, and unhesitatingly entered the nest. It was a noble reproof, I thought; well deserved, and very handsomely administered. "Oh, you cowardly dear," I fancied her saying, "he'll not hurt you. See me, now! I'm not afraid. He's queer, I know; but he means well."—BRADFORD TORREY in *Atlantic Monthly*.

At the last meeting of the Western N. B. Horticultural Society, a member stated that he had found the fumes of coal-tar a safe and effective remedy for the aphids. A wad of rags fastened to a pole, is coated with the tar, set on fire and held underneath, but not too near the foliage. By a few such applications he had rid his plum trees, that were black with aphids, entirely of the pest.

WEALTH is to be used only as the instrument of action, not as the representative of civil honors and moral excellence.—JANE PORTER.

TREATMENT OF HORSES: THE CHECK-REIN.

AS there has been considerable discussion recently in regard to the utility of the check-rein, a few quotations on this subject from some of the standard American authorities on the horse may be found interesting:

In "Hints to Horse Keepers" H. W. Herbert says: "The check, or bearing rein, is an unaccountable mistake in harness invention. While it holds the horse's head in an unnatural, ungraceful, and uncomfortable position, it gives the mouth a callous, horny character, and entirely destroys all chance for fine driving. The check-rein is considered valuable to prevent horses from grazing, or from lowering the head. The same end may be equally attained by substituting a simple bridle rein, to be fastened to the saddle without passing through the loops of the throat-lash."

Francis Dwyer in his work "On Seats and Saddles, Bits and Biting," remarks: "It is strange that it should be the fashion to 'bear up' carriage horses to a state of balance which more nearly approaches the equilibrium of the manège than anything else, whereas draught requires the center of gravity to be carried forward and the weight thrown somewhat more on the fore-legs."

Hiram Woodruff, who, up to 1867 had done more to develop the trotting-horse than any other man in the world, says in his "Trotting Horse of America": "In order that a fast horse should be under circumstances to do his best, he should be as much at his ease in his harness and general rig as possible. If he is not, he is placed at almost as much disadvantage as if sore or stiff, or suffering from some bodily ailment. You may see horses brought out of the stable to trot with a very tight check to keep the head up and a tight martingale to keep it down. Such a horse is in irons, and when to this is added a dead drag at the reins and no movement of the bit from end to end, I cannot see how he should do his best."

The following paragraph, written by George Wilkes, of *The Spirit of the Times*, will show the secret of Hiram Woodruff's remarkable power over the horse: "Hiram Woodruff brought something more to his vocation than a mere intuitive perception of the new principles by which the trotter was to be improved. He brought a generous, cheerful, kindly nature; and his faculties were insensibly buoyed and sustained by that invariable accompaniment of true genius,—a good heart. He had, moreover, one of those dispositions of mixed simplicity and candor, which commands at once the confidence of man, and which, when its influences are applied to the secondary animals, fascinates and subjects them completely to the owner's will. There is nothing which recognizes the subtle instincts of affection so quickly, and which knows them so unmistakably, as a horse; and much of Hiram's facility of communicating his purpose to the animal he rode or drove or trained proceeded from his power of making it love him. Like Rarey, his doctrine was kindness; and when he walked through stables, the undoubted accord which he had established with its

glossy inmates was at once evinced by the low whinnies of welcome which would greet his kindly presence as he went from stall to stall. They knew him for the friend who mixed among them, almost as if he were an equal, and who never ceased to talk to them as if they were his equals, when he took them out for their exercise, or even when he encouraged them during the strife of the arena. What would they not do for that man, which he could make them understand? And how could they fail to know his wish, when, inspiring them with his chirrup, and shaking the bit in their mouths, he "lifted" them, as it were, and sent them whirling with an unknown velocity along the course? Perhaps Flora Temple was the most remarkable instance of the great horseman's conquest over animal affection during his career. She loved him with an unmistakable cordiality, and when he and she were engaged in some of their most notable struggles, the man and horse seemed to be but parts of the same creature, animated by the fury of a common purpose. Many drivers have been heard to wonder how it was that Hiram obtained such mysterious mastery over his horses on all occasions; but the secret was that he gained their confidence through their affections; and, after that, everything was easy. The reason why women so easily fascinate a horse is because of the tenderness of their approach; and so far as gentleness went, Hiram Woodruff had the nature of a woman. Commanding the horse therefore to the absolute extent he did, there is no reason for wonder that he made his steed understand himself, as well as know his master.—*Exchange.*

CANON WILBERFORCE WELCOMED HOME.

BY way of extending a welcome home to Canon Wilberforce on his return from America, a tea, attended by nearly 500 persons, was held last evening in the Deanery grounds. Afterwards, those present gathered round the temporary band stand, from which the South Hants Temperance Band had been discoursing music, and some speech-making then took place. Mr. I. Hawkins, the senior churchwarden of St. Mary's, expressed the pleasure with which they welcomed the rector after his travels, and the gathering—which, by-the-by, was thoroughly representative—was next addressed by the Canon. Speaking with his usual rapid flow of telling language, he expressed his gratitude for this additional illustration to him that he was able to rest in the sympathy of those over whom God had placed him to exercise the sacred ministry. Alluding to America, he said he felt the country had in it the potentiality of the future of the civilized world. Having touched on the captivating influence of the absolute social equality and perfect religious liberty that prevailed there, the Canon drew attention to the singular peacefulness and beauty of the American home, attributing this to the fact that no difference was made in the children of a family, and there was no law of primogeniture. As to the drink question he said their intelligent cousins in America were just now beginning to awaken to the fact that unless they crushed the liquor traffic it would crush them. Prohibition, he hoped, was nearer the hori-

zon of probability, because of the 6,000 pledges he had been enabled to take during his short stay in the country. He had come back impressed with the determination to earn more than ever a character for being a bigot and fanatic.—*English Paper.*

In his remarkable contribution to the August number of the *North American Review*, Dr. Edward McGlynn reminds his readers that as recently as Archbishop Hughes's day American Catholic prelates positively forbade their spiritual children to "my lord" them, and that both prelates and priests habitually appeared on the streets in the ordinary dress of American citizens. Times have changed, says Dr. McGlynn:

The new generation of bishops is by no means so averse as were their predecessors to having their ears tickled by the grateful appellations of "lord" and "lordship," and nothing is now more common than to speak of and to address an archbishop by the ducal sobriquet of "his grace" and "your grace." The bishops, in great majority are now eager to obtrude their professional rank on the public by the use of a distinctive garb, wearing about their necks the imperial purple, with which as well as with wealth and power, the first Christian emperors began the corruption of the church. And they force the priests to wear, in public as well as in private, a professional badge known as the Roman collar, of which an old American priest, some years ago, hearing of the desire of his bishop that the priests should always wear it, said, with bitterness, "I suppose the next thing will be that we must have the bishop's name written upon the collar."

MORE of the sins of to-day, and perhaps we may say of all days, are traceable to an inordinate love of money than to anything else. Money! men lie for it, steal it, give their lives for it, cheat themselves out of all the best that life affords for this imaginary good—money. All our lives are poisoned at their very sources by this greatest and saddest of mistakes—living for money.—*Unity.*

THERE'S always a river to cross;
Always an effort to make
If there's anything good to win,
Any rich prize to take;
Yonder's the fruit we crave,
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.
For rougher the way that we take
The stouter the heart and the nerve
The stones in our path we break,
Nor e'er from our impulse swerve
For the glory we hope to win
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

A WISE man practices the three following things: He abandons the world before it abandons him; he builds his sepulchre before the time of entering it; and he does all with a design to please God, before entering into his presence.

He that always makes God's will his is never crossed.

HAPPINESS depends far less upon the external circumstances that surround us than it does upon the condition of our own minds. The main sources thereof are within us, and not without. Many a man is happier in his poverty than a king on his throne or a millionaire in all his luxury. It is a great mistake to judge of the comparative happiness of men by the difference in their outward condition.—*Selected.*

NEWS AND OTHER GLEANINGS.

—The Pennsylvania Board of Pardons considered the case of Samuel Johnson, convicted of the murder of John Sharpless, on the 16th inst., at Harrisburg. A petition containing 3,000 names asking for a commutation of the sentence was presented, together with an affidavit of the proprietor of the "Bull Pen" in Philadelphia, who testified that Johnson was in his place on the night of the murder. The Board held the matter under advisement, and Governor Beaver has granted a respite from September 1, the day appointed for execution, to October 6, to give time for further inquiry.

—Prof. Spencer F. Baird, secretary of the Smithsonian Institute at Washington, and U. S. Commissioner of the Fish and Fisheries, died on the 19th inst. He was born at Reading, Pennsylvania, in 1823, and graduated at Dickinson College, Carlisle. His scientific work has been of the most extensive and valuable character. Among his important publications were "The Birds of North America," (1860); "Mammals of North America," (1859); "Review of American Birds in the Museum of the Smithsonian Institution," (1864), and "History of North American Birds," in conjunction with F. M. Brewer and R. Ridgway, from 1870 to 1878. Professor Baird was the scientific editor of the "Annual Record of Science and Industry," and for thirty-five years he edited the annual reports of the Smithsonian Institution. He was a man of great executive ability which, as well as his scientific eminence, was recognized in 1871 by President Grant who appointed him United States Commissioner of Fish and Fisheries. He held honorary and corresponding memberships in many of the most renowned scientific societies of the world. In early manhood he formed a warm, personal friendship with Audubon with whom he was for many years in correspondence and later he was associated with Agassiz in scientific work and publications.

—A terrific hail storm swept over Atchison, Kansas, on the afternoon of the 20th instant. Many of the hallstones measured nine and ten inches in circumference, and several thousand dollars' worth of glass in windows in houses, stores, and churches having a northerly exposure was smashed. The storm was general throughout Northern Kansas. Cars on railroad trains arriving at Atchison had their windows on the north side broken.

—The negroes who migrated to southwestern Kansas from North and South Carolina, Tennessee, and other Southern States have proved themselves to be neither ignorant nor shiftless, though they were very poor. They now own 760,000 acres of land valued at \$1,225,000, and town property valued at \$965,000.—*Boston Journal.*

—The largest library in the world is the Bibliothèque Nationale at Paris. It is so large that nobody knows how many books it contains, the work of classification and cataloging being far in arrears. The total number is estimated at two and a half millions. The historical catalogue, which is complete, contains 363,125 books on French history alone.

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THE VALLEY OF SILENCE.

WE cannot measure thought with words, nor sound

The depth of meaning, even with the tone;

There is a life, within them hid, profound,

Which to the listener remains unknown.

There is a place where Silence reigns supreme:

A word, falling upon this atmosphere,

Must hollow and unmeaning ever seem,

For only hearts can hold sweet converse here.

The eloquence of silent looks, the tear

Or handclasp, that will more than volumes tell,

When souls speak out in language far more clear

Than words—unheard yet plainly visible.

But when a word comes from this tomb of thought,

'Tis clad in resurrection robes, and seems

All glorified, and with an influence fraught

That reaches far beyond our highest dreams.

BESSIE Q. JORDAN.

For Friends' Intelligencer and Journal.

MISQUOTATION OF SCRIPTURE.

IN the books of discipline of nearly all the yearly meetings belonging to our branch of the Society of Friends, may be found the caution or advice to our ministers "not to misquote or misapply the Scriptures."

And it is a counsel at once wise and important to be observed by us who feel we have a call to the ministry, lest we, in the advocacy of what we regard as truth, create a prejudice in the minds of those to whom we speak, and so injure the cause we are claiming to espouse. And in this connection, by quoting a part of a text without referring to the context, we may be misled ourselves, as well as convey to others a wrong impression of the idea or truth the original text was designed to inculcate. My attention has been recently called to a few texts used by our ministers not unfrequently, to demonstrate the truth of our fundamental doctrine of the immediately revealed will of God to the soul of man as being all sufficient for his salvation or restoration, and which are so generally misquoted, that they may be accorded a place among those which are sometimes denominated as "gallery texts," because as they are thus explained they are accepted by those who hear them without question or examination, and soon get a place in the mind as being the true text of Scripture, and so a misapplication of the true text follows from this cause. The first one of this character to

which I feel to call the attention of your readers, is this as usually quoted:

"Whatsoever is to be known of God is manifest in man." This form of expression has been used to show that man cannot derive any other knowledge of God than what is thus manifested in him by the direct revelation of God's own spirit. And while this is true, so far as relates to man's specific duty, yet there are revelations of God's favor, infinite intelligence and wisdom, as displayed in the material universe that come to man through his physical or outward senses. And there are revelations of his work upon the spiritual and moral nature of man as evidenced in the lives and experiences of other men, whether in the writings of the past, or the testimonies of the present, that reach us through similar means, and hence this text is sometimes quoted in a manner that is misleading.

The true text and context is Romans, chapter 1, verses 18, 19:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in righteousness; because that which may be known of God is manifest in them for God manifested it unto them." [Revised Version.]

Here the idea seems to me to be conveyed that those who do not live in harmony with God, or are transgressors of his laws, have not the excuse that they were ignorant, or that they were unaware of his displeasure, for God had revealed it unto them, in that he had manifested it in them; and therefore the text will not bear the interpretation usually put upon it, as an important corroboration of our fundamental doctrine.

Another text which is also frequently quoted for a similar purpose, and also as an incentive to obedience, and a means of encouragement, is this: "The children of the Lord are all taught of the Lord, in righteousness are they established, and great is the peace of these his children." While this indeed is a truth, nevertheless it is not a correct quotation of the text of Scripture, which is as follows; Isaiah, chap. 54, 11-14:

"O thou afflicted, tossed with tempest, and not comforted, behold I will set thy stones in fair colors, and lay thy foundation with sapphires.

"And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy borders of pleasant stones.

"And all thy children shall be taught of the Lord,

and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear: and from terror: for it shall not come near thee." [Revised Version.]

Thus, instead of directing his thoughts to the condition of all the children of the Lord, as is usually quoted and applied, the prophet directed his remarks to a certain class, as a means for their encouragement.

Again we also frequently hear the quotation from the answer of Elihu to Job: "There is a spirit in man, and the inspiration of the Almighty giveth *it* understanding;" and sometimes as giveth "him" understanding; while the Scripture text is as follows, Job, 32:8: "But there is a spirit in man; and the breath of the Almighty giveth *them* understanding." [Revised Version].

This teaches that it is not only necessary that the inspiration give the spirit, but the man also, understanding,—that is, man as an intellectual and a physical being as well as a spiritual being; and it therefore enlarges the application of the text, as well as its significance and beauty.

In thus calling the attention of my brothers and sisters in the ministry to these texts, which are so frequently brought forward in the manner to which I have referred, my object is to induce a more careful examination on our part of these quotations, and of making a careful analysis of their contexts before we use them in our public testimonies. And I want and expect to be one with you in exercising this care, for on looking back over my own testimonies I find they are not free from the criticisms of this article, and it teaches me more clearly than ever that we must not blindly or too trustingly accept the testimonies of man, but each for him and herself examine as to their truth by the light within our own hearts, or trace out the quotations made from Scripture for ourselves, when they are presented either in our meditative moments or in the testimonies we hear. By these means we will gradually rid ourselves from repeating these "gallery texts," and cease to transmit them to others.

And with a word of advice to other concerned Friends, on whom is not laid the requirement to bear public testimony, I will close this essay. When such quotations are made by any of us who attend as ministers, which you know to be incorrect, or of which you have doubts as to their correctness, come to us in a kindly spirit and call our attention to them, and I think you will find us glad to receive the information and so be able in the future to avoid the mistakes we have made. At least such is my feeling, and I can scarcely conceive it possible that any true minister could be wounded or offended by the reception of such information. This is in fact a part of your work in aiding us to bear true testimonies for the Lord; for while we recognize our gift in the ministry is from Him, yet we hold it in earthen or human vessels, and are liable still to the commission of errors, either from unwatchfulness or inexperience. And so by assisting us to be more watchful the bond of unity will be strengthened and our usefulness enhanced

Mendon, Eighth month 22. JOHN J. CORNELL.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—VIII.

BY ISAAC COATES, OF CALN, CHESTER COUNTY.

Ninth month 19th [1803.] Adam Hoops's brother proposing to go to Genesinghuta to get some seed wheat, and the river being so low that we were doubtful Halftown would be beset to convey us down in his canoe, they kindly offered some of us a passage in their canoe. Accordingly Thomas Stewardson, John Shoemaker, and George Vaux went with him, he having two active young men to work it; and Isaac Bonsal and myself took passage with Halftown and his son, having an exceedingly pleasant ride down the river, keeping in company all the way with the vessel which our friends were on board of, and another canoe with one man in it going to Pittsburg. We sometimes sat up and sometimes lay down and slept between two Indians navigating us, who appeared very dexterous, and disposed to accommodate us in every respect in their power. About twelve or fifteen miles down from the Issua we stopped and dined at a place called the Plum-Orchard, it being on or near the upper end of the Indian reserve. I never saw such a place before, it containing about forty or fifty acres of exceeding rich land thickly set with trees which are loaded with excellent fruit, and abundance on the ground, now in full season. I have no doubt but there is more than one hundred cart-loads of excellent plums on which we satiated our appetites for that fruit and took some on board. Then sailed down the river to the mouth of Tusquiatossy, it being twenty-one miles from Issua. There we struck up a fire, pitched our tents and slept on the river-bank, the number of the passengers our squadron contained being twelve. George Vaux hitherto being our cook hath performed his office to suit our palates, and this evening failed not in his skill. In the night an alarm was sounded in our camp by a sentinel, under an apprehension of the near approach of a mortal enemy. One of our company took the alarm and immediately rose; the others believing it to be the effect of imagination did not think it necessary to get up, which ultimately proved to be the case.

20th. Breakfasted early and pursued our voyage four miles to the mouth of Tusquiatossy, being a creek (though now quite dry) that runs down what is called the Little Valley. Thence to Genesinghuta, where we met with our beloved friends, J. Taylor, J. Thomas, and J. Swayne, the young men whom we stationed there in order to improve the natives, John Pennock also being there some time, improving some of them in the smith-business. It was truly a very satisfactory meeting, particularly to them, they being so long from a sense of duty separated from their friends and relatives. Many of the Indians came to see us this afternoon and took us by the hand with evident tokens of great joy, which is a clear indication that they are highly pleased with, and in good measure sensible of our disinterested endeavor to improve them in agriculture, mechanical arts, and profitable civilization. We observed, as we sailed down, the Indian reserve of land along the river to be excellent; and when we came within fourteen or fifteen miles of Genesinghuta, the settlements and

improvements began to appear, and many of the Indians have begun to clear out and cultivate their ground; have built houses more comfortable than they were formerly accustomed to. When I was up the river from this place four years ago, I believe there were but three or four settlements worth noticing; and now there are eighteen or nineteen, and divers of them have large fields of corn, considerable stock of cattle, and some of them this season had wheat for sale; so that upon the whole I think they have improved in agriculture beyond my expectations. Soon after we arrived, our friends showed us the copy of a speech made by Cornplanter and his brother, Conudiu, on the proposal of their moving off the Indians' land and settling near them where they might have the opportunity of being instructed as usual and building a saw-mill, which is as follows:

"Conudiu first spoke: It is now a long time since you came to live amongst us; it has even exceeded the limits that were first proposed. I now speak the united voice of our chiefs and warriors to you, our women also, and all our people. Attend, therefore, to what I say. We wish you to make your minds perfectly easy; we are all pleased with your living amongst us, and not one of us wants you to leave our country. We find no fault with you in any respect since you came among us, neither have we anything to charge you with. You have lived peaceably and honestly with us, and have been preserved in health, and nothing has befallen you. This we think is proof that the Great Spirit also is pleased with your living here and with what you have done for us.

"Friends, Tewelstee, we have been very much engaged in business respecting the affairs of our nation, which has prevented us from answering your proposals of declining the settlement at Genesinghta and moving up the river to settle on land of your own joining ours. We now all agree to leave you at full liberty either to remain where you now are on our land, or to move up the river and settle, on land of your own—only that you settle near us. The Little Valley is as far up the river as our people are willing you should go, as we want you to be near us, that you may extend further assistance and instruction; for although we have experienced much benefit from you, and some of our people have made considerable advancement in the knowledge of useful labor, yet we remain very deficient in many things, and numbers of us are yet poor.

"Friends, Tewelstee, I myself have been advising our people to pursue the course of life you recommended to us, and we have fully concluded to follow habits of industry; but we are only just beginning to learn, and we find ourselves at a loss for tools to work with. We now request you to bring on plenty of all kinds you think will be useful; then such of our people as are able will buy for themselves, and such as are poor we wish you to continue to lend to, and they shall be returned to you again. We also want you to bring useful cloths and sell to us, that we may get some necessary things without having to go so far for them. In looking forward we can limit no time for you to live beside us; this must depend on your

own judgment. When your friends come from Philadelphia we wish you to communicate this speech to them as the full result of our minds concerning you."

After the foregoing speech was delivered Cornplanter spoke as follows:

"Friends, Tewelstee, attend. I will add a little further. When I was in Philadelphia, a long time ago, the Indians and white people at that time continued to kill each other; I then heard of Quakers, that they were a peaceable people, and would not fight or kill anybody. I inquired of the President of the United States about them, whether or not this account was true. He said it was true enough; they were such a people. I then requested him to send some of them to live amongst the Indians, expecting they would be very useful to us. Then it was a long time after before you came. You are now here, and it has afforded me much satisfaction that you have come. I have not been disappointed in the account I heard of you. You have lived peacefully among us, and no difficulty has happened between you and our people. We now want you to stay with us and stand between us and the white people; and if you see any of them trying to cheat us let us know of it; or if you see any of our people trying to cheat the whites we wish you to let it be known also, as we confide in you that you will not cheat us.

"Friends, we have now spoken so full on the business that we need not say any more until we find one of you has killed one of our people, and we find him lying dead on the ground, or until one of us kills one of you; then we will take up the business again." [Delivered the 30th of the 8th month, 1803.]

Notwithstanding this, we thought it necessary to see the chiefs and others in council; and being informed that Cornplanter was just set out on a hunting tour, we hired an Indian to go in the night, (though it was a wet one), in quest of him. He set out and traversed the woods, blowing his horn; and just at daybreak found him, who came to us early this morning which is the 21st, and 4th of the week. After conferring with him, he appeared very much pleased with our coming, and agreed to send out for the distant chiefs and others to meet us in council at this place next Seventh-day morning. We then set off up the river in order to look for a suitable place to make a settlement and build a saw-mill. Having viewed two valleys heretofore had in view, but found the streams entirely dried up, we came to a fine stream on the east side of the river, called Tunasasau, on which we think there is a good mill-seat, being about three and a half miles from this place, and land tolerably good; then returned. On our way we had the curiosity to ascend a very high mountain in order to have a prospect of the river and adjacent country. Jacob Taylor leading the way, we ascended about one mile and a half, the most of the way very steep. When our company the most of them were so tired they gave out, Jacob Taylor and myself pursued our route until we got a grand prospect of the river and the adjacent country and a number of the Indian settlements, and got home as soon as the others. The young Indian who is the smith at Genesinghta, whose name is Levi Halftown, went with us and re-

turned with those who gave out; he made himself very merry with us when walking through the woods; said the Quakers were like little children learning to walk, and that we might now see some of the hardships the Indians had to pass through in their hunting, only that it would not do for them to stop and rest; but when he found I went on, said there was one hardy man amongst them. I think I never heard Thomas Stewardson complain or give out until this time. In the evening Blue Eyes came; was very glad to see us, but was sorry he had to go to Catta-raugus to see a sick daughter, so that he could not be at the council. Because he is a steady friend and promoter of our concern for the good of the natives, being a chief who both by precept and example endeavors to lead them on in habits of sobriety and industry, and as he could not stay with us, we took the opportunity of opening to him some of the reasons of our coming here at this time, which was a proposal of our young men's moving off their land and settling near them on some of their own. He was wise enough to see the reason of the proposal; and although he saw and gave in to the propriety of it, yet appeared sorry, as he is a near neighbor; and said if they moved he would wait to see how they would do and then move near them. Truly the opportunity this evening with Blue Eyes had a tendency to produce some very pleasant sensations in my mind, and I thought I could own him for, and really felt him near, as a brother.

22d. Fifth of the week. This being the day on which the youngmen hold their meeting, we sat with them, which I believe was a time of refreshment to us all. In the afternoon walked about viewing the improvements the Indians have made which are considerable. Several of them have a good deal of corn, and some have raised some wheat; but I think they have not improved in agriculture and industry equal to those up the river. We saw two of them threshing their wheat; but as they had no barn to put it in, it appeared to be somewhat damaged in the stack. I endeavored to put them upon building barns, which they promised to do.

23d. We all in company with Jacob Taylor, John Pennock and Joel Swayne, went down to Genesing-uhta, or Cornplanter's Village, nine and a half miles. Being eight of us having three horses, Jacob Taylor and myself walked all the way and back again, being nineteen miles. The others rode turn about. We arrived at the village about eleven o'clock and spent two or three hours in viewing the Indians' houses, corn-fields, and other improvements; and although we discovered fourteen shingled houses and abundance of corn, yet I think they have not improved four years past, equal to the Indians up the river. We dined at Cornplanter's upon the best venison I have eaten since I left home, Indian bread, butter, buttermilk, bears' fat and squashes. Some of our company were very desirous to return before dinner; but Jacob Taylor told them it would not do. They then summoned all the fortitude they could and sat down to dinner. Jacob Taylor, John Pennock, Joel Swayne, Thomas Stewardson, and myself ate with good-will; the others did as well as they could. The old chief

was very pleasant with us and made himself very cheerful, inquiring for Henry Simmons; said he was a man for his mind, and if he had not been a Quaker he would have made a very good war chief. Some time after dinner, we returned. J. Taylor, Thomas Stewardson, Isaac Bonsal, George Vaux and myself walked one or two miles near the river bank; the other three rode. On our way passed through abundance of good corn and beans, and by eight or ten houses, some of them very complete work, with stone chimneys. In one of them lives an old woman, half-sister of Cornplanter, with three or four sons. The poor old woman was rejoiced to see us; said she was thankful to the Good Spirit for preserving us in our long journey to see them, and also that He put it in our hearts to have compassion on them; and that she was old and did not expect to be at the council tomorrow, but hoped the Good Spirit would preserve us. Truly the manner of her expression, the tears standing in her eyes, and the whole of her deportment, expression, and appearance had a tendency to enliven the affectionate feelings of my heart, and I could not help thinking she was as much the favorite of Him who sees not as man sees, as many who think themselves more polished. In about three miles' walking, Cornplanter, Conudui, and about twenty or thirty more of the Indians overtook us on their way up to the council. I walked very pleasantly and cheerfully with them. The old chief, Cornplanter, wanted me to ride his horse; but when I refused, he said I was a sachem.

[To be Continued.]

For Friends' Intelligencer and Journal.

LETTERS FROM PRESIDENT MAGILL.

OXFORD, PA., Eighth month 29.

FROM my meeting at "Back Creek" on Seventh day, the 20th inst., we rode several miles, over rough roads, through the hilly, but quite productive country, to "Apple Pie Ridge," one of the various "Ridges" by which the North Mountain gradually sinks, eastward, into the plain of the Shenandoah. The meeting at "The Ridge" is held at ten a. m., on First-days, and their First-day school at eleven a. m. As at Dunning's Creek, my lecture was arranged to take the place of the First-day school. The small meeting-house was well filled, though the numbers of members of our meeting here is not large. They maintain a Friends' school during a portion of the year, after the close of the public school, which lasts five months. I spoke, as I have elsewhere among Friends, of the effect of a college course of study upon our own schools, and upon our Religious Society. I also dwelt especially upon the great importance of bringing a college education within the reach of all, by having colleges adequately endowed. In few if any places yet visited have I seen greater interest manifested in the cause of education among us. In the afternoon I had an engagement to speak at Hopewell Meeting-house, some nine miles distant. In this pleasant drive we left all of the ridges behind us on the west, and returned once more to the broad and beautiful valley of the Shenandoah. As we descended one of the last ridges the view eastward over

this valley, from the neighborhood of Winchester in the south, to Harper's Ferry in the north, and bounded on the extreme eastern horizon by the long line of the Blue Ridge, was very fine. By special request my lecture for the afternoon was upon "Pompeii as seen in 1869." The large meeting-house was well filled, some having driven from six to ten miles. Friends maintained here a good First-day school, but they have no other Friends' school. My friend and traveling companion, who took me so kindly in his carriage through all of my journeyings in Frederick county, resides near this meeting, and he is an active school director, and deeply interested in elevating the character of their public schools.

This being the last of my series of meetings appointed for Virginia, I left the next morning for Pennsylvania, via Harper's Ferry and Baltimore. As we passed through Charlestown, a few miles south of Harper's Ferry, the Court House was pointed out to me where John Brown had his hasty trial, and the field where, surrounded by the affrighted authorities of Virginia, who then so little foresaw the great result of this seemingly insane attack of a feeble band of men upon the entrenched system of a great nation, he calmly met his fate. Passing through Harper's Ferry we observed the ruined buildings still standing, sad mementos of the war; and the small brick building near the station where Brown and his associates were taken by the U. S. troops, now plainly marked "John Brown's Fort."

I was informed by friends in Virginia that there is a strange unwritten history of the John Brown Raid, involving motives little suspected or understood. It explains some things which have hitherto seemed to me almost inexplicable, and at the proper time, I may present an outline of it to your readers. Crossing the Potomac by that fine piece of engineering work, the B. & O. R. R. bridge, at the junction of this river with the Shenandoah, we admired the grand scenery where the waters of the united rivers break through the mountain wall of the Blue Ridge, scenery which according to Jefferson, it is well worth crossing the Atlantic to behold. This opinion would doubtless seem less extravagant to one witnessing it from a more favorable point of view than can be obtained from a rushing railroad train.

After spending a few days with my family in Bucks county, I went to Oxford to attend Nottingham Quarterly Meeting, and complete my lecture engagements for the summer in that vicinity. This quarterly meeting, like many others, is held in different parts of the quarter at different times of the year. At this time it is held at the "Brick Meeting-house," East Nottingham. The grounds occupy forty acres of woodland, deeded to Friends by William Penn when he thought it was within the Province of Pennsylvania. The subsequent running of Mason and Dixon's line placed both East and West Nottingham a short distance below the line, in the state of Maryland. I was agreeably surprised to find so large a quarterly meeting assembled here. It will certainly compare favorably in size with any within the limits of our Philadelphia Yearly Meeting. In the first meeting a number of Friends in both ends of the house, appeared in

the ministry, and I felt that it was a truly favored season. In the answers to the queries it was a source of satisfaction to my mind to find that "Friends generally discourage the cultivation and use of tobacco." I especially rejoice in this for the influence which it must have upon the rising generation. An excellent and large Friends' school is maintained at East Nottingham, and also a good First-day school; and I believe there is a living interest felt here among Friends generally in the welfare of our Religious Society. In the evening, at the house of my friend in Oxford, a "parlor meeting" was held, attended by a number of Friends, in which acceptable communications were received from Joseph Powell and Joel Borton, who are visiting in Southern Quarter on behalf of our Yearly Meeting's Committee, and who felt drawn to attend also this quarterly meeting.

On Seventh-day an "all-day meeting" was held at "Brick Meeting-house," the forenoon being devoted to the consideration of the general subject of education among us, and the afternoon to the First-day schools. This meeting was well attended, and Friends here, as elsewhere where I have been, evince a great interest in all educational subjects, and in everything which can promote the advancement of our religious Society. I addressed the morning meeting, as I have elsewhere, upon the need of an advanced education of our teachers to raise the standard of our schools of every grade. Between meetings a table was set near the meeting-house, and bountifully supplied. After dinner and a pleasant social hour, Friends reassembled, and the afternoon was most profitably devoted to exchanging views as to the methods of organizing and managing a First-day school. This very important agency in the prosecution of our work is estimated here at its true value, and Friends generally feel that its importance can scarcely be overestimated. Late in the afternoon I was met by my friend from Rising Sun, (West Nottingham), and driven about six miles westward to his pleasant home, on one of the best farms in this part of the State. In riding through this fine farming country we could easily see that William Penn would be reluctant to give up this rich district to the claim of Lord Baltimore. The residents here have a pleasant way of saying that the diminished fertility of the soil makes it perfectly evident when you have passed over the State line into Pennsylvania! Certainly they have one great advantage in this county of Cecil which we have not yet secured, and that is a good Prohibition law, [by "Local Option"] which is strictly enforced. In the evening I addressed a full meeting assembled in Friends' school house in Rising Sun, upon the subject of Temperance; and I could but feel that with the advanced public sentiment upon this subject everywhere around me here, we have a great work to perform at home before we can compare favorably with our neighboring States in this respect.

I attended the meeting on First-day morning at West Nottingham. It was quite large, and the number of young persons present here gave good promise for the future of our Society. The First-day school exercises here, as in many places, preceded

the meeting, and were conducted with much life and interest. This meeting-house also is on a tract of land given by William Penn, and the site is well selected upon high ground, but unfortunately most of the forest has been cleared off. There are a few fine old oaks left on the grounds, and from under the shade of these a fine view is obtained over Cecil and Harford counties in Maryland, and Lancaster and York counties in Pennsylvania, for many miles. The meeting was an excellent one, and Allen Flitcraft, Wm. Way, and Mary Thomas appeared in the ministry. Soon after the meeting settled in solemn and impressive silence, Allen Flitcraft appeared in supplication.

My meeting on Education in the afternoon was well attended. A number of Friends and others who had driven a considerable distance to the morning meeting had remained over, taking their dinner on the pleasantly shaded grounds. These "all day meetings" are growing in favor among Friends and afford opportunity for much pleasant social intercourse. I took the same general course here as elsewhere, among Friends, and found the same deep interest manifested in the subject of my mission. I was met here by my friend from Oxford, who drove me nine miles to meet my engagement in this town for the evening. This meeting was held in the new Friends' meeting-house here at eight o'clock in the evening, and the house was well filled. My subject was "Prohibition of the sale of Intoxicating Drinks," and Friends are, of course, as deeply interested in this as in the general subject of Education. Here, as in both the other branches of this large monthly meeting, (*i. e.* East and West Nottingham), they have had a good Friends' school and First-day school. The monthly meeting meets alternately at the three places, which contributes much toward their acquaintance with and interest in each other. I much regretted that my visits could not have been, at present, extended to Little Britain and Deer Creek, the other monthly meeting, of this interesting quarter.

This meeting at Oxford concludes my engagements for the summer, and I feel deeply thankful to the Giver of all good that I have been favored with health and strength to keep them all, and complete satisfactorily the work undertaken. I wish, also, to take this opportunity to thank Friends for the invariably kind and hospitable manner in which I have everywhere been received. I can but feel, too, that the great interest manifested among them in the subject, which I feel to be of so vital importance, the elevation of the standard of our schools, and the proper training of the teachers for their work, has done much toward enabling me to accomplish successfully the object of my mission.

EDWARD H. MAGILL.

THERE is only one thing that will put the collar on the neck of the animal within us, and that is the power of the indwelling Christ.—ALEXANDER MACLAREN.

THERE would be no great ones if there were no little ones.

THE MEETING AT GENOA, NEBRASKA.

EDITORS INTELLIGENCE AND JOURNAL :

KNOWING there are so many Friends, readers of your paper, who are deeply interested in the concerns of our little meeting, we felt constrained to send a few lines, hoping to brighten the chain of love and kindly feeling which we feel is stretched around even the weakest branches of the body. It is true our meeting is small, but deep earnestness, and a strong desire to be at work preparing the way for a future worthy of our Society, is stirring to the depths the hearts of many among us. The most important monthly meeting of the year has just passed, in which the entire number of queries are answered, and other subjects of importance attended to. Much life and interest was manifested. A desire was expressed, with which the feelings of several united, that by some means a school, under the care of the Society, might be provided, in which to gather those little ones of the flock on whom will fall in the future the upholding of our banner of Truth. By what means are they to be prepared? How is life to be kept in the Society, if the young are not trained and qualified to meet the world with a strong faith in our testimonies and principles? Are these young, tender, living branches to be cut off and cast from us, to be left helpless in a dying state?

The subject that next claimed our attention was the work before us at present,—the building of our meeting-house. We have been striving for a year or more to raise sufficient means to erect a place of our own, but find we are still lacking about four hundred dollars towards its completion, even to build as moderately as possible. Now, to whom shall we go? Our hearts tell us, and we feel assured, that there are hundreds among our friends, in the East and West, who would cheerfully render the needed assistance. We shrink from adding to the burden of any, yet, for the love of the Society, we feel we can ask for aid. Even the least contribution which any can make, will be acceptable towards carrying forward that which is of so much importance to us; more so than hitherto, as we are liable soon to be deprived of the use of the school-house in which we have been meeting. We desire herein to express our thanks to those who have already given us assistance, for, from the least to the greatest, all has been appreciated.

Any contributions may be left with Joseph M. Truman, Friends' Book Store, Philadelphia, or forwarded to David H. Brown, Genoa, Nebraska.

M. B. TRUMAN.

Genoa, Neb., 8th mo. 22.

EDITORS INTELLIGENCE AND JOURNAL :

In a recent issue of your paper I saw an article entitled: "Friends in the far West," by our friend, Edward Coale, in which he truthfully says we need encouragement and help. We have been much encouraged by having Friends to visit us, and they have done us much good. Most of us are so remote from our quarterly and yearly meetings, and our means so limited, that we are unable to attend them, and when our eastern Friends favor us with their visits, they are appreciated beyond the comprehension of our members in the East, who have their meetings es-

tablished at a convenient distance from them. We are looking forward to the establishment of a quarterly meeting of the Friends here, in the southern part of this State, and northern part of Kansas. Also to the establishment of a Friends' school, that we may comply more fully with our discipline as regards the education of our children.

We are rejoiced to know that Philadelphia Yearly Meeting has taken decided steps in our behalf, and we are looking forward to a good work being done by it.

As regards our monthly meeting here at Genoa, we are much encouraged by the increased interest manifested in our meetings; but we are badly in need of financial aid. For over a year we have been trying to secure funds to build a meeting-house for our accommodation, but we still lack a few hundred dollars. Our own members have subscribed very liberally, in proportion to their means, and Baltimore Yearly Meeting has done well for us by subscribing \$250 out of the Yearly Meeting fund; and one Friend, of Richmond, Indiana, upon reading in your paper that we were in need of funds, sent us a draft for \$50. Many others have been generous to us. Now, I do not want Friends to think if they are not able to give a hundred or fifty dollars that they must withhold their hand, for we are just as thankful for small sums as large ones, and we feel that the giver makes as much sacrifice as he who gives a great deal. We are very thankful to those who have contributed to our needs, and hope that others may feel encouraged to help us, both by aiding in building a meeting-house and by visiting us. We now hold our meetings in a school-house, but there is a prospect that it will shortly be moved to another part of the district, and not be convenient for our meetings.

Hoping that your readers will find it in their hearts to aid us, I leave the matter with them.

Genoa, Neb.

DAVID H. BROWN.

For Friends' Intelligencer and Journal.

CHARITY.

IF ten righteous men would have saved Sodom, surely we may hope for our nation. What the cities are doing to relieve the sufferings of the poor is worthy to be chronicled. The charity of sending the children of such out among farmers to give them a taste of the freshness of a pure atmosphere, and of how things grow, is one of the best that have been adopted of latter times. As they roam the fields and orchards, and pluck the fruit, new ideas will be awakened, the wider range beget a desire to leave the heated alleys and courts and seek homes where hands are needed, willing to aid in producing the things all must have to sustain life. Our beloved Philadelphia is not behind in this worthy enterprise, much better than to build almshouses and prisons. Work is honorable; industry, noble; and should be encouraged everywhere. "By the sweat of thy brow shalt thou eat bread" was a mandate given by Jehovah in the beginning, and has never been reversed. Some work with the brain, some with the hand; so that the needful is done, all is well; we were not placed here to be as drones in the hive. The wise and the prudent

understand these things and practice accordingly.

"To honor God we do his will,
And all the laws he gave fulfill."

Who being innocent ever perished, or where were the righteous cut off? Who hath known the mind of the Lord, or who hath been his counsellor? He is from everlasting to everlasting, unchangeably the same; might and power are His, ours the simple consequence to do His will; in it consists our highest good. Though He lead us in ways we have not seen, and in paths we have not known, the end will be peace.

SARAH HUNT.

SCRIPTURE LESSON, No. 36.

NINTH MONTH 11TH, 1887.

THE BEATITUDES.

TOPIC: PEACE.

GOLDEN TEXT: "Blessed are the peacemakers, for they shall be called the children of God." Matt. 5: 9.
READ Matt. 5: 1-13. Revised Version.

IF all the Beatitudes which precede this one are believed in and lived up to, there can be nothing left in the heart that would injure or harm another. The blessing of the peacemaker would crown our lives, for all our actions, and all our motives of action, would be peaceable; we would strive to prevent contentions that disturb the happiness often of families, and lead to anger and every turbulent and unruly feeling of the human heart. "How good and pleasant it is for brethren to dwell together in unity," was said by the psalmist in an age when most of the difficulties between families, as well as nations, were settled by wars and fightings. Every one can do something to promote peace, and we are never more like God than when we are doing the things that make for peace. The full meaning of this Beatitude is probably, *they that work peace*, not confining the reference to the reconciliation of persons at variance, they whose whole lives are in harmony with the Gospel of Christ, the distinguishing feature of which is peace on earth and good will to all the families of men. It is the true Christian peacemaker that endeavors, like the Master, to implant the divine spirit of peace in the hearts of men, and the promise is, that as we are, in this endeavor, following his example, we also shall be called the "Sons of God."

"Whence come wars and fightings among you?" is the interrogation of one of the Apostles, to some whom he was reproving for their unchristian conduct; and he answers himself, by the query, "Come they not hence, even of your lusts that war in your members?" James 4: 1. Jesus in all his teachings forbade the indulgence of every passion that leads away from a peaceable spirit. The whole Gospel is a message of peace. We must overcome evil with good.

The lessons to be drawn from this Beatitude, are:

1. That peace is the true condition of the children of God.
2. That no one who promotes strife and contention among families and communities is entitled to be called a follower of Jesus.
3. That all wars and fightings are opposed to the peaceable religion taught by Jesus.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, NINTH MONTH 3, 1887.

LOVE AND UNITY.

ANY Friend at all familiar with our book of Discipline, or with the transactions of our business meetings, will recognize in the expression "love and unity," that which represents a most important factor in the Society of Friends. How early in our history these words became incorporated into a query, second only to the one regarding the assembling of ourselves for the worship of the Father, we know not; but we do know that the principle of love for each other was a most potent agency in gathering and keeping together our early Friends.

There is danger of impressive words losing their force by their frequent repetition, and this we fear is the case with "love and unity." They meant much to our forefathers, and they should mean a great deal to us to-day, for they represent the great powers that shall continue us as a living body. We have had sorrowful experience of their becoming but as "sounding brass" in the troublous times of separation, and we should most earnestly try to restore them to their pristine beauty, by being watchful over ourselves that we do not by any act of ours bring them into discredit.

The great question before us is, how shall we best promote "love and unity" granting this to be next to the worship of God, the great essential for the maintenance of our Religious Society? If all fully understood and believed in our foundation principles, the indwelling spirit of God in every soul and the capability of each one to commune with him we would feel that we were bound together by one common bond, our love would go forth to each other, we should watch over each other for good as the members of one religious household. It is not that we shall all see alike or think alike, but we can submit our judgments one to another in that love which subdues self when any common good is concerned, and unity is required to produce that good. In this sense we can comprehend that most wonderful saying of the Master, "greater love hath no man than this, that a man lay down his life for his friends." It is this life of self, that needs to be slain to-day, and in the losing of this, we shall find to our infinite peace, that life which shall be ours forever.

The whole of the remarkable discourse of Jesus

recorded in the fifteenth chapter of John, repeating, as he so often does, to his disciples, the command to "love one another," is so fraught with instruction that we, as Friends, should be found in the frequent study of it, for thereby we can be helped in the performance of our religious duty. We may try by various expedients to enlarge our borders, but it is love alone, and that love made manifest, oftentimes in the spirit of self-sacrifice, that will be found to be successful in continuing us as a people. Its cultivation will increase our zeal, a new fire will be kindled that will attract by its brightness, and its warmth will spread till we are conscious of a renewed strength that shall be permanent.

DEATHS.

CRANSTON.—On Eighth month 19, 1887, at his residence, near Wilmington, Delaware, James Cranston, in the 80th year of his age. An esteemed member of Stanton Meeting.

FURMAN.—At Trenton, N. J., Eighth month 19, 1887, Richard Way son of the late George M. and Margaret Furman, in the 77th year of his age. An exemplary member and elder of Chesterfield Monthly Meeting.

HOMER.—Near Willow Grove, Montgomery county, Pa., on the 9th of Eighth month 1887, Fannie L. Homer, in the 16th year of her age; grand-daughter of the late George Walton.

HUGHES.—At West Chester, Pa., Eighth month 10th, 1887, Sarah Hughes, daughter of the late William Hughes, of Robeson, Berks county, Pa., in her 55th year.

IREDELL.—At her residence, Montgomery county, Pa., Eighth month 22d, 1887, Sarah B. widow of Jonathan Iredell, in her 81st year. Interment at Horseham, Pa.

ELIZA B. JEANES.

While vast throngs of immortal beings are constantly passing from works to rewards and the great busy world only takes cognizance of the fact, they were born on such a day, and on such a day they died, there are in this multitude, many whom we honor and love whose places have been so worthily filled and whose influence for good has been so widely felt, that while the grave may hide from our sight all that was mortal, there is a gathering up and a cherishing of the treasures memory has in store concerning them that become even more precious when the beloved ones are removed from our midst.

She "being dead yet speaketh," may truly be said of our friend, Eliza B. Jeanes, whose decease was noticed in the INTELLIGENCER AND JOURNAL of last week. Though reared under the strict discipline of the "Thirty-nine articles" that form the code of faith and practice of primitive Presbyterianism, she early manifested an independence of character that dared to think and act as reason and best judgment dictated, even if they led away from the faith of her fathers.

Her husband, Dr. Jeanes, was a member by birthright, of the Society of Friends, and after their marriage he retained his right. The duties of his profession gave him little leisure to attend meeting, but when he did she was always ready to go with him.

Dr. Jeanes was one of the first physicians of this country who embraced the views of the great German Homeopathist. The enthusiasm with which she entered into all his plans was very helpful, and the kindly interest and

sympathy she manifested towards his patients resulted in many friendships that continued through life. It was not until after the dark shadow of the grave rested upon the home in which all their married life had been spent, that Eliza felt drawn to unite herself with Friends. It seemed to bring her nearer to him now that he had been removed, she said to have her name enrolled with his and to unite in Christian fellowship with those that he had been associated with. She had long been convinced of the principles and testimonies held by the Society, and was heartily welcomed among us, where her seat was seldom vacant on First-day morning—except when sickness or absence from the city prevented her attendance.

In social life she was frank and outspoken, and maintained to the last the cheerful, genial spirit of her earlier years. She was kind and considerate to the poor, and dispensed her charities with the same discrimination that marked her whole life.

When death came she was ready for the change and the messenger that brought release was welcomed as a friend who had come to bear her home to those who were waiting for her in the mansions of eternal blessedness.

L. J. R.

Eighth month 28th.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—X. ROME: VISITING THE POPE.

LUGANO, June 22, 1887.

MOVING slowly towards the mountains as summer advances, the next stage after Venice is the Italian lakes. Como and Maggiore are celebrated in prose and verse, and afford the most beautiful views; but I chose Lugano for a fortnight's sojourn, because it is situated between the other two, and at but a pleasant distance from each, and it is politically in Switzerland, inasmuch as a long, narrow loop of boundary projects far down between the two Italian lakes, and makes Lugano Swiss. There is no geographical reason for this extension of the boundary, and the reason for it must lie far back in the past centuries. The people are purely Italian in language and customs. Lugano is not without its charms, which some think not inferior to those of its sisters. They are the combination of placid water and rugged mountain, and the purple mist which softens and veils the latter. Of these features only the painter can convey an idea. Como is the most frequented of all the lakes, and on its shores are several towns and numerous hotels and boarding-houses. There are, also, a number of private villas owned by the wealthy and noble. One of these, at Cadenabbia, belongs to the German duke of Saxe-Meiningen, who seldom visits it. He has not been there for two years, and on the last occasion remained but two weeks; but it is kept in as beautiful order as if he were daily expected. The house is as handsome as such residences usually are, and contains some celebrated original works of celebrated artists. A frieze in one room cost \$70,000. But the grounds constitute its chief attraction. They are planted with groves, with occasional openings for flower beds, and everywhere fountains moisten the air. The magnolia grandiflora is very common in this region, and grows to great size. The shade, moisture, and seclusion attract

crowds of nightingales which sing all day long. We had heard this famous songster at Tivoli, and were a little disappointed. There, however, people were moving about, and perhaps he hardly did himself justice; but in the quiet of Cadenabbia we conceived a higher opinion of him. Nightingales were quite common around all the lakes. A lady whom we had met, told us she was driven away from Lugano by them: they kept her awake all night long. We suffered no such annoyance, though one did come under my daughter's window every morning about day-break, and give her an hour or more of song. I do not understand that they sing on dark nights, but in moonlight they are very lively.

The agricultural population in the north of Italy are said to be in a hopelessly wretched condition, and their condition has been worse of late years. I do not know on what terms the land is held and cultivated, but they are such as in some way throws upon the occupant of the soil, and not on the landlords, the burden of the recent great increase in taxation. Being compelled to reserve for food only the refuse of their crops, and thus using principally grain unfit for market, they are subject to a peculiar skin disease which is not only loathsome but in some stages is said to be contagious. Stopping only in cities and villages, we saw nothing of this; but we could observe evidences of the hard labor all had to undergo, and in one place I saw a large perpetual lime-kiln where the stone, and I presume the fuel also, was carried to the top of the high stack on the backs of women. All persons in northern Italy carry their burdens in baskets made to fit the back. The women of my party were unanimous in declaring that the women's baskets were larger than the men's. I was not entirely satisfied that such was universally the case, but I am inclined to think that the women do the greater part of the hardest work. In Germany, as the result of careful observation in passing through rural districts, I saw in the fields at least five women to one man. This disparity could not be due to the drafting of men into the army, for not a tenth of the men are in the army, and even such a draft would leave nine men to ten women. There are, perhaps, peculiar employments which take an excess of men from home; but still I could find no explanation of the phenomenon but that suggested by some persons better acquainted than I with the country, who roundly declared that the men shirked work, and might be found in the beer houses. This, however, was in Germany. I was not in Italy during harvest or when laborers were in the fields. The only work now going forward is attendance on the vines, in which both sexes seem to be employed in nearly equal numbers. It is an unmistakable trait of barbarism—a relic of the reign of brute force—when an undue share of heavy work is thrown upon one class of the community, and that, on the whole, the weaker. A disposition to oppress the weak is at war with the principles of justice, and manifests a selfishness and meanness which must permeate all the conduct of the individual, and, when widespread, of the people and their government. I regard the fact referred to as one of great significance. Perhaps I might here

notice another of a different character, but indicative of the same false relation of the sexes. I am told that in some places women are proud to be seen in public places attended by soldiers in all the bravery of their military attire, and that in order to enjoy this distinction, they are weak enough to pay, and some men are base enough to receive, a money reward for their companionship.

Before quitting Italy I ought to have given an account of our presentation to the Pope. I sent in our names to Cardinal Gibbons with little hope of receiving cards, for it was generally known that he was to have the privilege of presenting some Americans, and it was supposed there were many applicants: However the cards of invitation came very soon, and the presentation was to be the very next day. We might have wished a little time to prepare ourselves to appear in such an august presence, but with the cards was a note stating that gentlemen were to come in evening dress, and ladies in black dress and veil, and it was understood, without gloves. So we had no difficulty in making ready to reach the Vatican at the appointed hour, where we were received by the Swiss Guard with presented arms; and at various points as we traversed the salons, corridors, and stairway we met detachments who repeated the ceremony. Arriving at the apartments devoted to the personal use of the Pope, we found them furnished with exceeding plainness and hung with faded tapestry which was possibly new in the reign of Leo X. In the ante-chamber we found a company of perhaps thirty persons, and presently Cardinal Gibbons, Bishop Kane, of Richmond, and Monseigneur O'Connell, head of the English (?) College at Rome, came in and said a few words to each of us, in a pleasant and easy manner. We then passed into the audience chamber, and ranged ourselves on two sides of the room. On the third side was a throne raised a few steps above the floor, and in front of it a plain chair with a low detached footstool. On the fourth side were some attendants, among them one in military uniform whose gorgeous dress contrasted markedly with the plain attire of all the rest. In a few moments the Pope walked in holding up his hand and pronouncing a benediction which we received with due reverence, and proceeded at once to seat himself in the chair. The ecclesiastics whom I have mentioned grouped themselves around him.

The Pope is well up in the seventies and fully looks his age. His face is of the Italian type; forehead high and not wide; nose straight and thin; eyes dark, piercing, and steady, and face meagre. His mouth is large and unshapely, but firm in expression. Altogether it is by no means a handsome face, but it is full of character. His dress was that of the Dominican order of which he was a monk; a white cloth gown covering the person from neck to heels; a cape of the same material was over his shoulder, lined, as a corner accidentally turned up enabled us to see, with purple silk. A girdle of the same material and similarly lined, with gold fringed ends, bound his gown at the waist. On his head was a white silk scull-cap, and on his feet purple velvet embroidered slippers, on which was wrought a cross.

On his right hand he wore the "fisherman's ring" some part of which is said to have come down from St. Peter.

He first gave audience to some persons whom I took to be officials who presented to him sundry things, among which I remember some books, and some rosaries made apparently of the ordinary dark wood which is the material of the rosaries ordinarily used by plain Catholics in our country. He laid his hand on the books, and suffered the rosaries to touch his ring, and thus I presume gave them his blessing. The presentation then began. The Cardinal or the Bishop introduced the company successively, giving the name of the person and his profession, residence, or any other distinctive circumstance which might serve as the subject of remark. The Pope did most of the talking, though the ecclesiastics joined in quite familiarly. The Pope spoke only French, and when Cardinal Gibbons remarked upon his having no English, he gave some reason for not having learned it, and said he had not felt the need of it until it was too late to learn. Some persons were able to respond in that language, but when any one was not the ecclesiastics managed, without appearing formally to interpret, to convey the meaning of what was said, to the respective interlocutors. This was done with great tact. One young gentleman, evidently an enthusiastic Catholic, was anxious to speak directly with the holy father, but had very little French. The Pope, noticing his desire and his difficulty, asked if he could speak Latin. He tried it, but owing, no doubt, to his agitation made little more headway. The Pope answered him kindly in the same tongue, but like a certain other young man, he went away sorrowful. Sometimes the Cardinal ventured on a little humor. "This lady" said he, introducing one, "is not a Catholic yet," with some emphasis on the last word. "No matter," said the Pope, "she is a Christian and I am a Christian priest." Bishop Paul introduced a gentleman as "an avocat très distingué." "Distinguished for what?" asked the Pope: and the Bishop had to relate an episode on the gentleman's professional career, to justify his eulogy. The Pope listened and expressed his approval of the performance. In fact—and this above all appeared to me remarkable—no more formal expression of any kind was uttered by the Pope. If any thing attracted his attention he made a remark or asked a question to express himself on the matter; but then none of the commonplaces which I have been accustomed to hear of as the staple of royal interviews. The person's business, history, or place of residence always furnishes some salient point to hang a sensible remark upon. Chicago was once mentioned, and drew forth some appropriate expressions. Nor was there in the Pope's manner any mere complaisance. Certain people had chosen to come to see him, and he wanted to know who they were, and what about them was worthy of notice. His attention was fully awake, and his feelings were open to impressions. This was very amiably displayed in his reception of my family. I had accidentally placed my party last on the line, which was fortunate, because, as each party after the interview left the room, we only saw the whole ceremony, and only two ladies

who stood back at the last moment, were in the room when we came forward. He spoke very kindly to my children, especially to a daughter whose gentle countenance seemed particularly to please him, and gently patted her face. He asked my young son whether he attended school, and advised him strongly to study the "humanities" as the non-scientific branches are called, "too much neglected now;" and had a good deal to say to us, mine being the largest family party present that day.

Now when we consider that the Pope represents the oldest line of sovereigns in Europe; that he ranks with Kings and Emperors, sending envoys to their courts and receiving envoys in turn; that his subjects number more than those of any other power in Europe; and that great potentates are glad to have his influence to keep their subjects quiet, and that finally he probably gives more thought personally to the affairs of his dominion than any other sovereign in Europe; it is certainly astonishing that he should be able to feel, as he indubitably did, a real and unfeigned interest in the personal concerns of the people thus accidentally grouped before him, and that an interest of a most benevolent character indicative of a truly kindly heart.

I will add here another incident omitted in its proper place. We saw in Naples and again in Florence some of the brethren of the Miserecordia, engaged in their benevolent work. On each occasion four of these were bearing through the street, probably to the hospital, some sick man upon a hard barrow. They are members of a secret brotherhood associated together for works of charity. The brotherhood embraces persons of all ranks, from the humblest laborer to the proudest noble, and as the most leisured class is most available for such works, it seems they are most frequently called on. Those whom we saw were all evidently gentlemen. They were indeed covered, as they always are on duty, with the long gown which conceals the entire person from head to foot, having openings only before the face for seeing and breathing, but below the gown the feet could be seen, and these unmistakably were the feet of gentlemen. These brothers are ready to do whatever strong, careful, intelligent and tender-hearted men can do, to alleviate human suffering. Once, in the house with some of our friends, was a poor girl ill of some malady which rendered her unable to move herself, and made the efforts of the nurse painful. It was suggested to send for the brethren, and upon application, two of them came as often as was necessary, and with great gentleness changed her position. But they are chiefly called on in case of accidents or emergencies of different kinds. A number are detailed periodically for duty, but all can be called out if needed. They are summoned by a signal from some church bell. In Florence it is the great bell of the campanile, and when that gives the signal, wherever the brethren may be or however engaged, at wedding, funeral, feast, or even the stock board, they quietly steal away and repair to the rendezvous where they learn what is required. The institution, so far as I know, is confined to Italy.

JOHN D. McPHERSON.

For Friends' Intelligencer and Journal.

SUMMER DAYS ON THE MAINE COAST.—IV. FURTHER NOTES FROM MOOSE ISLAND.

ALTHOUGH we have scarcely passed the mid-line of the last summer month, we are conscious of a melancholy spirit brooding over land and sea, and one after another we recognize the signs of decadence of flower and foliage, and a kind of autumnal moan mingles with the solemn roar of the fir trees and the sea. The fruit of the Moose Wood is yet pendulous upon its bough, unfaded, but the delicate foliage shows the wear of wind and storm, and becomes, while aspiring to rich autumn tints, ragged and torn. Occasionally we note that after an inspiring day, a rich and precious color is over the sea, as we sit on the rocky headland overlooking the harbor and the incoming yachts, when night draws near. No one can paint it with words, but the declining sunbeams develop a mysterious quality in the waters. We might say that there are stripes of radiant richness on the waves—prismatic colors varying, as the orb of day at length sinks down behind the neighboring forests, and the dews of night chasten the earlier glory. Then comes the splendid array of the starry host, nebulous, mysterious, and inspiring. The belated oarsman is astonished by the display of phosphorescence on the waters. Are the oars dipping in molten gold, and is it a fringe of gold that drips from the blades, as they are raised for a moment? Is it the work of magic? The little transparent globes of vibrating animal life are familiar to our instructed vision, and we are far from feeling anything of fear at the strange appearance.¹ The upper and the lower deeps, how gloriously alike they are, and yet so utterly unlike, even now. We draw near the border and step upon the shore. The northern heaven is arched by a bow of silver light, and in the soft tranquil waters is reflected another arch in the watery firmament, not inferior to that which is above. Yes, we know the mystery or we know what we may know of the mystery of the electric coronal which spans the pole; but its poetry is not spoiled by the flimsy exact knowledge which we fancy we have of some of nature's sublimest secrets.

Morning and a new day follow the night, and the day of rest and of worship comes over the island world. In the broad hall of the hotel is hung the announcement that a "Rev. Dr. Phelps" will to-day preach in the chapel on Squirrel Island. He is the brother, so runs the legend, "of Elizabeth Stuart Phelps." The gay yacht goes forth heavily laden with worshippers to the place, and brother Phelps from Isaiah 66: 2, announces the dwelling of the Holy One "with him who is poor and of a contrite spirit, and that trembleth at the divine word." A discourse of power and value followed, and those who listened felt that all sincere hearts can unite with the truths of the gospel in their spiritual depths. It is always well when those who have come to gether for a summer holiday can thus join in acknowl-

¹ On one occasion I had a chance to look down into the sea through a narrow opening between the ship and wharf, and could observe the phosphorescent waters, without any disturbing light from above; and could note the glowing vibrating globes of animal matter between the wharf and the vessel. From a distance of several feet I could distinguish their individuality.

edgment of truth, without speculative dogmatism—in true spiritual worship.

Out on the seas we have been interested in watching the seal in the freedom of the waters, or resting at seasons among the sea-gulls on the rocks, and plunging down again into the deeps when disturbed; but in an enclosure upon the shore a number of these harmless creatures are preserved for zoölogical collections, and to these it is quite right to make a visit. Accordingly, one of the happiest and most satisfactory days of our sojourn here was the 15th of the 8th month, when we devoted the day to the exploration of a point which was recently purchased by two gentlemen, who, in looking among the lovely nooks of the coast, imagined that happiness might dwell under the red oaks, in the spot called Wylie's Point, on the neighboring shores. The yacht *Mollie* is a tempting-looking creature to persuade one to venture out on the resplendent sea, and we go forth under a soft breeze which gently wafts us to Wylie's Point. In looking over the ground they have purchased, they find that a fort once stood on the point, looking seaward, which challenges the entrances to the narrow seas penetrating this jagged State of Maine. All the inhabitants have forgotten about any military defenses at this spot, though the war ships *Boxer* and *Enterprise*, in the War of 1812, fought for five hours in these waters, until the English *Boxer* was vanquished and towed by her captor into Portland Harbor. In those days doubtless this little defensive work arose and served its purpose to prevent the passage of destructive war vessels up the Kennebec. The rocks here give evidence of the tumult of contending forces among the ribs of the earth in past ages. Again and again has the solid rock been rent and seamed with the melted matter of the inner earth. The outlines of a family mansion and the headstones of three little graves are under the oaks at the Point, and we linger a little while in pensive reflection before returning again to the sea.

And now let us go to the convenient prison-pen in the shore-side, where a fisherman has tamed some young seals for zoölogical collections. There were three on hand, and their soft gentle faces with human, sensitive looking eyes, are attractive at once. They are only one-fifth of the adult size, and are already warmly attached to the man who has the ownership of them. He says that when desired to do so they will give a flipper to his children who are inclined to shake hands with them. Their movements in the water are extremely easy and graceful, and there is evident enjoyment in their existence, although in captivity. They pass much of their time in the water but have warm blood, and breathe only in air. Their hind feet are placed at the extremity of the body, in the same direction with it, and serve the purpose of a caudal fin; the fore feet are also adapted for swimming, and furnished each with five claws. These are the earless or true seals, (*Calecephalus vitalinus*), common in these waters. They are covered with short thick-set hair, and are usually from three to five feet in length. The seal is an oil-bearing creature of importance, an animal that yields from one to fifteen gallons of oil that is equal to

sperm oil in every quality, being used in light-houses.

We want to see something of the oldest inhabitant of these island homes, whose memory goes easily back three-quarters of a century. This is a woman, a worn veteran of 83 winters, who is still alert and clear in mind, with a bright blue eye, an intellectual cast of countenance, and an erect figure. She tells us willingly enough how she lived all her early years on Damaris Island, "in the State Prison," she declares to our astonishment, for we had never before heard that Maine had any such institution on these wave-washed rocks of her coast. "Oh, I mean," said she, "I was there and couldn't get off, nor go anywhere, all my young days." There was something restive in her manner, as if she felt that she had been at a weary disadvantage, had lived a life of long disability that can be endured but is yet a bondage. The fisher father has a shelter for his children, and is able to reap his harvest from the seas from season to season; and these are not poor for they know how to open, salt, and dry the cod, and send the result to the marts of the world. She was a young girl when the War of 1812 made itself manifest in the naval combat in this still and peaceful sea-island home. Her own brother was slain in the fight, being a "powder boy" on the American ship. At length we rose to take leave, thanking her for her willingness to give us such light as she could concerning the events of long ago. But before we reach the strand where our boat lies, we catch sight of a small patch of *Salicornia*, or samphire, of the sort which grows so plentifully and covers the marshes near Atlantic City with so gorgeous a tapestry in the late September. It must be rare in New England, as I never before saw any suggestion of it on these northern coasts.

I want to say a good word for the characteristic mist that so often envelops these shores. It is a relief to the overburdened eye, which becomes almost blinded with the radiance of sky and sea. The cool curtain of the sea mist is most comforting at seasons, and after several days of rich sunshine we welcome the relief for a time. Unless the mist is intense, the world goes on as usual until actual rain falls. Even sailing and fishing parties go forth and we have often watched the pretty yachts loading with their cheery companies and then push off from land and steer into the cloud realm until the silence and softness of the mist gradually shades away all definition, and our friends are lost to observation, for a season. Like ghosts, the tiny ships flit by, disappearing and again reappearing, till we seem to be removed to a world of silence and unrealities, and we retire to our pleasant sparkling fireside and seek its companionship and converse. The alternation of brilliant color and tender obscurity is far from being a gloomy feature of these summer rests by the sea. Will it not lull weary nerves back to healthy robustness and tone us up for unwonted performance in the days to come? So let it be: for many of the company here gathered, sorely need the healing of shattered nerves and the renewal of overworn brain for the work awaiting it. This is no Vanity Fair of reckless dissipation. It is merely a refined and quiet place for

summer rest, where many healthful and delightful influences tend to make harmless pleasure; true recreation and tonic invigoration of soul, body, and mind harmoniously combine. Youth and childhood are removed from all debasing influences. Sailing is inexpensive, safe and delightful "Frutti di Mare"—the fruit of the sea—is cast at our feet in profusion, and a fairly fertile land at this season supplies our larder with fruits of the earth in sufficiency. But we have reason to believe that this safe and satisfactory temperance hotel has been sold to a syndicate of wealthy folk with other desires and aspirations than those that inspire the present association of owners.

S. R.

Mouse Island, Maine, 8th mo. 18.

NOTES OF VISITS IN NEW YORK STATE.

EDITORS INTELLIGENCER AND JOURNAL:

MYSELF and wife left Friends' school at Newtown Square on the 7th of Seventh month, to make a series of social and religious visits among the Friends of Purchase, Nine Partners, and Stanford Quarterly Meetings. We arrived at Friends' school, Long Island, on the evening of the 8th, and attended the meeting at Matinicoek, on First-day morning. It was a large and interesting meeting. In the afternoon we attended the First-day school in an adjoining neighborhood, in company with my brother and wife, (who are Superintendent and Matron of said school.) On Fifth-day morning rode some seven miles to Jericho Preparative Meeting, and dined with our well-known friend, Daniel Underhill. The meeting, though small, was larger than I supposed it would be; a number of the younger portion of our Society, who seem much interested, being present. On Seventh-day we reached Purchase, and attended the meeting there on First-day morning. Although the weather was excessively warm, the meeting was well attended and very satisfactory. On Second-day afternoon we went to Chappaqua and visited the Mountain Institute, and through our friends, Charles M. Robinson and wife, (Superintendent and Matron), we were much interested, and inspected the large and commodious building, lacking nothing to make it a first-class school. We attended the meeting on the Fifth-day, and here met our well-known friend, Daniel H. Griffin, from Amawalk, who took us to his home, a ride of ten miles. On First-day following we attended the meeting at Poughkeepsie, the 23d of the month. Next we rode nine miles north-erly to Crum Elbow, near our birthplace, and attended two funerals and the meeting there on First-day morning. We found a very interesting First-day school, many not formerly interested in the work now showing much interest in that direction. On Seventh-day went to Columbia county, a distance of over sixty miles, and attended Chatham meeting on First-day, the seventh of Eighth month. The meeting was well attended and there was also an interesting First-day school held before the meeting. In the evening attended an appointed meeting at Old Chatham, held in a Methodist church. It proved to be a favored occasion. On Fifth-day morning our kind friends George and Mary M. Reynolds, took us in

their carriage twelve miles to Ghent, in time to attend the Select Meeting of Stanford Quarterly Meeting. The meeting was small, but few strangers present. The next day we met our friends, Robert S. Haviland and John P. Pierce, from Purchase Quarterly Meeting. The quarterly meeting was well attended. Several testimonies were borne tending to lead us to a higher life. The business was conducted in much harmony. In the evening we went to Hudson to the late residence of Aaron C. Macy; there met with our friends, John J. Cornell and wife.

We then returned to Crum Elbow and attended the monthly meeting there on the 19th of the month, and on First-day morning following, attended the meeting at Creek. It was well attended. The First-day school is an interesting one, and much interest is manifested by the younger members.

We expect to attend Nine Partners Meeting on First-day morning the 28th of Eighth month, then return to Newtown Square, and reach there the first day of Ninth month, and devote our time and energy for the benefit of the school.

JAMES C. STRINGHAM.

For Friends' Intelligencer and Journal.

A VISIT TO PIERCES' PARK.

NEAR Fairville, Chester county, there exists an enclosure of fifteen acres, known as "Pierces' Park." It was planted in the year 1800 by two brothers, Joshua and Samuel Pierce, and designed for the recreation and enjoyment of residents of the neighborhood. A notice on the gate says, "No admittance on Sundays," but otherwise it is free for the use of the public, on application to the present occupants. Such trees as it contains can seldom be seen anywhere east of the Rocky mountains, and all that eighty-seven years of sunshine moisture, and protection could do for them, they have abundantly enjoyed and repaid. One is reminded of the "forest primeval."

"The murmuring pines and the hemlocks,

Bearded with moss, indistinct in the twilight"

of shade, that hovers among them; and the stillness and peace that reign over all breathe into the soul a calm that speaks of the ages. All petty, tiresome things melt away silently into the night of forgetfulness, as one walks or sits beneath the shade of such trees. An "old-English" park, or "a gentleman's domain" is embodied here in living form; while the ample provision of seats and tables and summer-houses, as well as foot-paths over the hills or by the lakeside, testify to the public spirit that swayed the thought of the men who planned and built it. The old mansion is of brick,—English-baked, alternated with the polished black ones, which our ancestors were obliged, by English law, to use,—and is in a good state of preservation. The small out-buildings near it are overgrown, and many of the ornamental features of the place have fallen to decay. It is owned and occupied by a direct descendant of one of the brothers,—a daughter who married Dr. Stebbins, one of whose sons and a grandson are spending their vacation here. This section was largely settled by Friends, and has produced many notable men and

women in the fields of philanthropy and reform.

Thinking that Friends who have not yet visited this charming spot might be interested, I have penned these few lines concerning it.

S. M. GASKILL.

Swarthmore, Pa., Eighth mo. 24.

NEWS OF FRIENDS.

BUCKS QUARTERLY MEETING.

BUCKS Quarterly Meeting, held at Falls, on the 25th of Eighth month, was quite a large meeting, the house being nearly filled by members and others, who by their solid deportment gave evidence that they came for the purpose of divine worship and not for the purpose of being merely entertained. Very few strangers were present from neighboring quarterly meetings, except Watson Toulinson, Joel Borton, Jr., and Ellen T. Croasdale, who were there as members of the sub-committee of the Yearly Meeting's Visiting committee. The gospel labors of these friends were very acceptable; their counsel and exhortation being listened to with profound attention, as was also that of others who were exercised in vocal prayer as well as in ministry.

When the partitions were closed for the purpose of transacting the regular business of the men's and women's meetings, quite a number left the house, which gave evidence that many who were present were not members although they are *Friends* in their religious views, and if as much attention and encouragement was extended to them by true Friends as is given by other religious societies to those who come to their meetings, many would become members.

In addition to the regular routine of business in the men's end of the house, a report was received from a special committee which was appointed at last quarter on the subject of more care being taken to secure the books and papers of the quarterly and the monthly meeting from being destroyed by fire. This was united with. It recommends that such of the books as are not now in immediate use shall be deposited in the fire-proof vault of the bank at Newtown, it being more central and much more convenient of access than that belonging to the yearly meeting.

A committee was also appointed to nominate suitable persons to serve as trustees of Friends' meeting properties in Bristol and Doylestown, the titles of which are vested in Bucks Quarterly Meeting, most of the present trustees being deceased.

Near the close of the meeting an aged Friend arose and said his mind had reverted to the quarterly meeting held in this house in 1826, which was the last one held here before the unfortunate division in the Society. He said he was present at that meeting and well remembered it. It was a very large meeting and there was much excitement and much want of love and unity. The feeling to-day was very different, and very much more desirable. His remarks were listened to with much interest, as he named over many of the active men that were present at that time,—all of whom have passed on to the higher life, in that state of existence where excitement and turmoil are not known. It was predicted

at the time of the separation by some of the active ones who then claimed the name of "Orthodox" that our branch of the Society would not hold together five years, as we had no creed. But more than sixty years have now passed and we are quite as well united as ever we have been, whilst the others are split asunder, and there is no unity among them.

I. E.

THE LESSON LEAVES.

[We copy the following from the *Young Friends' Review* for Eighth month.]

I CANNOT but regret, and am also surprised, at the departure which has been made in our lessons from the International series. They have proved so satisfactory with us that I cannot but think they must be so in many other places. That the change was made without the approbation of the Executive Committee of the General Conference, and without even the knowledge of some of the Literature Committee, seems an unwise act on the part of those who made it. I believe our schools would regret exceedingly any deviation from the International Lessons, as it is often attended, especially the Bible Class, by those of other denominations, who are studying and are interested in the same lesson, thus giving us an excellent opportunity to give our version of these lessons and promulgate the views of Friends. Our school, I believe, is no exception in this respect. We may think we may choose lessons more in accordance with our views, yet I do not consider the choice made in the International series objectional, and I believe we would lose much more than we would gain by any such change as contemplated. I would suggest, therefore, that the International Lessons be followed until the next meeting of the General Conference, when the system would be thoroughly tested, and an opportunity afforded then to discuss the whole question by the many who are interested in the First-day school work. We do not want any of our schools to go back to the lessons prepared by other denominations, which will be the tendency if the proposed course is adopted. We believe those who have had the work of preparing our lessons have done their work well, and I hope they will be instructed to follow the International series of lessons. S. P. Z.

RUTH.

A BABY girl not two years old

Among the plox and pansies stands,

And full of flowers as they can hold

Her mother fills her little hands,

And bids her cross to where I stay

Within my garden's fragrant space,

And guides her past the poppies gay

'Mid mazes of the blooming place,

Saying, "Go, carry Thea these."

Delighted, forth the baby fares;

Between the flutter-winged sweet peas,

Her treasured buds she safely bears.

'Tis but a step; but, oh, what stress

Of care! what difficulties wait!

How many pretty dangers press

Upon the path from gate to gate!

But high above her sunny head
She tries the roses sweet to hold.
Now caught in coreopsis red,
Half wrecked upon a marigold,

Or tangled in a cornflower tall,
Or hindered by the poppy tops,
She struggles on, nor does she fall.
Nor stalk nor stem her progress stops,

Until at last, the trials past,
Victorious o'er the path's alarms,
Herself, her flowers, and all are cast,
Breathless, into my happy arms.

My smiling, rosy little maid!
And while her joy-flushed cheek I kiss,
And close to mine its bloom is laid,
I think: "So may you find your bliss,

"My precious. When in coming years
Life's path grows a bewildering maze,
So may you conquer doubts and fears,
And safely thread its devious ways;

"And find yourself, all dangers past,
Clasped to a fonder breast than mine,
And gain your heavenly joy at last,
Safe in the arms of Love Divine."

—CELIA THAXTER, in *Cottage Hearth*.

THE SONG OF THE BEE.

BUZZ, buzz, buzz!

This is the song of the bee.

His legs are of yellow,

A jolly good fellow,

And yet a good worker is he.

In days that are sunny,

He's getting his honey;

In days that are cloudy,

He's hoarding his wax;

On pinks and on lilies,

And gay daffodillies,

And columbine blossoms

He levies a tax.

Buzz, buzz, buzz!

The sweet-smelling clover

He humming hangs over;

The scent of the roses

Makes fragrant his wings;

He never gets lazy,

From thistle and daisy

And weeds of the meadow

Some treasure he brings.

Buzz, buzz, buzz!

From morning's first gray light

Till fading of daylight,

He's singing and toiling

The summer day through.

Oh! we may get weary,

And think work is dreary;

'T is harder by far

To have nothing to do.

—NANCY NELSON PENDLETON, in *St. Nicholas*.

IN SUMMER FIELDS.

SOMETIMES, as in the summer fields

I walk abroad, there comes to me

So strange a sense of mystery,

My heart stands still, my feet must stay,

I am in such strange company.

I look on high—the vasty deep

Of blue outreaches all my mind;

And yet I think beyond to find

Something more vast—and at my feet

The little bryony is twined.

Clouds sailing as to God go by,

Earth, sun, and stars are rushing on;

And faster than swift time, more strung

Than rushing of the worlds, I feel

A something is of name unknown.

And turning suddenly away,

Grown sick and weary with the sense

Of power, and mine own impotence,

I see the gentle cattle feed

In dumb unthinking innocence.

The great Unknown above, below;

The cawing rooks, the milking shed,

God's awful silence overhead;

Below, the muddy pool, the path

The thirsty herds of cattle tread.

Sometimes, as in the summer fields

I walk abroad, there comes to me

So wild a sense of mystery,

My senses reel, my reason fails,

I am in such strange company.

Yet somewhere, dimly, I can feel

The wild confusion dwells in me,

And I, in no strange company,

And the lost link 'twixt Him and these,

And touch Him through the mystery.

CHRISTINA CATHERINE LYDDELL.

SPENDING MONEY FOR BOYS.

THERE are few things harder for parents to decide than the question as to whether their boys shall have or shall not have a regular or irregular allowance of money, to spend as they choose. We have all, probably, seen both plans tried, both fail, both succeed.

Like a good many others, this question does not stand alone. It has to be governed by the same principle that governs all the moral training of our boys; is part, only, of a large plan for the development of character.

To say that some boys are the better for having money to spend unquestioned, and that some are worse, that parents must watch characteristics and judge wisely, is no help at all. We all know that.

Some are naturally honorable and self-controlled, some the reverse. Some will seem to grow up well under either treatment. Others will need the careful, thoughtful guiding, and will respond to it; while they would fail woefully for the lack of it.

But, unless you are very sure that your boy is better for the free allowance, if you have any uncertainty about the matter, there are several good reasons why it is better to have him go without.

Two principles are good to inculcate at an early

BEAUTIFUL.—A deaf and dumb person being asked what were his ideas of forgiveness, took a pencil and wrote—"It is the odor which flowers yield when trampled upon."

age. The first is, "Earn, and have." Let the boy feel that his father and mother earn what they have; that they have the right to spend it as they choose, for need or pleasure; that he has not the right to take and use, for needless, unadvised pleasure, what he has not earned; that, because he was not the earner, he must be accountable for all he uses.

The second principle is that home, food, clothing, and education are full compensations for all he can give of faithfulness, industry, obedience, earnest study, and good habits. Whatever else parents give is of their special kindness, and not to be viewed by the boy as his due. Many heart-aches would be saved if boys were made to feel these two principles in a right, broad, kind way, from the beginning.

In some cases, I have known good effect to come from telling a boy what the law *requires* from fathers, —to give their boys shelter and clothing sufficient to keep them from suffering from the elements, and food to keep them from starving or sickness, if they are able to give these. All else is the father's free gift to the boy.

It is good to have such a wholesome relation between a boy and his parents that he can always feel free to go to them, ask for money to go to a specified place or buy a specified thing, get the money if it is right and be refused if it is wrong, and all in a reasonable way; or to give a boy an allowance, and require an itemized account of its expenditure. Either way makes the boy accountable to higher authority, and helps growth in wisdom and care. Be sure you watch closely in either case to see if your boy's word is to be relied upon. Do not be suspicious, but be watchful. It is not good for a boy to feel suspicion, but it is good for him to feel watchfulness.

One good reason why boys should not have free spending money is that it enables them to go into places that they otherwise would not enter. Money is a key to bad doors as well as to good, and somehow slips easier into the bad doors. I *must* stay out of certain places if I have not the money to get in. A second reason is that boys who do not have free spending money are not apt to be favorites with bad boys. "I love you for yourself alone" is not apt to be the ruling bond of friendship between a bad boy and another, bad or good. Money helps along a pernicious friendship very rapidly.

Temptations multiply with money and unaccountability. Even little indulgences, not absolutely wrong in themselves, grow upon a boy until they weaken body or character. Such things as quantities of candy, frequent lunches at unseasonable hours, a surplus of neck-ties and kid gloves, a variety of scarfpins and hats, and even the habit of easy, frequent gift-giving that means nothing of self-sacrifice to the giver, are things far from desirable.

Some persons feel that when a boy begins to earn money in small sums, as some of our boys do at an early age, he should have that to spend freely and without account. If the boy goes away from home, he must do this: it is almost the only way. But, if he stays in the home, it is very unwise not to make him pay a portion of his wages toward his board, even if he earns only two or three dollars a week.

Be sure he will value the home more highly for abiding by the principle, "Earn, and have."

I know one father who saw with satisfaction his boys spend their money in taking nice, young girls out to places of amusement, giving them flowers and other gifts, and thought how much better that was than spending their evenings off with the boys. So it seemed. But no money was put into the home, and, naturally, none into the bank; mother and sister were less in their minds and actions than the girls they escorted; tastes grew extravagant; wrong ideas of life were gained; evenings at home were deemed stupid and grew fewer. And all this tended toward a weakening of character and depraving of taste. The boys became worthless, dissipated young men, and are hopeless problems to their father today.

Watchful guidance, discriminating judgment, are to be used always; but it is better to err by too strict a denial of money freedom than to put the temptation of unaccountability in the way of our growing young men.—JUNIATA STAFFORD in *Christian Register*.

THE MOCKING-BIRD'S SONG.

ALL along the charming gulf-coast from Mobile Bay to St. Louis, or, in the other direction, to St. Mark's and Tallahassee, there is not a cot, no matter how lonely or lowly, provided it has a fig-tree, that there is not a pair of mocking-birds to do it honor. The scuppernong vineyards, too, are the concert-halls of this famous bird. Near the home of Jefferson Davis, and, I believe, upon the estate of the ex-Confederate chieftain, I sat in the shade of a water-oak and heard a mocking-bird sing, over in a thrifty vineyard, the rare dropping-song of which naturalists appear to have taken no notice. It was a balmy day in March; the sky, the gulf, the air all hazy and shimmering, the whole world swimming in a purplish mist of dreams, and I felt that the song was the expression of some such sweet, passionate longing as exhales from Keats's "Ode to a Nightingale." Under the low-hanging boughs, and over the level, daisy-sprinkled ground, I gazed upon the sheeny reach of water, half convinced that I was looking through

"Magic casements, opening on the foam
Of perilous seas, in fairy lands forlorn."

and the very tones of the bird's voice accorded with the feeling in which the day was steeped.

Genuine bird-song is simply the highest form of avian vocalization, by which instinctively, if not premeditatedly, the bird finds expression of pleasure. The absence of true rhythm probably is significant of a want of power to appreciate genuine music, the bird's comprehension compassing no more than the value of sweet sounds merely as such.—*Maurice Thompson*, in *Scribner's Magazine*.

HE is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—*Scame and Lilies*.

It has been justly said nothing in man is so God-like as doing good to our fellow.—*Selected*.

THE RISING OF THE NILE.

NOW the fleet of the Nile craft decreases, and the chaffing of the boatmen is almost hushed. How splendid are the scenes on every side! How they change every mile! The palms, the Arab villages, the minarets and domes of the mosques, appear in slow succession; again the pyramids are in view; and always is heard the sound of the busy shadoof and the dreamy squeak of the sakiyeh. The shores now reveal how Egypt was created, film upon film, layer upon layer. One marvels not that the people who live upon them, even now, look upon the Nile as "The Giver of all good."

It moves on and on before them as gently as the rays of the rising moon. It is always kindly. It gives water and food—gives life. Once a year it rises, and widens, and almost entirely submerges the tillable land at its sides. What it does not so reach, it is made to reach by artificial means. The overflow is no misfortune to those whose homes are upon its banks. It is their best blessing. For the Nile well repays for the right of way during the inundation, by leaving a deposit upon the land which is worth its weight in gold. It does not change its habits; it never brings surprise and destruction. It is good to the people who trust in it. The sun always shines for them; and when unmolested and untrammelled, their dispositions are sunshiny. They are hospitable, generous, willing to serve the stranger, industrious, religious, misunderstood, brow-beaten, taxed, bastinadoed, and discouraged, until their spirit is almost gone. And yet they are good natured, patient, and seem to be happy!

When the time approaches for the inundation the Arab farmer is all expectancy. His canals are cleared and he protects his home by dikes and walls of adobe. This done, seated at his door, he watches with satisfaction and gratitude the rise and approach of the water which holds his little wealth. It is several months rising to its greatest height, and then as slowly and gradually subsides. Then appears again to his delighted vision the husbandman's farm. His palm trees seem to rise to a greater reach, and their waving branches add to the sense of calm and content which pervades all. Already his well-filled canals have defined themselves, and his irrigating machinery is at once put in repair. There is no more use for the boats which have served to carry him from place to place during the inundation. They are hidden among the rushes on the banks of the canal.

Every available person is now pressed into the service. If the thin deposit of mud left by the departing river is kept moist, its value remains at par. If the hot sun is allowed to play upon it unopposed, it soon become baked and curls up into tiny cylinders; then, breaking into fragments, it falls dead and worse than useless. Therefore the process of irrigation must begin at once. The rude sakiyeh and the ruder shadoof are kept going night and day, and give employment to tens of thousands of the people and cattle as well. With these primitive appliances the water is lifted and emptied into the channels which have been dug or diked to receive it. From these

larger receptacles the water is led to smaller ones, which, overflowing, cover the fields.

In a little time, then, a Nile farm becomes a rare beauty-spot, instead of a waste of mud; for now the crops are grown. The lentils bend with their heavy load and the fields of grain turn their well-filled heads from side to side that the ripening sun may change their green freshness into gold. What landscape, unadorned by art, can be more lovely than such a farm, narrow though its limits may be, with its grove of palms to fan the breeze and scatter their sweet fruitage into the lap of the happy fellahin? Here no weeds grow to annoy him. No stone-crops are belched to the surface each year to stop the plough. And this is good, for the Egyptian plough has no scientifically curved coulter or subsoil attachment. When the crops are ripened the irrigation must rest awhile, for all hands are pressed to help with the ingathering.—From "The Modern Nile," by EDWARD L. WILSON, in *Scribner's Magazine*.

GREAT TELESCOPES.

IT is frankly to be admitted that for ordinary work enormous instruments are not advantageous; those of moderate dimensions will do far more easily and rapidly the work of which they are capable. It would be poor economy to shoot squirrels with fifteen-inch cannon. Observers with smaller instruments, if they have sharp eyes and use them faithfully, can always find enough to do and can do it well. But the great telescope has two advantages which are decisive. In the first place, it collects more light, and so makes it possible to use higher magnifying powers, and thus virtually to draw nearer to the object studied than we can with a smaller one; and in the next place, in consequence of what is known as "diffraction," the image of a luminous point made by a large lens is smaller and sharper than that made by a small one. The smaller the telescope the larger are the so called "spurious disks" of the stars, so that in the case of a close double star for instance, where our nine-inch telescope shows only an oval disk, the twenty-three inch shows two fine distinctly separate points. It is true that the atmospheric disturbances, which always prevail to a greater or less extent, very seriously affect the "seeing" with large instruments. The "power of the prince of the air," which is to an astronomer the very type of the "total depravity of inanimate things," on nine clear nights out of ten deprives a great telescope of much of its just superiority, so that on an ordinary night a good observer with an aperture of twelve or fifteen inches can make out all that can be fairly seen with twenty-four or thirty inches at the same time. And yet the writer has continually verified in his experience the observation of Mr. Clark who said: "You can always see with a large telescope everything shown by a smaller one—a little better if the seeing is bad; immensely better if it is good." But when a really good night comes, as once in a while it does, then to a great telescope heaven opens, new worlds appear, new forms and features are discovered, old illusions are dissipated, and observations and measurements before beyond the reach of human skill become possible, easy, and ac-

curate. In fact the reasonableness of wanting still larger telescopes is identically the same as that of wanting a telescope at all. Of course it is impossible to predict what discoveries will be made with the great Lick telescope when it is erected on its mountain of privilege—very likely none; it is not possible now to go out at night, as some seem to think and pick up “discoveries” as one would gather flowers in a forest. But we may be sure of this, that it will collect data, with micrometer, camera, and spectroscope, which will remove many old difficulties, will clear up doubts, will actually advance our knowledge, and, what is still more important, will prepare the way and hew the steps for still higher climbing towards the stars.—*Professor Young, in The Forum.*

THE UNSEEN HAND.

“THANK you very much!—that was such a help to me,” said a sick woman, as she dropped exhausted on her pillow, after her bed had been made for her.

The friend to whom she spoke looked up in surprise. She had not touched the invalid, for she feared to give pain even by laying her hand upon her. She knew that the worn body was so racked with many pains, and had become so tender and sensitive that she could not bear to be lifted or supported in any way. All that her friends could do was to stand quietly by.

“I did nothing to help you, dear. I wished to be of use, but only stood behind, without touching you at all; I was afraid of hurting you.”

“That was just it,” said the invalid, with a smile; “I knew you were there, and that if I slipped I could not fall, and the thought gave me confidence. It was of no consequence that you did not touch me, and that I could neither see, hear, nor feel you. I knew I was safe all the same, because you were ready to receive me into your arms if needful.”

The sufferer paused a moment, and then with a still brighter smile on her face, she added:

“What a sweet thought this has brought to my mind. It is the same with my heavenly Friend. ‘Fear not, for I will be with thee,’ is the promise; and, thanks be to God, I know He is faithful that promised. I can neither see, hear, nor touch Him with the mortal sense; but, just as I knew you were behind with loving arms extended, so I know that beneath me are the ‘Everlasting Arms.’”—*Selected.*

BE LOYAL TO YOUR CHOSEN SECT.

A WRITER in the *British Friend*, speaking of the need there is of different sects on account of our being so differently constituted, says: “What is a sect? And what is a sect for? It is not an end, it is a means to an end, it is a help. What is our Society for? It is to help us to be better men and women, not at the meeting-house only, but in the world. It is not for making us merely Quakers; it is to help us to be Christians.

“Upright, sincere, God-fearing men may be found in the various sects, and no one particular sect has a monopoly of truth. Peter put it plainly when he said, ‘Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him

and worketh righteousness is accepted of him.’ We Friends have our special work to do. If, then, we have chosen our sect, and if we belong to the Society of Friends let us seek to labor for that Society, and further its interests, and not be merely hybrids—half Quaker and half something else. We need not fear being deemed cramped and narrow for so doing. A man may have a large heart and yet devote himself rightly and properly to one particular religious body. Men have thought it worth their while to die for a principle in the past, surely then it cannot be an ignoble thing to live for a principle, and exhibit a principle to the world around us.

“But while thus zealously supporting our own small Society, may we ever remember that, as Bunyan’s Faithful said, ‘The soul of religion is the practical part.’”

CURRENT EVENTS.

A SHARP earthquake, lasting about 30 seconds, was felt in the City of Mexico about 7 o’clock on Monday morning. In some of the streets the people ran out of their houses. The shock was felt most in the outlying portions of the city, and in the interior, at various points. At the capital of the State of Guerrero two arches of the arcade in the main square were thrown down.

EXTENSIVE preparations are making in Philadelphia for the celebration of the centenary of the framing of the Constitution of the United States, on the 15th, 16th, and 17th inst. There will be extensive parades, including one, (on the 15th), of trades, industries, etc.; and on the 17th, Judge Samuel F. Miller, of the U. S. Supreme Court will deliver an address in Independence Square. President Cleveland will be present and preside on this occasion.

A VERY inexcusable attack upon the Ute Indians has been made in Colorado, by “cow-boys” and others, and there have been some encounters, with loss of life. It is now reported (31st ult.), that the Indians are safely back on their reservation. We shall give some facts in the case, next week.

THE deaths in Philadelphia last week numbered 418, which was five more than during the previous week, and which was fifty-five more than during the corresponding period last year.

NOTICES.

* * * The Burlington First-day School Union will meet at Crosswicks, 7th day, 9th mo. 10th, at 10.30 a. m. All interested in First-day school work cordially invited.

WM. WALTON,
MAGGIE D. ROGERS, } Clerks.

* * * Circular meetings during the Ninth month occurs as follows:

4. Chester, Pa., 3 p. m.
11. Mill Creek, Del., 3 p. m.
25. Warrington, York Co., Pa.

* * * Quarterly meetings in Ninth month occur as follows.

3. Blue River, Benjaminville, Ill.
3. Whitewater, Fall Creek, Ind.
5. Center, Centre, Pa.
5. Duaneburg, Duaneburg, N. Y.
8. Salem, Woodstown, N. J.
8. Prairie Grove, West Liberty, Iowa.
12. Illinois I. M., Mt. Palatine, Ill.
12. Baltimore, Gunpowder, Md.
12. Haddonfield, Moorestown, N. J.
24. Scipio, Scipio, N. Y.
24. Canada, H. Y. M., Yonge street, Ont.
25. Indiana I. M., Richmond, Ind.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER }
Vol. XLIV. No. 37. }

PHILADELPHIA, NINTH MONTH 10, 1887.

JOURNAL. }
{ Vol. XV. No. 763.

A PETITION.

THE river runs toward the sea,

And longs to be of it a part.

So flows my love, O God, to thee;

And in the great deep of thy heart

It fain would mingle, there to be

Part of thy love, and so of thee.

O Hearer, Answerer of prayer,

Grant thou this daily plea of mine,—

To live for thee each day, and share

The joy of purpose one with thine.

As bleuds the river with the sea,

So let me lose myself in thee.

EBEN E. REXFORD.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—IX.

BY ISAAC COATES, OF CALN, CHESTER COUNTY.

Ninth month 24th, [1803.] About 10 o'clock, many of the chiefs and others collected and seated themselves around a small fire which was kindled in the open yard, and sent us word they were ready, about sixty in number. We then went and sat with them. After a short pause Cornudiu rose and congratulated us on our safe arrival in their country, and said they were thankful to the Great Spirit who had preserved us in our long journey to see them, and more which I can not well recollect, much to the same purport. Cornplanter then said they were ready to hear us. We then had our certificate read and interpreted to them, which is as follows:

To Cornplanter and other Chiefs of the Seneca Nation of Indians living on the Allegheny River; Brothers:

Our friends who live amongst you inform us they have conferred with you some time past about removing to settle some distance farther up the river, on some of the land you lately sold to the white people; which we understand they and some of you think might enable them to be still more useful to you than where they now live.

"Brothers, we are desirous every movement we make amongst you may be well considered and so conducted as to always keep the chain of friendship clean and bright between us; for which reason we think it right at this time to send some of our brethren to help to consult and confer on this business, and our friends Isaac Coates, Isaac Bousal, Thomas Stewardson, and John Shoemaker, feeling their minds clothed with love toward you, are willing to undertake this long journey. We hope you will receive them as brothers, and listen to their words, for they are true men and sincere friends to your nation.

"Brothers, our hearts are made glad to hear from our

friends amongst you that you are beginning to live more comfortably on the fruits of your labor, under the blessing of the Good Spirit; and we more especially rejoice to hear that your chiefs and young men generally refrain from the use of strong liquors, which you know have been so destructive to Indians as well as many white people. We hope you will be strengthened by the Great Spirit to persevere in the good resolution you have taken on this subject.

"Brothers, we desire the Good Spirit may be with you and influence you and our friends in your councils, on the weighty subjects which may come before you; that so everything may be settled and conducted to mutual satisfaction and to the furtherance of our designs of being lastingly useful to you."

We remain your friends and brothers.

Philadelphia, 19th of the Eighth mo., 1803.

(Signed by)

DAVID BACON,

JOHN IARRISH,

OLIVER PAXSON,

NICHOLAS WALN,

WILLIAM SAVERY,

SAMUEL CANBY,

JOHN PEIRCE,

ROBERT SMITH,

JOHN WISTAR,

ELLIS YARNAL,

NATHAN HARPER,

JOHN BIDDLE,

HALLIDAY JACKSON,

JOHN MOETON, JR.,

THOMAS WISTAR,

GEORGE WILLIAMS.

After the foregoing certificate was read and explained to them, evident marks of assent were discoverable, and we having concluded upon and drawn up an address to them on the important contemplated removal of our young men, it was also read to them by paragraphs and interpreted as follows:

"To Cornplanter and the other Chiefs of the Seneca Nation residing on the Allegheny River; Brothers:

"You have heard the speech which our friends at home have sent to you by us. We now wish you to speak your minds to us quite plain, and if there is anything which does not feel easy to you, that you will tell it to us.

"Brothers, we have seen the speech made by you to our friends who live among you, at one of your late councils, by which we understand you leave them at full liberty to move up the river to settle on land joining to yours.

"Brothers, since we came here we have been viewing the land, and think if the Holland Company will sell us a piece on Tunesasah Creek that it will be a suitable place for our friends to settle upon; they will then still be among your settlements.

"Brothers, when our friends first came to settle among you, we told you the tools they then brought should be for your use, to be lent among such of you

as wanted to use them. They have been so lent, and we have sent others for our friends to use. When our friends remove, such of the first parcel of tools as remain with them, will be left with your chiefs to be lent out for the good of the nation.

"Brothers, we have lent some blacksmith tools to the smith who resides at the upper town; the others our friends take with them; but the smith who lives here may have the use of them. The two smiths we hope are now able to do nearly all the smith-work you will want.

"Brothers, if our friends get a house put up before winter suitable for their accommodation, they will remove from the one they now live in. The barn and some of the land they may want another summer, as perhaps they cannot get land enough cleared to raise grain and hay for their cattle. You will agree amongst yourselves which of you shall live here when our friends remove.

"Brothers, when our friends remove they will continue to give you assistance and instruction when they can; if they think you stand in need of it. Several of you have tools, and as there are some of the first parcel which came up that are not worn out, they will be left with the chiefs to be lent to such as want. Many of these tools are already lent; we think it will be best for you to appoint some person to have particular charge and care of them, as lending tools has been very troublesome.

"Brothers, we understand by your speech to our friends that you want them to bring on tools and cloth to sell. Brothers, we do not want them to keep a store of goods among you; we think it will not be best; but we intend to send on a few scythes, sickles, augers, and some such tools for our friends to sell to such of you as may want to buy; but if any of your people buy from them and then sell to the white people, they are not to sell any more to such as do so.

"Brothers, we again repeat it, we wish you to speak your minds freely to us, and if there is anything which you and we do not understand alike, that you will tell us, as it is our wish to comply with all our engagements. The iron which our friends have promised you will be sent on as soon as the water will admit."

After a little pause, Cornplanter replied: "If you will leave us a little while, we will counsel amongst ourselves and return you an answer."

We then left them about an hour, when they sent us word they were ready. We again seated ourselves as before, when Cornplanter addressed us in substance as follows:

"We are all glad to see you that are now assembled in council, and glad to hear what you say to us; and your speech is good, being the same language you have always spoken to us. We know the time is out that was first agreed upon for your young men to stay with us, and that nothing had been said to us about their staying longer, and perhaps that was the reason why they wanted to purchase a piece of land from the Holland Company joining to ours; but they were welcome to live where they now do as long as they please; and if the Holland Company will not sell you any land, we hope they will continue to live

where they now do. When your friends first came, and for a long time after, many of the white people told us to 'watch the Quakers well, for they are a cunning, designing people, [and] under pretense of doing something for you intend to get some advantage of you some way or other.' But of late, finding all was straight and no advantage attempted to be taken, they have left off talking about it. Your young men and we have now lived several years as brothers. When they came here we were very ignorant, but are now just beginning to learn. Your young men do not talk much to us, but when they do they speak good words and have been very helpful in keeping us from using whiskey. We had desired them to agree amongst themselves who should live in this house, as your young men expect to leave it before winter; but we do not think it right to fix on any one yet, for if you cannot buy a piece of land, they will need this place themselves; and if you do buy a piece, they may not get a house fit to live in before winter, and then they will want it themselves. You have said you will leave all the buildings, fences, farm, etc., for us to have, except the barn and some of the land next summer to raise some grain and hay for yourselves and cattle until you can raise it on your new settlement; but it is hard work to cut down so many big trees and clear the land; perhaps they cannot get enough cleared next summer, and if they do not, they are welcome to work this as long as they need it. So it will be time enough to choose one of our people to have this house and farm when your young men are well fixed on the new place. We will appoint some of our chiefs to receive the tools and collect such as are lent out; to have the charge of lending them. In our speech to your young men we requested them to bring cloth and tools to sell to us that we might not be cheated by the white people. But you have come to a wise conclusion in not keeping a general store amongst us, for perhaps some uneasiness or dispute might arise if a store were kept. But we thank you for your kind intention of bringing some scythes, sickles, augers, etc., to sell to such of our people as may want them, and are pleased that such who buy are restricted from selling to white people; also for the iron which you propose to give to us, we wish your young men may divide amongst our people, and then we can get the smiths to make such things as we want.

"Brothers, we are well pleased with your conduct toward us and having always done what you promised to do."

An old chief called Mush said a few words as a kind of acknowledgment for some little uneasiness he had occasioned principally by his not heretofore understanding the nature of our intention or prospect of settling our young men amongst them, but now appeared perfectly satisfied. Then Connewauteu said that we promised to endeavor to send a smith among them; that after some time we did send one, but he stayed a short time, "and our smiths were not fully perfect in the trade. Now you have sent a smith, the best we ever saw; he can make everything we want, but he has been here but a very little time and now says he is going away. We wish he

would stay all winter, and then we think our smiths by that time, with his instruction, will be able to do our work; but now they cannot do all we want."

We replied that John Pennock, (the good smith he meant), had a wife and children at home who required his attention, and we could not urge him to stay from them longer than he was willing; that he had been with them as long as we expected; but when we got home we would mention their request to our friends for them to consider whether they could help them or not.

And as I have heretofore and more strongly of late felt my mind impressed with strong desires for the benefit and improvement of the poor natives from whom our predecessors in the first settlement of Pennsylvania received so much kindness and assistance, at times [I] felt a flow of good-will towards them, and the rest of my brethren present having desired me to reply to them, I addressed them in substance, as follows:

"Brethren and friends attend. It is now a great many years since our forefathers, the Quakers, came over the great water and began to settle in that part of this country called Pennsylvania. At that time the Indians were very numerous and we were but very few. The Indians were kind to our forefathers, helped and assisted them in the wilderness. Love and confidence were kept alive towards our fathers and the Indians a great many years, and they were at peace with each other; but after some years a great many other people came over the great water and a great many were born here who were not so peaceable and did not love the Indians so much as our fathers did, who were the first settlers. And as these people became numerous, for a good while [they] had a share in the great councils in Pennsylvania; and at length as our fathers, the Quakers, were altogether for peace, and the others became the more numerous, they took the great councils of the State affairs in Pennsylvania into their hands; many of these were very desirous of having the Indians' lands, and as fast as they could kept driving them back. Then Indians began to kill white men and white men to kill Indians. All this time the Quakers loved the Indians and did not kill any of them, but were very sorry the Indians and white men did kill one another, but could not help it; and [during] the long time of Indians and white men being at war and killing one another, treaties were often appointed, and although the Quakers had no power over either the Indians or whites, yet some of them almost always attended the treaties to try to keep the Indians from being cheated out of their land or other things. The wars and troubles continued at times between the Indians and whites, until about ten years ago when there seemed to be a general peace agreed upon between the Indians and white people in this country. Soon after that, at one of our great councils in Philadelphia, where there were a great many hundred Quakers present, we remembered our Indian brothers, whose fathers were so kind to our fathers, and on whose fathers' lands, (which once belonged to them), we now live so comfortably; and our Indian brothers being driven back, we counceled amongst ourselves

to know what way we could do them the most good. We then thought if we would raise a great deal of money—and give it to them, they would soon waste it and spend it for whiskey and in other ways which would do them no good at last. Then we concluded to ask leave of the President of the United States to try to help our Indian brothers. The President appeared to love the Indians and gave us leave; and as we knew that by clearing and cultivating our land we had got to live comfortably, we thought it would be best to get some of our sober, industrious young men to come out and live amongst them and endeavor to teach them to clear and farm their land so that they might live comfortably as we do on ours. It is now several years since some of our young men have been living amongst you.

"Now, brothers, it rejoices our hearts to find that the Good Spirit has preserved our young men amongst you and that we see signs of industry taking place; many of you are beginning to build better houses and clear out your land, raise more corn, as well as cattle and wheat, particularly up the river. Brothers, you may be assured that we do not want anything from you for all that we do for you, neither your skins, your furs, your land, nor anything else that you have; only that you should attend to the counsel and instruction of our young men who live among you. Brothers, it made our hearts glad when we heard from our young men that the Seneca nation of Indians, more especially on the Alleghany River, had taken up the resolution to banish whiskey and other strong liquor from amongst you; we wish you to be strong in your resolution and join together as one man against this mighty evil; and when any of your young men are out hunting or otherwise met with white people that offer it to them, be sure to refuse, for when a man drinks some he mostly wants more and more until he gets drunk; and when that is the case either with white people or Indians, they mostly neglect their business; their wives and children often suffer for want of necessary things. Brothers, there are other things that do a great many white men much harm, which are gaming, playing cards and laying wagers; whereby many of them not only spend their time unprofitably, but often lose almost all that their wives, children, and themselves should have to live upon. We wish you not to fall into any of these practices, but to live sober, industrious lives; and then the Good Spirit will love and preserve you. But if you will get drunk and be wicked, you will feel sorrow and trouble in your own hearts for it."

After which a letter from John Parrish to Cornplanter was read, which mentioned this desire,—that they might follow the counsel we gave them; that they would have the ox instead of the buffalo, the hog instead of the bear, and the sheep instead of the deer.

Cornplanter then replied it was very true if we had given them a large sum of money it would all have been gone before now and they would have been none the better; and he appeared quite elevated with John Parrish's prospect of their having domestic animals instead of the wild, and said very pleasantly

that he should soon be an old man leaning on his staff and could no more go out to hunt, and if they followed our advice he would then never want fresh meat—he could have it at the door and not have to go to the woods for it. Then the chiefs and divers of the young men took us by the hand and with great marks of affection concluded the council.

[*To be Continued.*]

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XI. SWITZERLAND.

VEVEY, SWITZERLAND, August 10, 1887.

FROM Lake Lugano to the Lake of Geneva, the route lies through the lakes of Lugano and Maggiore to Baveno, on the latter, and thence over the Simplon Pass to Brieg, in the valley of the Rhone. From Baveno to Brieg, in a straight line, may be forty miles: by the road it is seventy. Public conveyances, changing horses, make the transit between sunrise and sunset; but I took a carriage, finding it almost as cheap with my party of six, and enjoyed the advantage of seats from which each of us could have an unobstructed view of the grand scenery along the route. Though we had four horses, yet having no change we were compelled to spend a night on the way. The road lies for four-fifths of the distance alongside of a wild mountain stream, fed by distant glaciers, which was engaged for ages in enlarging and rudely grading casual rifts in the rocky frame of the mountain, until it had worn a gorge which the genius of a Napoleon converted into a road to give his armies at all times access to the plains of northern Italy. It is, of course, not wider than is absolutely necessary, and is bordered by cliffs, some of them two thousand or more feet in height, and worn into all kinds of fantastic forms; while the river, which has performed most of the labor of making the route, now disports itself in an infinite variety of rapids and cascades. My young people walked many miles of the way and, although they often stopped to gather Alpine wild flowers, of which the variety and beauty are celebrated and truly wonderful, they found no trouble in keeping up with the carriage, so slow and toilsome was the ascent. Two hours after resuming our journey, on the following morning, we reached the summit of the pass, sixty-six hundred feet above the sea. We had passed some small glaciers, and had been in the region of permanent snow, and my son thought it fine sport to have a game of snow-ball on the long-est day of summer. At the summit is a hospice kept by monks of St. Bernard, but not so famous as the ancient parent home on the pass of that name. We did not stop there, but at once commenced the descent which we accomplished in about two-and-a-half hours, at a fast trot and sometimes a gallop, with the hind wheels locked and one of them mounted upon a shoe. This descending portion of the road lies on the edges of the great coves or gorges which run up into the mountains, and which, only, render the descent possible. On one side or other of the road, therefore, is always an immense precipice guarded sometimes by a low wall, sometimes by a row of stone posts, sometimes by a gallery built to ward off ava-

lanches or carry overhead a mountain torrent which must cross the road, and, finally, sometimes without any protection whatever. But I could not help thinking that should any accident cast the coach on that side of the road, neither wall nor posts would prevent the inmates from being hurled into the abyss. The breaking of an axle or wheel, or even the rupture of the lock-chains, which would permit the coach to run upon the horses, might easily lead to such a disaster. The youngest of our party, who were on top in the coupé, enjoyed the rapid descent and the constantly changing views. Of the elders, some closed their eyes, or gazed entranced into the abysses alongside, and drew a long breath when we reached Brieg and exchanged our carriage for the railway car. The terrors of the Simplon will soon be things of the past. A railroad is in contemplation which, at a cost of twenty million dollars, will pierce the mountain by a tunnel eleven miles in length,—two miles longer than the St. Gothard which is a mile longer than the Mount Cenis.

At Brieg we came upon the Rhone, some twenty miles below its source in a great glacier. Glaciers, as it is now well known, are constantly sliding down the mountain sides; and though they never make any progress—that is due to the fact that the front melts off just as fast as the rear is added to by congealing snows—thus keeping the same length, they were supposed to be stationary. But in their motion they grind to powder the rocks on which they rest, and this powder, in the case of the Rhone, fills the water with grey mud. The turbid stream, seventy miles below Brieg, enters Lake Lemán; and its entry presents a remarkable phenomenon which I have observed with wonder, on several occasions.

The water of the lake is of a beautiful blue and clear as sapphire; the water of the river is as dark and opaque as mud can make it, and the river here, a hundred miles from its head, is a very large stream. This turbid current rushes into the lake with great swiftness and is seen for perhaps two hundred yards as distinct and separate from the lake as a sandbar would be; but at the end of that distance it suddenly disappears as if it were a solid body and had dived to the bottom of the lake. The little steamer that crosses from Villeneuve to Bouveret, passes right before the mouth of the Rhone, and within, I think, two hundred yards of the place where the water of the river disappeared; and not only is the lake along the route of the steamer everywhere perfectly transparent and blue, but one can see the blue water extending up to the muddy water of the river, and apparently separated from it only by an imaginary line. It is said here, I know not yet on what scientific authority, that the waters of the river do actually dive under those of the lake, and that their course can be traced by sounding many miles along its bottom. Certain it is that the lake at this, its eastern extremity, is as beautifully clear as in any other part, and the vast volume of the turbid Rhone rushing into it does not mingle with or discolor it at all. Possibly the icy coldness of the water and the weight of the suspended material renders it so heavy that it at once falls to the bottom. Possibly some

effect is due to the rapidity with which the Rhone enters the still lake. There is a similar separation observable between the water of the Rhone and that of the Aare after their junction just below Geneva. The Rhone there is very rapid; "the blue rushing of the arrowy Rhone" is the very expressive and appropriate description of the poet. The Aare is much slower, and is like the upper Rhone a glacier-born stream and so full of rock-powder. The two rivers move side by side and perfectly distinct for a considerable distance. At Lyons the Rhone again receives the Saone and the phenomenon is repeated. These natural phenomena have supplied two fine similes which I remember. One is used by Walter Scott in his account, in *Woodstock*, of the interview between Cromwell and the Cavalier, in which the roused passion of the former is said, like a strong river meeting a feebler stream, to "shoulder it aside." But a much finer passage occurs in some great oration of the last century, perhaps one of Burke's, commencing with the words, "When I was in Lyons I was taken to see the place where the Saone joins the Rhone," and then proceeding to depict with great felicity of language the process of the two rivers forced to flow in the same channel but keeping sullenly apart. It was apropos of some enforced but uncongenial associations, I can not just now remember what. As I may not speak of the Rhone again let me mention that in its most rapid part, running I calculated ten miles an hour, I saw boys bathing, and suffering themselves with delight to be whirled along by the current.

Reaching the Lake of Geneva—as *Leman* is commonly called—where we expected to spend the summer, we stopped first at *Montreux*, at the eastern extremity of the lake, and which is supposed to be the most pleasant location, all things considered, along the lake shore. The banks of this lake are said, I think by *Fenimore Cooper*, to be of all Europe, the best fitted for the residence of a cultured man of leisure, and many such have dwelt here—*Calvin*, *Voltaire*, *Rousseau*, *Gibbon*, *Byron*, among them; *Necker*, too, and his daughter, *Madame de Staël*. For some centuries, too, political refugees, careless of climate but solicitous of the protection which the rude little republic has always accorded to such supplicants, have congregated within her borders, latterly, I am told, with no great advantage to the morals of the population. But of these undesirable visitors was not *Edmond Ludlow*, one of the judges who condemned *King Charles I.* of England to death, and on the restoration of his son, had to flee for his life. Two of his associates, it will be remembered, took refuge in *Massachusetts*. *Ludlow's* house stood right on the lake shore, within a few yards of where I write, and it was demolished to make room for one of the many handsome hotels which line that shore. A tablet was inserted in the garden wall of the new building to mark the spot where the bold regicide had spent the last thirty years of his life. He lived till 1693, and saw the *Stuarts* a second time and forever driven from England. *Gibbon* wrote his wonderful history of the Roman Empire at *Lausanne*, a few miles below *Vevey*. He finished it late at night

in his garden, and a passage in the preface in which he describes his emotions on completing the work of so many years, amid the solemn stillness of lake and mountain, is exceedingly impressive. *Rousseau's* residence was on an island on the Rhine shore, where it leaves the lake; at least the island bears his name and is adorned by a bronze statue of him. But *Byron* has done more than any other writer to render the lake attractive. In fact the poet perceives the essence of things, and in a few touches gives us an appreciation which we could not ourselves derive from any description or even from the actual contemplation of objects. Thousands of people yearly visit the *Castle of Chillon* because the poet has told them how they should feel in a place where pined a martyr for religious freedom.

The climate of this region is dry and cool. The thermometer in the house has not been over 80°, but the snow is disappearing from the lower heights, and I fear that with the disappearance of its moderating influence, the sun will exert greater power. But as is always the case in a dry atmosphere, it is never very warm in the shade, and under an umbrella, one may comfortably walk in the sun at noon. The absence of annoying insects is remarkable. We see very few house-flies, and rarely a mosquito; indeed, no account is taken of them, nor any precautions against them, and at night when we sit in a brilliantly lighted room, rarely a moth, and never a beetle, gnat, or other winged creature enters. Yet outside the town the gaddies are numerous and aggressive, and wagoners hang on the end of the tongue of the vehicle a small pan in which, in stress of enemies, they burn charcoal with some fumigating substance. A little higher up in the mountains, butterflies are said to be in great variety and very beautiful.

The views all along the lake are very grand. From *Vevey* we look up the valley of the Rhone, bordered on both sides by mountains of from three to five thousand feet in height. In the centre of the picture, closing the vista thirty-two miles away, is a conical mountain of great height; over one shoulder of it peeps a still loftier peak, white with snow, and on the other side towers the *Tete du Midi*, more than eleven thousand feet high, showing over the lower and nearer masses. On either side of the mouth of the valley these lower hills spread to the right and left, around the head of the lake whose clear, smooth, blue surface sharply cuts the rough, irregular, grey and white cliffs which rise from its edge. A score or more of villages line its banks, and numerous little steamboats ply between them, passing our windows, on an average, about once every hour during the busy part of the day. These villages consist in great part of hotels, boarding-houses, and villas for the accommodation of strangers; and these are not only very complete in their internal arrangements, but are surrounded by pleasant accessories, and nothing unseemly comes under view. A great majority are immediately on the lake shore, for the land behind rises rapidly and brokenly almost everywhere, and it is only near the water that level roads can be laid out, or level space be found for building. Then along the lake miles of stone wall form quays and terraces,

shaded with trees, which present a charming view from the water, and afford a delightful promenade at all hours of the day and evening. This feature, which we found in Italy—the national gardens in Naples, the Lung' Arno in Florence, the Riva Schiavoni in Venice—seems totally unknown in our country where the water-side is given up to squalor and filth, while here it is sought as the most desirable location for residence. The mountains near at hand afford an unlimited supply of water for all purposes. At the expense of a few pipes it is brought into every house, and at frequent intervals in the streets are ever-running fountains.

The population presents a great contrast to that of Italy—much in their appearance, still more in their conduct. Drunkenness was always the vice of the Swiss—in Goldsmith's "Traveler" he is the typical drunkard—and he has not improved of late years. The government has lately applied to the people for increased powers to deal with the question, which have been granted by a direct vote—what we would call a constitutional amendment—and a great national temperance convention is to meet at Zurich in the course of a few weeks. But the habits of centuries are not to be eradicated by constitutional provisions or temperance lectures; at least not by these alone. The causes of the evil must be sought in defects of mental or moral education, and, in my judgment, the true view of the question is suggested—amid a great deal of other wisdom—in Oliver Wendell Holmes' "Autocrat."

The agricultural portion of the population of Switzerland is wretchedly poor. Want of proper food produces, as in Italy, infirmity and disease, which here are aggravated by the want of light in the deep valleys where only in winter those people can live. In many such places cretinism produces its ghastly brood of deformity and idiocy combined. But however poor people may be, there is always money to buy drink and procure amusements. A shooting festival has just taken place at Geneva, lasting ten days. It was visited by more than a hundred thousand persons, competitors and spectators, all of the middle and industrial classes, and from these the committee of arrangements collected \$140,000, which amount was spent in prizes and spectacles. Besides this, the visitors had their personal expenses to pay, which must have amounted to twice as much as the amount collected by the committee. A great deal of drink was consumed, chiefly beer, and my daughters were astonished to see a very decent-looking and well-dressed woman, accompanied by an equally respectable-looking man, take off five glasses, say a quart of the fluid, in the space of ten minutes, making but a single draught of each. Beer is a sedative, and it would have been amusing, if one could find it in his heart to smile at the infirmities of human nature, to see parties sitting around tables in front of the saloons, staring at each other in stupid silence, without uttering a word in a minute. Indeed, I saw by some past the speaking point, but still able to raise their glasses. There was a good deal of oratory, and some speakers, besides the standard topic of the duty of defending the fatherland, for which the practice of

shooting is intended to qualify the contestants, the duty of alleviating and banishing poverty was put prominently forward; and then followed a display of fireworks which burnt up in an hour what would have banished poverty from a hundred cottages for a year. In fact, leaving out of view the expenses of the wealthy and noble and other classes of mere consumers, I have no doubt that the aggregate earnings of the working-people are ample, if properly distributed, to keep the entire population in reasonable comfort. The hills around this place, and for miles in every direction, are devoted exclusively to the growth of the grape, and the grape almost exclusively to the manufacture of wine; and this is probably entirely consumed in Switzerland: at least it is stated that two-thirds of the wine crop of France is consumed at home, and if France exports but one-third, I am sure Switzerland can export nothing. As at present advised, we consider all this mere waste—and waste in the midst of direct poverty. If, as is stated, the whole iron product of Pennsylvania does not pay the liquor bill, I feel quite sure that the expenditure for liquor in Switzerland, added to the products of their other industries, would keep all her population in comfort without trenching upon the luxuries of the rich or withdrawing the support from her unnecessary army of two hundred thousand men. I must not fail to note that, at the festival in question, the amount of actual drunkenness fell far short of the anticipations of those acquainted with the propensities of the Swiss, and I am confirmed in the opinion, that when the mind is occupied the desire for drink is to some extent held in abeyance.

J. D. McPHERSON.

CULTURE AND CHARACTER.

[We find the following in the *Popular Science Monthly*, under the head of the "Editor's Table." It is so well said and so in consonance with our own views that we give the article entire, with the hope that it will awaken thought in the same direction among the readers of our paper.—EDS.] THAT intellectual superiority is not an end in itself is apparent from more than one consideration. Comte has said with truth that "we get tired of knowing, but never get tired of loving;" and a writer who carries more authority still has said that, when tongues fail and knowledge ceases, charity will still abide. What seems to decide the question, however, is the fact that, when knowledge or intellectual power is made an end in itself, the result is more or less failure and disappointment. "Knowledge comes, but wisdom lingers," the poet has said; and, to a reflective mind, the distinction between the two is not difficult to seize. He who has knowledge only, knows things and their relations; himself and his relations, above all himself in his relation to the true human ideal, he does not know. He seeks to make his knowledge subservient to his own personal ends; he does not regard it as a revelation of duties to be done, of sacrifices to be made, of heights to be attained. He who has wisdom, on the other hand, holds his knowledge in trust for higher than personal ends, and makes us realize, as other men do not, the true value and dignity of knowledge.

Character, then, is the principal thing. It is character that we continually find to be limiting and conditioning culture; that is to say, if culture is not carried farther than we find it to be in certain cases, the reason is that the character, the moral nature, has not been such as to support and sustain a truly generous culture. There is, perhaps, a finely developed æstheticism in certain directions, but the lack of culture's perfect work is seen in a certain hard materialism of personal aspiration. The disciple, perchance apostle, of beauty is far from beautiful when we get a glimpse of his inner life and essential aims. He has never learned that the prime secret of all beauty in human life lies in *disinterestedness*, in the ability to put self aside, on some occasions at least, and to live in causes and principles, and, above all, in one's fellow beings. Few things are more trying than the mock enthusiasm of very mediocre men and women for things that they have learned to admire as by rote, to hear the jargon of the literary or artistic coterie and to know how little it all means as regards real elevation of character and sentiment. And what we say of literary and artistic coteries we might apply with equal truth to scientific coteries, where minute points of classification and nomenclature are discussed with infinite zeal and warmth, but with far less regard to any advantage to be reaped for the cause of truth and of humanity than to the satisfaction of rival vanities.

In this country we are laboring with great zeal and vast pecuniary resources to promote the cause of culture. We educate, educate, educate, as somebody once said we ought to do; but whether the result is to produce much that can be called culture in any high sense is an open question. A criterion may, perhaps, be found in a comparison of the rising with the now adult generation. Are our young people showing graces of mind and character in more abundant measure than their parents? Are their aims higher? Is their language better? Are their intellectual occupations more serious? Are their manners gentler and more refined? We do not propose to answer these questions dogmatically; but this we say, that, unless there has been an improvement in these several respects, a vast amount of educational effort has not met its full reward. Speaking broadly, it seems to us that the culture of our educated classes, or of the classes supposed to be educated, leaves much to be desired, and we are disposed to think that one reason of this is that we have conceived of education in too purely an intellectual sense. We have thought more of sharpening the thinking faculties than of liberalizing the sentiments or softening the manners. We have introduced too much of rivalry into education, and represented education too much as a preparation for further rivalry in after-life. We have imparted knowledge, but have only to a very moderate extent succeeded in inculcating wisdom; and knowledge without wisdom seems poor, thin, and sometimes even meaningless. We need, as it seems to us, to devote more consideration than we have hitherto done to the question, What is the true ideal of human life? If we can fix upon the true ideal, we can proceed to educate toward that, and

our work will then be directed towards something that is an end in itself. The knowledge we impart will be held by a different tenure, and applied in a different spirit. What each one knows will be his or her equipment toward a worthier fulfillment of social duties, a worthier realization of what is best in himself or herself, and not a mere stock-in-trade for the procuring of personal gratifications. What we would chiefly insist upon at present, however, is that, were knowledge pursued in a right spirit, the intellectual gain would be very great. Minds would become more receptive, owing both to the superiority of the motive set before them, and the higher degree of rationality that the whole system of human life and thought would assume. Civilized speech would not show a constant tendency to degenerate into a jargon of slang, if people recognized in speech a social function, not merely a mode and means of self-assertion. It is impossible to find one's self in any fortuitous assemblage of average human beings without being led to reflect how much human intercourse might be improved and beautified if, by some means, we could implant in the mind of each individual a true respect for the rights and feelings of others, and a general sense of what is due to society, considered as a source of unnumbered advantages to all its members. At present it often seems to be a distinct aim with many persons—and these not in any sense social outlaws, but, on the contrary, what would be called "respectable people"—to show how little they care for anything beyond their own pleasure and convenience. The popular idea of "independence," indeed, is largely made up of swagger and aggressiveness; whereas the most primary notion of independence should embrace the making of an honest return for all good received. Thus viewed, the man who wished to be "independent" would see that society got back from him in service something like a compensation for the benefits with which it surrounds him by day and by night. But "independence" in this sense is absolutely inconsistent with swagger or any form of unsocial action or sentiment. We can conceive of some philosophic mind saying to this great nation, "One thing thou lackest." Knowledge we have, and material power and business energy, and back of all this, no doubt, a great fund of true humanity. But the lack is in consciousness of the true aim of life, which is beauty and harmony in all social relations. The voice of Science itself bids us make a true generalization, a true synthesis, before we begin to work out our plans. We have hitherto stopped short too much at the idea of knowledge as an instrument of work and ambition, and have greatly hindered the growth of knowledge thereby. If we now set before us as our main object the building up of character in all its elements, we shall find our progress sure, if not rapid, and shall discover a deeper meaning and value in our labors from year to year and from age to age.

WILLIAM PENN abhorred two principles in religion and pitied those who held them—obedience to mere authority without conviction, and persecution of man on pretence of serving God. When truth was clear, he thought union best; where not, he thought charity best.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, NINTH MONTH 10, 1887.

THE MISQUOTING OF SCRIPTURE.

THE essay on this subject, which appeared in our last issue, is worthy the thoughtful attention of every one who speaks in the assemblies of our people as a minister of the Divine word.

The "diligent reading of these excellent writings," enjoined by our Discipline, if attended to in the earnest desire to be instructed in the truths contained therein, and to make the words in which they are written our own, will enable the searcher after the knowledge of these truths to hand them forth to others with a measure of correctness that will be satisfactory to both speaker and hearer.

The greater interest in the study of the Scriptures by the membership of our Society, that has been awakened through the establishing of First-day schools in connection with most of our meetings, increases the responsibility of ministers in this direction. "Gallery phrases or texts" in which a free rendering of the words of Scripture is handed forth, subject a speaker to a criticism which he would be spared by exercising the care that every one should be watchful to do, towards an author whose words he desires to use.

The query read in the quarterly meetings of ministers and elders, "Are ministers sound in word and doctrine, and careful to minister in the ability which God gives?" reaches out and embraces every qualification with which the minister is endowed. It calls for watchfulness that the word handed forth may be to the honor of God. The exhortation of Paul to Timothy his "beloved child" in the gospel, is to the point; after reminding him that "the Lord shall give thee understanding in all things," he adds, "give diligence to present thyself approved unto God a workman that needeth not to be ashamed, handling aright the word of truth." If this exhortation were observed in the spirit of earnest endeavor and with a prayerful desire to profit by its instruction, there would be given the ability which only comes through seeking. There has been more laxity in later years in this respect amongst our Friends, than in the earlier times of the Society's existence; and this is the more to be deplored since the Scriptures are so widely distributed and without cost to those who are not able to purchase, that no one who

feels the least desire to be familiar with them ought to be without a copy.

We need to cultivate the wholesome care of the Hebrews in our readings and quotations. To them, these writings were holy, and a sin attached to any false rendering of their contents. While our estimate of the Scriptures subordinates them to the word through which they were given forth, the Source whence the truths they contain emanated makes it the duty of every one who accepts as truth the utterances they contain, to guard against any false rendering of the language or misuse of the testimonies written therein.

We have felt it necessary to add this much to what our essayist has so well said, from the facts which are constantly brought to our notice of the need of such caution, that the word spoken in our meetings for worship may lose none of its power, through want of care on the part of our ministers in this particular.

WE have received several communications referring to the subject presented by "A.," under the heading, "A Query," two weeks ago, and shall print some or all of them, soon. They deal with very weighty religious questions, and will be read, we think, with interest.

SOME response has already been made, as will be noticed by an acknowledgment elsewhere, to the appeal of Genoa Friends for help to complete the fund for erecting their meeting-house. We hope that any and all who can spare a subscription, however small, will send it forward. A Friend writing to us on the general subject of the scattered membership in the West, says:

"My sympathies are deeply enlisted on behalf of our scattered and isolated members in the Far West, and I hope that way will open for some of our concerned Friends to reach out the helping hand to assist them, not only in erecting their houses of worship but in maintaining the testimonies that we as a Society have been called upon to bear. And I have but little doubt that as our committee [of Philadelphia Yearly Meeting] enter into feeling together on the subject, the right way in this weighty field of labor will be found, and they enabled to work therein harmoniously."

DEATHS.

BACON.—At Woodbury, N. J., Eighth month 29th, Hannah Ann Bacon, aged seventy-six years. Interment at Haverford, Pa.

CLOTHIER.—At Camden, N. J., Ninth month 2d, Franklin, son of John W., and Catharine Clothier, of Rancocas, N. J. Interment at Fair Hill, Philadelphia.

DAVIS.—Eighth month 29th, Ann W. Davis, of Warminster, Pa., in her sixty-first year.

EVES.—Eighth month 31st, aged ninety-six years, Parvin Eves, a valued member of Fishing Creek Monthly Meeting, Pa. He retained his faculties until near the close.

MORGAN.—At Altona, Knox County, Ill., Seventh mo. 30th, 1887, John R. Morgan, in his seventy-ninth year.

He was the son of Benjamin and Tacy Morgan, born in Whitpain Township, Montgomery county, Pa., and a birth-right member of Gwynedd Monthly Meeting, where his right still remained. He went to Illinois in 1839, where he has since resided.

STEWART.—Eighth month 28th, Mary W., widow of Samuel Stewart, aged 75 years. Funeral from Woodbury Meeting-house, N. J.

WAY.—At Tempé, Arizona, Ninth month 3, 1887, Dr. Jacob H. Way, formerly of Chester Co., Pa.

At a meeting of the Temperance Committee of Philadelphia Quarterly Meeting, held Eighth month 22d, 1887, the following was adopted:

It is with feelings of sincere regret that we have heard of the decease of our young friend, John Willetts Campion; one who has evinced a lively interest in the cause of Temperance, and the labors of this Committee. The removal of a young man of bright intellect and rare devotion to works of reform is a source of regret to all of us, and we tender our sympathies to his bereaved parents. Extracted from the minutes.

HENRY T. CHILD, Clerk.

SCRIPTURE LESSON, No. 37.

NINTH MONTH 18TH, 1887.

THE BEATITUDES.

TOPIC: PERSECUTION.

GOLDEN TEXT: "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets that were before you."

Matt. 5: 10, 11, 12.

IT is easy for us to see how the blessings which have heretofore formed the subject of our lessons could follow the course of life which make them possible. But when we come to persecutions and revilings, to those bitter feelings against us that manifest themselves in cruelty to our persons and slander against our fair name, we must indeed have been brought completely under the divine principles that form the gospel code of life, to be able to have the blessedness promised to those who are thus unjustly dealt with by their fellows. The meaning of persecute, as here used, is to vex or oppress one on account of his religion. They are persecutors who injure the name, reputation, or property, or take the life of another on account of his religious opinions—because he is striving to be righteous in the sight of God.

To *reproach*, is to call evil and contemptuous names,—to ridicule on account of religion. It is not a blessing to have evil spoken of us if we deserve it; but if we deserve it not, our conscience acquits us, and though we have a right to be sorry for the evil word spoken, we should not consider it a calamity.

Nothing can harm us if we be followers of that which is good. But we must be sure that we have done or said nothing that can bring the religion we profess into dishonor. Many, in times past, as well as in our day, by their want of judgment and untempered zeal, in the presentation of their religious views, give a false impression of its value, and make it a stumbling block to those with whom they mingle. Such sometimes consider themselves persecuted, and claim the promise contained in this beatitude. Our religion, to be of any value to us, must be a religion that brings our whole life and conduct into harmony with the law of the Spirit of God.

We learn from this lesson:

(1) That we need not feel discouraged or dissatisfied when the religion which we profess is lightly or harshly spoken of. If our desire is to be true and faithful, our Heavenly Father will give us the evidences of his favor, and that is all we need desire.

(2.) That to be reproached for carrying out our conscientious convictions of duty need not give us uneasiness while we have the Divine favor.

NEWS OF FRIENDS.

SOUTHERN QUARTERLY MEETING.

SOUTHERN Quarterly Meeting was held at Third Haven, Talbot county, Md., on the 31st of the Eighth month, and was well attended by the members. The usual queries were read and the answers approved, all the representatives being present. We have had the company of Joseph Powell, Joel Borton, Jr., and Martin Maloney, and our meeting closed under a deep sense of divine favor, feeling that we have been encouraged and strengthened by the testimonies of these Friends, who have come among us to bear witness to the truth that if we live under the guidance of our Heavenly Teacher, we shall be directed aright in our temporal as well as our spiritual affairs; and the earnest desire was expressed that we might awaken to new life and interest. As was testified, we cannot live upon the traditions of our ancestors, we cannot inherit their christian experience, we must know of an individual awakening to spiritual life. The letter without the spirit will not profit us, but if we possess the spirit we shall understand the letter and its application to our needs and desires. May these seasons of mingling together continue to strengthen us, and draw us nearer to one another by that love which is the true badge of His disciples.

M. J. B.

MIAMI QUARTERLY MEETING.

MIAMI Quarterly Meeting, held 8th month 13th, convened at the usual hour. During the meeting for worship there were several speakers, among them Arthur H. Middleton, of Philadelphia, each urging upon one and all the necessity of a full surrender of everything to the Divine will. The business which usually claims the attention of the meeting at this time was transacted; namely, considering the condition of our Society as embraced in the answers to the queries, naming representatives to Yearly Meeting and members of the Representative Committee, forwarding the fund raised to be used for

spreading Friends' papers, (by women Friends), also report of the number of families, parts of families, etc., in this quarter, (by men Friends).

Young Friends' Association met in the evening. Most of the time was spent in listening to a lecture by Wm. C. Starr, of Richmond, Ind., on "The Book of Exodus," often comparing it to the journey through life, the trials and besetments that meet us on every hand, showing the necessity of following closely the Divine light.

14th. First-day school met at 9.30 a. m. Several Friends, not members of this (Waynesville), particular school, met with us. Near the close, A. H. M. expressed the pleasure he felt in mingling with us, and told us how they conducted the school of which he is a member, etc. The meeting was well attended; earnest desires were expressed that all become truly converted "and not let the zeal of thine house eat thee up; that when we are tried as it were to a hair's breadth we bow in humble submission to the Father of Mercies."

8th month 23d. There was held on the Wilmington Fair Grounds a union picnic, composed of Friends from New Vienna, Wilmington, Harveysburg, and Waynesville neighborhoods. Over one hundred attended, spending the time in innocent amusement. After dinner there were some literary exercises; also impromptu speeches by two of the older Friends. As the afternoon drew towards the close we separated for our respective homes feeling that it had been a day well spent. B.

Friends of Green street, Spruce street, and Radnor Monthly Meetings, members of Philadelphia Quarterly Meeting's Committee to visit and encourage its members, were present at Reading meeting on First-day morning, the 4th instant. The attendance was about as usual, the membership being very small. It was gratifying to see among the number several young persons.

The hour for worship was observed with a good degree of punctuality, and the word spoken was listened to with earnestness. The afternoon was spent in social intercourse at the residence of Henry Kendall, where many of the attenders of the morning met the visitors. It is believe such gatherings may often be as useful in holding the members together, as the more public services of our committees. R.

—In relation to Haddonfield Quarterly Meeting, which will be held next Fifth-day, at Moorestown, we are requested to note that arrangements have been made by which the 8.30 a. m. train from Camden will stop at East Moorestown station. Last year, in the absence of such arrangement, the train did not stop, and some Friends were left behind in Camden.

—Our friend Joseph B. Livezey has received a minute from the monthly meeting of which he is a member, setting him at liberty to visit and appoint meetings within the limits of Fishing Creek Half-year Meeting. His expectation has been that he would enter upon this service after Salem Quarterly Meeting, (held on the 8th inst.), and be absent from home ten days or two weeks.

EDUCATION IN THE SOCIETY OF FRIENDS.¹

EDUCATION in the Society of Friends is a matter that is claiming the consideration of our people, with increased interest; and it must be patent to all that there is no subject more worthy of our attention than the one before us. Our ancestors were impressed with this fact, and were alive to the work of establishing schools for the guarded education of Friends' children where it was practicable; and the inability to accomplish this at all times and in all places where there were Friends has, no doubt, occasioned a loss to the Society.

We are well aware that it is by the means of education that we derive all our forces, and that without it man would be powerless to accomplish anything. There is an education that is intuitive, or derived from surrounding circumstances, that yields a powerful influence in moulding character, whether that influence be good or whether it be bad; and there is an education derived from the technical training of the intellectual faculties to such a degree that impossibilities seem to be thrown in the shade. Creation seems to wear a different aspect, since man has brought so many things within his reach. Franklin bottled the lightning, but it was Morse that started it around the world. Man's ability to search out and to put in motion these forces is evidence that they were intended for our use, and so much has been accomplished that Science and Art might seem to be at the zenith. But we will not look for the end yet.

But here we come to speak of the important part of our concern; that is, to guard the children and youth, through this transition period in which the intuitive mind is active and impressive and not sufficiently mature to judge between thing and thing. It is with this view that Friends have foreshadowed the thought of establishing schools within their own borders and under their oversight.

Experience teaches that early impressions are lasting, and that good training and character formed in youth generally remain through life; and to this fact we desire to invite attention, that we use the means at command and best adapted to this great need; so that when temptation comes there may be made a way to escape, and that the children realize the beauty of holiness, and be impressed with an obligation to their Heavenly Father.

It seems evident, too, that many others who are not Friends have seen the importance of having good associations for their children, and are availing themselves of the advantages of Friends' schools as far as opportunity is afforded, from the fact that our schools are generally full.

I hesitate to refer to a system of manual labor connected with schools, knowing the impracticability of adapting them to the needs on an extensive scale; but it must ever remain a truth that a child is not truly educated until master of some profession that will afford a livelihood. An aim in life is most surely a passport to success. The importance of this should be taught to such a degree as to incite in the minds

¹ Read at a Conference on the subject of Education, under the auspices of Baltimore Yearly Meeting's Committee on Education, at Bald Eagle, Pa.

of pupils a desire for such an attainment, and it might be productive of much good.

The idea prevalent with some that much learning is dangerous, that it carries the mind into speculations, overlooking the deep truths that lie beneath, can hardly be established. It is true there are many that we call self-made men that have succeeded well without much scholastic training; but mark, they have been individuals with strong minds and a sufficient amount of will-power to persevere, and to attain to that within themselves which was essential to their needs. They were educated in fact by their own research, and were the stronger by having gained it through their own efforts.

George Fox was a shoemaker's apprentice, but he had an intimate acquaintance with the subjects which he discussed before the people. Some of the apostles were fishermen, but we are not told that they were ignorant and unintelligent. No doubt but they were well chosen, and as far as they continued faithful were enabled to fulfil their mission creditably; but Moses' having been brought up in the house of Pharaoh no doubt prepared him the better to lead Israel from the land of bondage. And Paul learned at the feet of Gamaliel, and although he counted all his learning dross that he might win Christ, he was no doubt the stronger man to carry the light of the gospel to the Gentiles.

William Penn, Robert Barclay, and William Sewall were literary men, and perhaps none stand higher in the estimation of Friends than they. Thus it may be observed that it is the light of truth enlightening the understanding,—enlightening that which education has produced, that makes men powerful for good, enabling them to judge between the true and the false; when Paul's eyes were opened, he said, "I conferred not with flesh and blood," but gave up to the heavenly vision. This divine illumination is the keynote which, coupled with education or knowledge, if lived out would move the world in its normal channel. JOSEPH M. SPENCER.

For Friends' Intelligencer and Journal.

AN EXPERIENCE WITH ROBBERS.

SOME of the birthright members of our religious Society assent to the doctrine of the guidance of the Inward Light as a mere theory, or as being only adapted to those who are far advanced in religious experience; but do not regard it as a practical principle to be used in every-day life, in secular as well as spiritual matters, by all who will accept it as their guide.

As an encouragement to all of our people to adopt the latter view, I deem it right to relate the following incident: A short time ago, I closed my little store in the evening, leaving everything apparently safe as usual; but I soon thought I had better return there to spend the night, although I had not previously done so for a long time. I tried to satisfy myself that there was no danger, but the feeling continued to strengthen; and when I retired to my chamber, still feeling uneasy, I humbly offered earnest prayer for instruction as to what to do. It was clearly shown me that an attempt would be made to break into and

rob the store, and that I must return there to spend the night. I heeded the impression; but upon entering the store my reason pointed out the folly of my remaining there alone, conscientiously restrained from using any physical means of resistance in case of an attack by some bold, strong burglar with his weapons. I then hesitated as to whether I had better step out and get a man to stay with me, or get a pointed stick with which to merely mark the intruder's face or hands for recognition, for it was too dark to see him.

Just then I recognized the "still, small voice within" (which I call the voice of God or Christ; it is the same), saying "Provide nothing of that kind; I will protect thee." It was enough; I fearlessly lay down and went to sleep. About two o'clock in the morning I heard a rustling at the two locks on the door; I arose and stood behind the door. Fitted keys unlocked the two locks; and I soon felt the door gently pressing against my arm. No one entered, no one spoke, but the door was quietly closed and locked, and the intended burglars quickly slipped away with their two keys. Corroborating circumstances and my own feelings pointed to two white men and a woman as being the guilty trio engaged in the plot but there was no legal proof against them. They lived in two adjacent houses; and on the following day an opportunity was afforded me for meeting the three together.

I talked plainly and seriously to them for a short time, and finally told them I would leave their case—not in the legal courts—but in the hands of that good Father in whom I trust as a guide and protector.

I pleasantly bade them farewell, and I believe they will not be likely to make such an attempt again.

I will just remark that I find,—as a result of my own experience,—two conditions are necessary in order to secure the special teaching I have referred to: first, thorough humility with a sense of our need of instruction; second, a firm resolution to unconditionally comply with that instruction when it is given, and to be prepared to say, "Thy will, not mine, be done." W.

Eighth month 29th, 1887.

A SERENE and just benevolence placed Pope in a theology two centuries in advance of his time, and enabled him to sum the law of noble life in two lines, which, so far as I know, are the most complete, the most concise, and the most lofty expression of moral temper existing in English words:—

"Never elated, while one man's oppressed;

Never dejected, while another's blessed."

One finds in studying Pope that he has expressed for you, in the strictest language and within the briefest limits, every law of art, of criticism, of economy, of policy, and finally, of a benevolence, humble, rational, and resigned, contented with its allotted share of life, and trusting the problem of its salvation to Him in whose hands lies that of the universe.—RUSKIN.

SPEAK fitly, or be silent wisely.

ENGLISH FRIENDS' VISIT TO QUEEN VICTORIA.

[There is always much to interest American Friends in the doings of our English kindred. Outside the pale of Society fellowship, we still have a feeling of kinship in a religious sense, having sprung from the same ancestry, and look back with the same veneration to those worthies who so nobly espoused the cause of truth and won for us all so much of religious liberty. We therefore present to our readers, taken from the *Friends' Quarterly Examiner*, London, an interesting account of the visit recently paid by a deputation of Friends to Queen Victoria, on the occasion of the 50th anniversary of her reign. As citizens of a Republic, we cannot be expected to share the English feeling as regards royalty; but as Friends, we can rejoice in the continued recognition of the larger liberty won for conscience by the early Friends.—EDS. INTELLIGENCER AND JOURNAL.]

IT becomes my high gratification to utter a "voice" from the Royal Palace itself, and record some of the scenes and doings when, in conjunction with ten other Friends, appearing before the Queen of England, "upon whose vast domain the circling sun ne'er sets," we presented to her the sincere and affectionate congratulations of this loyal body on the occasion of the Jubilee year of her prosperous reign.

Unhappily the *Friends' Quarterly Examiner* did not exist in 1837, when William Allen and fifty-three other Friends in person presented an address from our religious community on her accession to the throne, and we cannot therefore refer our readers to the back numbers of this periodical for particulars of this and former interesting episodes, but the deficiency has been in part supplied by the pen of a present contributor.

In order to make these fragmentary notes into somewhat of a historical record, I may commence by saying that as the Yearly Meeting was not in session, and the time was pressing, the "Meeting for Sufferings," as in some previous cases, prepared an address, and appointed the following Friends to present it at the Palace at Windsor Castle on Fifth month 16th viz.: the Clerk and Assistant Clerks to the Yearly Meeting (Joseph Storrs Fry, Charles Brady, and Caleb R. Kemp), the Clerk to the Meeting for Sufferings, (Richard Littleboy), and J. B. Braithwaite, Stafford Allen, W. C. Westlake, J. B. Hodgkin, George Gillett, and George Tatham; thus representing various quarterly meetings in all parts of England. In proposing a time for its presentation, the Lord Chamberlain very courteously intimated that in consideration of our accustomed procedure, Her Majesty, had graciously intimated that we need not be apparelled in "court dress," but could attend in ordinary costume.

The day broke auspiciously, and, "at or before the time appointed" the deputation, including the Right Hon. John Bright, who, as a Privy Councillor, had the power as well as privilege of introducing them and speaking in the Queen's presence, met at Paddington Station, where saloon railway carriages had been provided for each of the six deputations to whom an audience had been granted at the Castle on this day.

Her Majesty's stables must have been liberally

drawn upon, as well as the royal carriages and servants, since some twelve or fourteen pairs of prancing bays accompanied by postillions and footmen in the Queen's livery, awaited this large party at Windsor Station, and driving us through the town to the Castle gates, dashed round the quadrangle to the entrance doors where numberless footmen in the royal livery awaited us in the entrance hall to receive coats, hats, and umbrellas, before ascending the grand staircase leading to the Assembly Hall, where were gathered earls and lords of high degree in the royal household, mingled with the representatives of the six deputations, including Earl Granville, the Chancellor of London University. Whilst these various groups were arrayed in Court robes, gowns and hoods of wondrous hue, the little knot of Friends was conspicuous by the absence of these attributes; although the D. C. L. Oxford gown of John Bright was jocosely inquired after by some of these richly-robed deputies; to which he aptly rejoined that he was not representing Oxford, but his own religious community.

Luncheon was announced at two p. m. The "undorned" Friends were scattered in three or four groups amongst the seventy or eighty guests seated at one long and princely dining-table in the Waterloo Chamber, upon which a very *recherché* luncheon was served. I leave it to the reader's imagination to picture the fifteen or twenty scarlet-liveried footmen with napkined-hand waiting assiduously on this distinguished body of visitors. "Champagne or sherry, sir?" was the portentous inquiry of each footman, who had a select five under his especial care. "Water, thank you," was our equally clear reply; and it is a noteworthy fact that whilst our deputation was selected from various Meetings of Friends, they were, I believe, all of them total abstainers, and six out of the ten bore on their breasts the blue ribbon (the only order of decoration we possessed) into the presence of the Queen herself; probably a larger number than had ever before been thus bedecked on any state occasion at Windsor. The injunction which we often give to others—"sew it on your coat"—seemed to have been carried out by the whole six, so that necessity as well as choice favored the palace wearing of "the little bit of blue," and it would not have been "ordinary costume" without it.

To describe the varied *menu* would be beneath the dignity of a quarterly review; suffice it to say that from the richly chased gold epergnes and vases which decorated the table, the great variety of dishes served, the fruits, in season and out of season which concluded the repast, nothing more could be desired. At the close there were no speeches, but our diligent attendant, in a solemn voice from behind said, "The Queen's health, sir; will you drink it in wine or—(sotto voce) water!" Having as loyal subjects previously satisfied ourselves that the Queen's health was not likely to suffer by our adopting such an unwanted beverage in her own banquetting hall, I could only bravely repeat, "Water." Water was brought, and as it is a very old axiom that "the greater includes the less," at no other table need any of us in future hesitate to ignore the wine and stand fast to the water bottle. Simple as was this procedure it

was a satisfaction quietly and unostentatiously to bear visible testimony against the unnecessary use of intoxicating drinks.

It had been whispered that the Friends had to attend their Meeting on Ministry and Oversight at Devonshire House, at five o'clock, and with singular courtesy we were informed by the Lord Chamberlain that her Majesty's command was that we should be received first; also that, as five deputations had to follow, it was desirable that our address (which had previously been forwarded to the Queen) might, in this instance, be taken as read.

Punctual to the time the door of the green drawing room was opened, and Queen Victoria stood on a dais before us; and, led by John Bright, we gathered round in the arc of a circle whilst he, with considerable feeling, introduced us, stating that though a small body numerically, there was none more loyal to her Majesty, or more desirous for the prosperity of her reign. He then introduced J. B. Braithwaite and Richard Littleboy, as the mover and seconder of the address; also Stafford Allen, the oldest of the deputation and nephew of the Mr. Allen who would be remembered by her Majesty; to which she gently replied, "Yes, certainly," and giving the address to one of the Lords in Waiting, she handed to John Bright her written reply. Then graciously extending her hand towards the favored two, they advanced, bowed, and kissed hands, whilst the rest of the deputation, also respectfully bowing and retiring, all faithfully carried out the universally accepted law at receptions, "Never turn your back upon the Queen."

How was the Queen dressed? will doubtless be the first question of many a fair reader of these lines. Shall I be thought hopelessly color-blind and costume-blind also if I honestly confess that I really do not know? and what may appear equally strange, not one of the loyal ten was able to inform me; although had the deputation consisted of both sexes this deficiency might without doubt readily have been supplied.¹

My excuse must be that, whilst female costumes may be seen any day, one can very rarely see the Queen on indoor occasions. My mind and thoughts were, I suppose, so occupied in regarding her kind and radiant face, animated by a touch of quiet good humor, that on retiring I found I had seen but little of the surroundings but much of the Sovereign. Could the cheerful expression which rested upon her countenance (so different from the sad and weary look conveyed in most of the likenesses published) have been photographed, it would certainly have proved by far the brightest that we have yet seen.

On leaving the reception room we quickly grouped together to read her Majesty's gracious reply, the compilation of which, rumor, confirmed, I think, by internal evidence, has attributed to the Queen's own hand. It was as follows:

"I thank you for your loyal and dutiful address, and

¹[To American Friends it seems strange that women were not of the party,—not to take note of such trivial things as the dress of the Queen, but to illustrate more fully the principles of Friends in their recognition of the equality of the sexes. Women are not in England, as they are with us, members of the Representative Committee.—EDS. INTELLIGENCER AND JOURNAL.]

for your affectionate congratulations on the attainment of the fiftieth year of my reign.

"The renewed assurances of the attachment of the Society of Friends to my throne and person are very gratifying to me.

"I unite with you in gratitude to Almighty God, by whose good Providence so many blessings have been vouchsafed to this nation during my reign; and I pray that the same mercies may be ever continued to my faithful people, and that they may never cease to advance in earthly prosperity and in moral and religious excellence."

The royal carriages were again placed at our disposal, and—except John Bright, who remained for a further audience with the Queen—we were driven back to the station, where saloon carriages again awaited us, our whole party reaching Devonshire House at five p. m., when the Friends were assembling at the "Yearly Meeting on Ministry and Oversight." The sudden change from the regal splendor of the palace, with all its state officers and titled occupants, to the dove-colored surroundings of Devonshire House, with its calm and sunny-faced visitors, was very striking; but I would fain hope that it may be attributed rather to an excess of loyalty to the Society than to any deficiency of loyalty towards the Throne, if I honestly confess that, pleasant as it might be to be "spoken for to the King," I should be sorry permanently to exchange the atmosphere of Devonshire House for the grandeur of the palace. Attractive as the glittering surroundings of the court may be to the eye and ear, yet when the heart itself speaks out, my response would be, in the contented and comfortable words of the Shunammite woman of old, "I dwell amongst mine own people."

It is said that every story should have its moral, and as moralizing, if not enjoined in our Book of Doctrine and Discipline, is certainly not proscribed, I will conclude this narrative by two or three attendant reflections.

1. *Meeting for Sufferings.* It seemed very hard to associate this time-honored title with the smooth flowing events of this day. Saloon traveling, royal carriages, palace splendors, luxurious luncheon, and our gracious reception, seemed to have but little "suffering" about them. I could not avoid feeling that, except as a historical term, the word was very incongruous, and that our personal aspect and happy demeanor must, in the eyes of our co-deputationists, have conveyed the idea of enjoyment rather than of "suffering." Might not this title suitably be altered in this year of Jubilee to that under which we described ourselves, viz., the Representative Committee of the Society of Friends?

2. "*For them that honor Me I will honor.*" How remarkably has this Scripture promise been fulfilled in the history of the Society of Friends! In simple obedience, as they believe, to their Lord's commands, they have for more than two centuries persistently refused either to bear arms or to swear. They are the only religious community in her Majesty's dominions who have uniformly declined to draw the sword in defense of their sovereign, and who have absolutely refused at all times to take an oath of allegiance. Yet the mightiest sovereign that ever sat upon the British throne, knowing the integrity of

their hearts and the honesty of their religious scruples, not only gives them precedence on this occasion, but is willing to receive them in her drawing-room without reference to ordinary state arrangements, and has given them a welcome equal to, if not surpassing, that accorded to the most sword-bedecked defender of the realm, or the most abject subscriber to the oath of allegiance!

3. *How changed are the times!* Whilst in the first half century of our history many hundreds of faithful Friends were fined, persecuted, and imprisoned, often unto death, for obeying God rather than man in these respects; whilst deputation after deputation waited upon kings and ministers in those days to entreat them to release multitudes of their co-religionists from noisome prisons and cruel sufferings, offering to lie in prison, body for body, in the place of their afflicted brethren, and the burden of all their requests was for justice and protection from brutal oppressors in high places; the gist of the present address is devout gratitude to God for the Queen's benevolent and beneficent reign, thanksgiving for the religious liberty her people enjoy, and the recognition of persevering efforts in the promotion of righteousness and truth throughout her wide dominions. How marvelous the contrast between these affectionate and thankful congratulations and the visit of George Fox to Cromwell at Hampton Court, in 1658, where he says, "I laid the sufferings of Friends before him, and warned him according as I was moved to speak to him." Or when, in the same year, Thomas Aldam and Anthony Pearson "were moved," as Sewel narrates, "to go through all the gaols in England and get copies of Friends' commitments under the gaolers' hands, that they might lay the weight of their sufferings upon Oliver Cromwell. And when he would not give order for the releasing of them, Thomas Aldam was moved to take his cap from off his head, and to rend it in pieces before him, and to say unto him, 'So shall thy government be rent from thee and thy house;' which," the narratives goes on to say, "came to pass shortly after."

Finally comes the important question: Are we as a religious Society the better or the worse for these peace-and-plenty breathing times, when all men speak well of us? Is there or is there not any teaching for us in the old fable of the wind and the sun? The cold blast of the north wind and the sharp driving rain made the traveler cling the closer to his environments; but the sunshine and fair weather induced him to cast off these well-proven garments, and to part with that which had been his protection in past times. *

BLINDFOLDED and alone I stand,
With unknown threshold on each hand.
The darkness deepens as I grope,
Afraid to hear, afraid to hope.
Yet this one thing I learn to know,
Each day more surely, as I go,—
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law, unseen and still,
Unfathomed purpose to fulfill,
Not as I will.

ATTITUDE OF LONDON FRIENDS.

[From the *Western Friend*, (Wilburite), for Eighth month, we make the following extract from an article in relation to the attitude of the governing element of London Yearly Meeting toward the approaching General Conference of Orthodox delegates at Richmond, Indiana.—EDS. INTELLIGENCE AND JOURNAL.]

IN 1841, while J. J. Gurney was still alive, Edward Ash, of London Yearly Meeting, openly attacked the doctrine of the Inward Light, and protested against the reprint of Robert Barclay's "Apology." Because it was re-published he resigned his right of membership in the Society of Friends. Thirty years later the seed sown by Edward Ash, which London had let grow, bore its fruit in the refusal of London to reprint the "Apology." Then Edward Ash rejoined the Society without any acknowledgment; and at once renewed his attack, against the doctrine of the Inward Light, inside the Society, by publishing a work called "George Fox: his Character, Doctrines, and Work." In this work Edward Ash said of the Inward Light: "This doctrine, elaborately stated, expounded, and vindicated by Robert Barclay, retained its authority among us almost unquestioned for nearly two centuries. But where is it now? Never disowned, either directly or indirectly, by the collective body, and openly objected to by very few of its members, it has nevertheless virtually disappeared from among us in this country, and I believe from the larger portion of our community in America. It now finds no place either in the great bulk of our ministry or in the Society's corporate utterances. . . . Entertaining the opinions which I have expressed respecting that idea, I must, of course, rejoice at its virtual disappearance from amongst us."

So wrote Edward Ash in 1873, and died shortly after. His monthly meeting prepared a eulogistic memorial of him, and forwarded it to London Yearly Meeting. It was read in that meeting, and after one of the most significant discussions that ever took place in that body, it was approved by the Yearly Meeting, despite the earnest protest of many of its members; and J. B. Braithwaite joined the majority in endorsing it and sending it out without any protest against his doctrines. In 1840-6 London had officially accepted the views of J. J. Gurney, by refusing to take note of the protest of Philadelphia against them. In endorsing Edward Ash's memorial she went down on the lower plane with Edward Ash; and there she stands to-day. And there stands the great mass of that Society that is to meet in Conference at Richmond.

The endorsement of Ash was a general notification by London Yearly Meeting to all within the Society of Friends who were ready to reject the doctrine of the Inward Light, that it was of no consequence whatever if they come out boldly and rejected the doctrine. It said with all the force of official action that if they openly denied the doctrines of the Inward Light and immediate revelation, they would neither lose credit as members or standing as ministers. A glance at the present condition of the Society, especially in America, shows that this libertine lesson of London Yearly Meeting has

been widely accepted as a rule of action. Ohio Yearly Meeting has openly rejected the doctrine of the Inward Light; and we believe that if the truth was fully known at least nine-tenths of the ministers of the larger bodies in America have so accepted the views of Edward Ash on revelation, that they neither wait for or expect any immediate revelation of the Lord's will as a qualification for the ministry—their rule is to start in a *blind trust* that in some way they will be led. No light for a sinner, no revelation for a believer, was the creed of Edward Ash. And when the Conference assemblies at Richmond it will be the followers of J. J. Gurney arrayed against those of Edward Ash, as the influence and teaching of these two men is now developed in the Society of Friends.

For Friends' Intelligencer and Journal.

EQUAL OR UNEQUAL.

WE sometimes feel,
That all unequal are our shares
Of woe and weal.
We can but see.
That some have boundless wealth, while more
Have poverty.
We can but know,
That fewer rest upon the heights
Than plod below.
We can but think,
Joy opes her fount that some may sip
Where others drink.
And so we say:
"Fortune is partial in her gifts
To men, alway."
"Oh fools and blind!"
To seat ourselves in judgment o'er
Our human kind,
And think to know
A brother's heights of happiness,
Or depths of woe.
Perhaps, if we
A shade less "darkly through the glass"
Might 'round us see,
We'd covet less
Of others' seeming ease and wealth
And happiness,
And seek to fill
Our earthly riches, large or small,
With humbler will.
Not always wealth,
Not always high renown or power
Or even health
Contentment brings;
To lowest rocks we stoop to find
The purest springs.
Somehow somewhere —
Of earthly joy and woe, perhaps,
Each has his share;
For in each breast
Stand poised the only scales to weigh
Its rest and unrest.

LUCRA W. WHITE.

THE CHORD WHICH BINDS THE WORLD.

BY MAY M. ANDERSON.

"WHY are you blooming, sweet lillies and roses,
Beautiful golden-rods straight and tall?
Tell me your secret ere summer-time closes."
Softly they answered me one and all:

"Love is the secret
Of all our blooming;
Close in our bosoms
Our little ones sleep;
Hidden from harm
And nourished and sheltered,
Over their slumbers
Our vigil we keep."

"Tell me the source of your joy, pretty robins,
Flying so blithely now here and now there;
Fain would I know why a bird is so happy."
Sweetly their answer was trilled on the air:

"Deep in the willow
A snug nest is swinging;
In it our little ones
Wait for our call.
This is the secret
Of all of our singing;
Nothing so wonderful;
Love, that is all."

All through the circle of nature we find it,
Purest of passions and strongest and best,
Giving ungrudgingly, never repining,
Asking no recompense, happy and blest.

Sweet is the music
The glad winds are bringing
Up from each valley
And down from each height,
Music of lullabies
Mothers are singing,
Sparks from the forges
Which fathers make bright.

Singing and toiling and working with might,
Love is the secret that makes labor light.

—Illustrated Christian Weekly.

From *The American*, (Philadelphia).

VICE AND VIRTUE IN THE DAILY NEWS-PAPERS.

AN unknown friend encloses to *The American* a clipping from a recent issue of a New York contemporary, *The Churchman*, in which the characteristics of our daily journalism are discussed. Naturally enough, the theme of the article is the daily newspaper's exaggeration of what is trivial and vile, at the expense of depreciating what is useful and important. The subject is thus introduced:

"Not long ago an influential daily newspaper, being asked why it was that only a quarter of a column was devoted to the proceedings of an important educational convention, which was held in the place of publication, while more than three columns were given to a minute telegraphic account of a professional game of base ball in another city, replied that it was merely a matter of demand and supply; that its business was simply to meet the wants and comply with the tastes of its readers; and concluded by saying that when the public took more interest in education than in base ball, the respective kinds of intelligence would be proportioned accordingly."

Upon this theory, that the daily papers print

what the public desires to read, the *Churchman* remarks that it is to a certain extent true that the supply of anything serves to excite and stimulate the demand for it. "All kinds of sensational and hurtful reading are justified on the ground that they are demanded by the taste of the public. Such a plea is a disgrace to the press and a dishonor to a noble profession." In addition, however, to the objections which thus lie against the rule of selection adopted by the editor, in determining what is and what is not "news," is the manner in which each report is liable to be "written up." It often happens, says the article from which we are quoting, "that the reports of the most important events of the day are written by men who have no true sense of responsibility, no real fitness for the task, and no principle to restrain them from giving an utterly false coloring to the facts which they undertake to relate. . . . It is quite impracticable for the city editor to exercise anything more than the most hurried and most general supervision over their work. Their 'copy' is sent to press at the last moment, and the next morning a great sensation is produced, and, as likely as not, an irreparable wrong is done to some innocent man or to some good cause. For an injury done in this way is in a large degree irreparable. Not only does the newspaper, as a rule, stand by its reporters, and either refuse to correct their blunders or correct them in such manner as to make them worse, but in the vast majority of cases the wrong done is of that impalpable sort that it cannot be corrected at all; and in any case the wrong, having a whole day's start at least, is never overtaken by the modest 'correction' that is printed without head-lines and thrust into some corner."

The criticisms of the *The Churchman* are so obviously justified by the facts of the case, as to the average daily journal, that we need only reprint them. But the reasons why the daily newspapers contain what they do, and omit what they do, are perhaps not so well understood. This branch of the subject needs a more scientific inquiry. We may suggest some of the data on which it may proceed. It is undoubtedly true that the editor of the daily paper wants to supply the demand. He wants his paper to "sell." He is striving, above all other things, to "run up" its circulation, and so make claim to the advertising patronage of the community, as well as secure the fraction of profit on sales. If, therefore, he had any reason to think that a full report of the proceedings of an educational or a scientific body would be more popular than the details of base ball matches, he would undoubtedly give the former. But of course he knows that it would not. The number of people who are desirous, or even willing, to be informed is small compared with those who demand to be entertained. It is idle, therefore, to expect that so long as readers prefer base ball reports to scientific articles, the daily editor will give them the latter to the exclusion of the former. And at this point we venture to point out what is the real key to the whole matter. The editor respects the man who demands better reading. But he knows that this man is a person who must have a daily newspaper; that

even if four-fifths of the page is occupied by "news" from the slums, while that of real value is crowded in a corner, still he must buy the paper, and see what it may contain. This customer is sure. On the other hand, the person who enjoys the slum reports will buy no newspaper that does not contain them. He is not a sure customer, at all. If sales are to be run up, his taste must be catered to. The great chance of gaining circulation lies in forcing the paper upon the attention not of the discriminating minority, but of the undiscriminating majority, and it must be made lively with such matter as will capture their liking. Accounts of crime, "personal" details, social affairs are printed with this view, and must continue to be, so long as the present state of facts exist. To be sure it may feed the very taste upon which the demand for such literature rests, but so do theatres that throw out legitimate drama for sensational pieces, and can find no room for what is clean so long as the unclean draws better. The newspaper is, indeed, better off than the theatre; every intelligent person must know the day's news, but the need of going to a play-house is not imperative.

Something may be done, no doubt, by a united and firm demand for a higher class journalism. It will be most effectively presented, if readers will systematically discriminate, when they buy their paper, in favor of that one which is least offensive, and most respectable. It is probable that this plan, if well followed, would produce important results, for it would so much help the higher class of journals as to encourage them in avoiding offense, while it would leave the others entirely to the support of their scavenging patrons—a condition which they would not be long in discovering and lamenting.

One fact, however, must be noted. There are many tastes within the limits of the allowable. Because a man is wrapped up in science, it does not follow that plenty of other people, just as reputable, may not be equally absorbed in other subjects. The newspaper, therefore, must cover a wide range.

AIMLESS LIVING.

"THERE is no spectacle, to our thinking, more sad and sorrowful than that of a young woman entering upon life with all her fresh sympathies and untold capabilities, yet with no fixed aim or occupation, no ideal to which her energies and pure aspirations may be directed. In a sort of sheer idleness or despair, to fill the vague hunger of the heart, she takes to the reading of novels, to the drudgery of music lessons, or to outdoor sketching in such glorious days as we are now having, but with no special aptitude for art in any shape. The result cannot be encouraging. What precious time is thus wasted! What noble talents may be lying unused! Meantime, habits are being acquired, character is being formed, day-dreams are being indulged, which, in the absence of a matured character or an active industrial pursuit, may have the most unhappy, miserable consequences."—*London Inquirer*.

"Tis with our judgments as our watches, none go just alike, yet each believes his own.—*Pope*.

ROCKY MOUNTAIN SCENERY.

ONE of the finest bits of rocky scenery I remember to have seen anywhere is within three days' easy ride on the Northern Pacific railroad, and on the road to Cooke City mines. A long valley of some twenty-four miles leads easily up to the divide, from the East Fork of the Yellowstone, narrowing as it rises. Some seven or eight miles from Cooke, on the left as you ascend, a vast wall of basalt rises almost sheer from the bed of the stream. It cannot be less than three thousand five hundred feet in height, and I should fancy is over a mile along its base. When I first looked up at it, its great, dark breast was braided all over with a hundred milky, wavy, flashing waterfalls. For a week we had almost continuous rain, and these warm showers, for it was July, had hastened the destruction of the snow-beds on its crown, and down to the valley fell or trickled, literally, hundreds of streams, separating, spreading, uniting, and spreading again, as they crept or thundered downward. No words can convey any idea of the mingled beauty and grandeur of falling water and immovable basalt, when smitten by the glory of the setting sun. One autumn evening, two years after, we camped at the same spot. We were smoking the last pipe of peace before turning in, when one of our party noticed a clear light falling on the summit above us. As we watched, the light crept slowly downward; at first we scarcely realized that it was the moon. We were down, remember, in a veritable chasm, one side of which—the side before us—was about three thousand feet higher than the other, and thus the moonbeams lit up its edge long before they touched the little prairie at its feet, where our camp lay. A great belt of clouds lay on the rocky ridge at our back, and athwart these the moonlight passed, casting their moving shadows on the great, gray mirror we were looking up at. What grotesque shapes they took, as they wound and unwound their long folds! There we sat and watched them, until at last such moonlight as you can only see when you are almost seven thousand feet above the damper, denser air in which ordinary life is to be sustained, fell full into the gorge.—S. RAINSFORD, in *Scribner's Magazine*.

WANT OF THOROUGHNESS IN WOMEN.

ON this subject, an English woman, after a hard struggle in America for bread, thus finishes her story:

There is but one hope for woman's success to-day, no matter in what field or what her qualifications: that hope lies in her thorough knowledge of one thing. It will matter little what line of work she embraces,—household, agricultural, business, professional, literary. Just in so far as she is *thorough*, she will command her price. Just so far as she fails in this, she will fail in all. For no one ever yet succeeded in the long run as a *dilettante*. I have written this retrospective sketch, not to dishearten others, but to show that with one-tenth part of my natural ability and energy, and thorough knowledge in any one direction, I must have succeeded: whereas with double the advantages, I had no chance of permanent, ultimate success for want of training which would

have given solidity to my continued effort. I would fain impress it upon every woman in the land to-day,—the land of phenomenal enterprise, phenomenal success and failure,—that there is one key only which will open the door to the bread-winner; and that key is *thorough knowledge* of and training for the work selected, whether it be making a buttonhole or writing a treatise on philosophy. The days of amateur work in any department are over, as far as money-making is concerned. Now, as of old, the tortoise wins. The only difference is that the roads to success are open in a hundred direction to-day against one fifty years ago. To traverse them successfully, one must know just what difficulties will be met in them, who else is traveling over them, and where they lead. Having entered the road, keep straight to the end. Given thorough knowledge first, and perseverance second, and any woman can reach the end of any road she chooses to enter. Without these qualifications, she may start upon each of them in turn, and arrive at no destination. She will fall by the way, either among thieves or into the hands of charity, and find herself in a worse plight than the drones who never started at all!—*Woman's Journal*.

TOLSTOI AND RUSKIN.

THE controversy now going on in regard to the renunciation by Count Tolstoi of the elegant and luxurious appointments of his rank and wealth cannot fail to do good. However extreme the method of his protest, there is no doubt that he is calling the attention of the world to principles which must underlie any decent and lasting civilization. We cannot live together, the fortunate and unfortunate, unless the fortunate care for and protect the others. John Ruskin is a better leader in this direction than Count Tolstoi. What Tolstoi has done rudely and grotesquely, Ruskin has done with refinement and precision. A man of wealth, fine culture, and delicate tastes, he has kept his delicacy and refinement of manners, while still stripping himself of great wealth. He has put his inherited fortune to service for the benefit of the workmen of Great Britain. He says a pound a day is income enough for a gentleman, and he has acted upon his theory. Men call him visionary, foolish, and impractical; but every one knows that his teaching and example have tended to the increase of sweetness and light wherever his influence reaches. He has done some of the best literary work of the century. He has written books and has done other work which show rare artistic taste and skill. He has also done what the artist and the critic cannot: he has entered into the life of the poor, and has devoted to their use his great gifts, to make their lot more tolerable and their surroundings more beautiful. His protest against machinery, the railroad, and other modern inventions, is extreme and unnecessarily vehement. But what he preaches in regard to charity, that he performs, and there is no cottage where his influence goes that is not made a safer and more beautiful home for its inmates.—*Christian Register*.

TRUTH is mighty and will prevail.

A PLOUGHSHARE FROM SWORDS.

IN the Manchester Exhibition there is a unique object that may well set people thinking. It is an actual and *oui fide* ploughshare, made out of swords gathered from one of the fields of battle in the last Franco-German War.

The inscription attached to this ploughshare speaks of it as "a fulfillment of prophecy." In one sense the words seem like a dreadful irony. We look round Europe and feel that the spirit of the prophecy alluded to is a long way from being fulfilled. With five millions of men under arms in so-called Christian countries, the prophet's day of hope is still distant.

But this ploughshare is a reminder and a lesson. It should remind Christian people that they have a work to do in carrying out God's purpose of peace and goodwill which is frustrated by the military system. It may teach them that the way to do this work is, in the words of Cobden, not by destroying the combative spirit of the people, but by turning it into a wholly different channel. We have to fight against evil, without slaughtering evil-doers. "Be not overcome of evil, but overcome evil with good." —*The Friend* (London).

It is a wretched righteousness which will not bear with others because it deems them evil, and seeks the solitude of the desert instead of doing good to such by long-suffering, by prayer, and by example. [If thou art the lily and the rose of Christ, know that thy dwelling-place is among thorns.]—*Luther*.

Who can bear the thought of eternal night? Who so surfeited with day as to face without a pang the idea of sinking down, down, into endless darkness and dreamless sleep? To the wish for day all hearts respond: in the universality of that wish lies a presage of immortality.—*Dr. Hedge*.

TRUTH must be brought to light even at the risk of colliding with written law and doctrine; for this law and doctrine never was intended to be a tyrannical code, forcing upon us sophistry as truth. It is intended only to serve as a guide to actual insight.—*Gersonides*.

NEWS AND OTHER GLEANINGS.

—A visitor to the English House of Lords, describing in the *Baltimore Sun* what he saw, says: "In looking around the house I noticed the absence of cuspidors, which I mentioned to the peer with whom I was then conversing, and added, to his amazement, that in our congress it was necessary to supply almost every senator and representative with one of these articles. He said they would have no use for them, as he did not know a member of either house who chewed tobacco, and they never smoked in the legislative chambers, but only in the smoking-rooms or on the terraces. Indeed, I may say that I have yet to meet any gentleman on this side of the Atlantic who chewed tobacco that was not an American, although I think smoking is more universal than with us."

—The colored inhabitants of south-western Kansas own one hundred and fifty thousand acres of land, valued at \$2,190,000.

—Four fatal accidents to Alpine tourists are reported from Zurich, making eighteen deaths in the Alps within a month.

—On the 29th of last month the International Astronomical Congress opened at Kiel. There was a large attendance, including astronomers from America, Austria, France, and Sweden.

—It has been estimated that a pair of wrens destroy at least six hundred insects a day. They have been observed to leave their nests and return with insects from forty to sixty times an hour.

—The population of Chili, according to the census taken on November 26, 1885, is 2,524,476. The increase in ten years was 352,903, or nearly 17 per cent. The number of foreigners domiciled in the country had increased from 26,635, in 1875, to 40,000 in 1885.

—The *New York Observer*, in an editorial on Southern Puritans, says: "New England has no exclusive claim to the Puritans. The Puritan emigration began to Virginia, and a prosperous colony was established years before the *Mayflower* landed at Plymouth. Moreover, the *Mayflower's* destination was Virginia, not Massachusetts. It was the news and invitation of the Virginia colonists that induced the Pilgrims of the *Mayflower* to embark for refuge in the New World."

—John Bright, writing to the Secretary of the London Peace Society, who is one of the deputation coming to the United States to present a memorial to President Cleveland in favor of the establishment of an international arbitration treaty, says: "There is talk of a permanent arbitration treaty between the United States and England. The project is a reasonable one, and discussion may lead to its adoption. If the Government of the United States were willing and were in any way to signify its willingness to become a party to such a treaty, there is a force of good men with us to induce our Government to consent. If this be done, it will be a grand step forward in the world's march, and be followed in some not distant time by other nations willing to escape the sore burden of military armaments. Two hundred members of the House of Commons signed the arbitration memorial. But far more than this number will be ready to urge the acceptance of the treaty upon our Government. If the action taken at Washington be favorable to the success of the scheme, England and the United States will still remain two nations, but I would have them always regard themselves as one people. An arbitration treaty, honestly made and adhered to, would tend much to bring about this blessed result."

CURRENT EVENTS.

A VERY large meeting of members of the medical profession, ("regular") began at Washington on the 5th inst., three thousand delegates being present. It is called an International Medical Congress, and this is the ninth session. Dr. Nathan Smith Davis, of Chicago, was elected presiding officer.

IMPORTANT privileges, (technically called "concessions"), have been granted by the Chinese Government to Wharton Barker, of Philadelphia, for the establishment of a national bank system in China, with power to coin money, promote the construction of railroads, etc. It appears that China is about to undertake an extensive system of improvements, and has chosen to accept the aid of the United States, instead of European nations.

AN important financial "deal" has been made between the Baltimore and Ohio Railroad Co. and a number of bankers in this country and England, the latter engaging

to lend ten millions of dollars to the former, on certain conditions. It is commonly assumed that this will cause the retirement of Robert Garrett from the presidency of the Baltimore and Ohio, and it is announced that "rate cuttings" by the latter road will be discontinued, the intention being to "work all the trunk lines in harmony," and so make them more profitable,—to the stockholders. It appears that the Baltimore and Ohio had accumulated a large and embarrassing floating debt which will be relieved by the loans now made.

At Exeter, England, on the night of the 5th inst., a terrible disaster occurred. A theatre, filled with people, took fire, and many persons were burned or trampled to death. The loss of life was reported at 130, but many more were fatally injured.

THE deaths in this city last week numbered 395, which was 23 less than during the previous week and 23 more than during the corresponding period last year. There were 6 by croup, and 7 by diphtheria.

NOTICES.

. A religious meeting will be held at "Friends' Home for Children," 4011 Aspen street, West Philadelphia, on First-day, the 11th inst., at 3 o'clock.
All interested are invited to attend.

. In the acknowledgment in last week's paper, by John Comly, Superintendent of receipts for the Country Week Association the name of *Isaiah L. Shoemaker* was misprinted *Sarah*.

. Received for the erection of a meeting-house at Genoa, Nebraska, from
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. Haddonfield Quarterly Meeting of Friends, will be held at Moorestown on Fifth-day, 15th inst., at 10 a. m. Select meeting the day before, at 11 o'clock a. m.

The train that leaves Market St., Camden, at 8.30 a. m., will stop at East Moorestown, on Fifth-day morning.

. Circular meetings during the Ninth month occur as follows:

11. Mill Creek, Del., 3 p. m.
25. Warrington, York Co., Pa.

. Quarterly meetings in Ninth month occur as follows:

12. Illinois Y. M., Mt. Palatine, Ill.
12. Baltimore, Gunpowder, Md.
15. Haddonfield, Moorestown, N. J.
24. Scipio, Scipio, N. Y.
26. Canada, H. Y. M., Yonge street, Ont.
26. Indiana Y. M. Richmond, Ind.

. A meeting of the Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting, will be held at Race St. Meeting-house, Seventh-day, Ninth month 17th, 1887, at 1 p. m.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

PUBLISHERS' NOTICES.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

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For Friends' Intelligencer and Journal.

THE KINGLESS COUNTRY.

MARY W. PLUMMER.

THERE is a country that wants a king;
Who will go?

Lords and princes it sends to the wall,
One there is must be more than they all,
One there is must be no man's thrall,—
He shall go!

Strangest kingdom for man to rule;
Who will go?

Length of sea-coast the realm counts none,
Hidden far from the light of the sun,
Known and fathomed but half to one,—
He shall go!

Who would conquer, it puts to school;
Who will go?

Fairest country, when once it lies
Meek and quiet, beneath the skies,
Time will yield it to him who tries,—
He shall go!

Yea, its call thou hast often heard;
Wilt thou go?

In thy spirit this country waits;
Greeting to him who shall rule her gates,
Higher than princes or potentates!
Thou shalt go!

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—X.

BY ISAAC COATES, OF CALN, CHESTER COUNTY.

Ninth month 24th, [1803], (Continued). On meditating on the occurrences of the day and what we have seen and heard and felt since we came amongst them, I felt a secret satisfaction to spring in my heart, accompanied with a belief that the Everlasting Father and Care-taker of men owns the concern for the improving of these inhabitants of the wilderness, and that their understandings were more clearly opened to see into the nature, utility, and disinterestedness of our labor, expense, and concern for their improvement. Last evening our horses came, we having sent three Indians for them last Fourth-day to Francis King's, near sixty miles from hence, where we left them. We were glad to see them, though they appear to be more worsted than if we had been riding them every day.

25th and first of the week. Sat with our young

men in company with Steven, the blacksmith, up the river, in their meeting which was silent.

26th. A rainy morning; we threshed and winnowed six bushels of oats for [the use of] our horses [going] through the wilderness to Cattaraugus.

27th. We all set off, in company with Jacob Taylor, and rode through the wilderness to a spring on a great mountain and encamped, having a fine day to ride, and at night to lodge under our tent, it being the same place where I lodged four years ago,—a most tremendous night with rain and wind. Here we met with Blue Eyes who lodged with us; it being twenty-five miles; almost all the way excellent land.

28th. Rode twenty miles to the Seneca village on Cattaraugus, passed through the village of Delaware Indians, and propose to lodge with the chief warrior of the Cattaraugus Senecas. I described the land and timber of this day's ride, heretofore, which upon a second view I think was not exaggerated. Arrived here about three o'clock. Although some of our company, for a considerable time in the forepart of our journey, appeared somewhat delicate as to food and lodging, I find almost any person of common understanding by constant practice in any kind of business becomes in good measure perfect; so we all appear to be approaching towards a reconciliation with our present allotment. The chiefs of this settlement, being scattered so that we could not get them together this evening, we concluded to have them collected to-morrow.

29th. About ten o'clock, forenoon, seven or eight chiefs, with perhaps ten or twelve young men, or what they call "warriors," collected in the chief warrior's house; and, after a short pause, Lieutenant Jo opened the council with a congratulatory speech to this effect:

"Brothers, we believe it was consistent with the mind of the Great Spirit, that we should meet here to-day. We thank the Great Spirit for preserving you in your long journey to see us; and it is quite plain to us that he intends to do us good, because he has put it into the hearts of the Quakers to come and see us, and to instruct us; and now you are come, have found us, (and we have met you), all in good health, our hearts are so filled with thanks to the Great Spirit above, and to you, that we can not express it."

Then Teconondee, or Flying Arrow, the principal sachem of this village, arose and addressed us to this import:

"Brothers, we are thankful to the Great Spirit for opening the way for us to meet here to-day. Our hearts are made glad when we remember the Great Spirit has put it into the hearts of our brothers to take notice of us; for we are a poor, destitute people, our lands being almost all gone, and we hope you will excuse, or not think hard of us, when we open our helpless situation to you. We have sent for Jacob Taylor to give us some advice about our saw-mill, it being out of order. Now we are convinced the Good Spirit approves of our request, and has a mind to do us good, because he has so ordered it that our brothers, some of the Quaker chiefs, have come along with him.

"Brothers, we have been made glad when we heard from our brothers, the Quakers, that they were willing to take three or four of our boys and instruct them in farming and other useful training and occupations. Brothers, we are very thankful to you for your kind offer, and we have been counselling among ourselves and trying to get some boys about the age of fifteen, that will be of good dispositions and ingenious in learning; for we think if we could get some of them instructed as you are, they might be very useful to our nation, not only in teaching others, but in keeping our accounts, so that we may not be cheated. Brothers, we find this is a very hard thing to come at. We have a good many boys that would do, but their relations think so much of them they cannot bear to part with them; but here is one, a nephew of mine, fifteen years old, who is willing to go, and is a fine boy. His father and mother are also willing; but his grandfather and his uncle refuse to let him go, and say they cannot part with him, so we must give him out for the present, for it is of the utmost importance to us to maintain harmony in our nation. There is one about nine years old that I would be glad you would take; he is a fine boy."

Then the chief warrior, Wau-un-de-guh-ta, addressed us; although they were not in a very florid style, yet his remarks appeared, and we fully believed them, to be the product of an honest and sincere heart; to this effect:

"Brothers, I hope you will not think hard of us when we open our hearts to you, for we are a poor, destitute people, and our land is now so nearly all sold that we have but a little left for every family; and the deer is become very scarce, so that we often may hunt all day and have nothing at night. Brothers, our hearts rejoiced when we heard the Quakers were taking pity on us, although we could scarcely think there was any people who would do so much as you are doing for us, without being paid. But now we are convinced that the Quakers have the good of our nation at heart, for we see you have sent some of your young men to the Allegheny River to teach the Indians to farm, without asking any pay for it; and we see that many of our people are learning. They live much better than formerly, and we have seen so much of the conduct of your young men that we can rely upon them; and we have found Jacob Taylor to be a true man. Brothers, we are ashamed to ask what we are now going to ask of you, but our necessity makes us willing. We cannot ex-

pect you to do so much as to send any of your young men to live among us; but we think if you would send us a set of smith's tools, we have a young man that has learned at Genesinghuta, that can do our smith work. Now we have to go above thirty miles to get it done and often have to wait near a week before we can get it done. And we are determined to get to farming, working our land, and to raising wheat to support our families. Brothers, you have done a great deal for us in sending us saw-mill irons which have been of great use to us; but our saw-mill is out of order, and that is the reason we sent for Jacob Taylor to show us how to mend it, as he is a man we can confide in. But, brothers, do not think hard of us if we should ask one thing more, for the Great Spirit has blessed you with wise hearts and you are become rich; and that is we have but one plow and many of us are desirous of becoming farmers and sow wheat, but cannot get a plow. If you would send us another set of plow-irons, we have two good yoke of oxen and a number of horses, then we think we could do pretty well.

"Brothers, we have heard your advice or counsel to us in time past to refrain from drinking whiskey. We thank you for it, for we see if we do not, we shall come to nothing; and, brothers, you sent us a letter four years ago wherein you told us that if we did not leave off drinking whiskey you would be discouraged from trying to help us, but if we would leave off and become sober men, you would be encouraged to assist us as you could. That letter we have yet. [They then produced the letter to us and we found it was written by Thos. Stewardson and myself, and our names were signed to it]. Now, brothers, we are often counselling together about it, and are determined to refrain from the use of it, and although some few of our young men sometimes break over our resolution, we think we are gaining ground or strength in the good undertaking; and of all the chiefs and warriors that are now present, we believe not one has been drunk for more than two years past, and some for a longer time than that, and divers of us have not drunk any; so we are encouraged to be strong in full hope that we shall banish it altogether."

In the evening the chief warrior's daughter, who is an amiable young woman, came home from a visit at Buffalo, accompanied by a young man her relation. On their way they discovered a young deer about half grown, in the edge of Lake Erie, which they chased with their canoe and killed with their setting poles and brought it home. Some of the meat added to the satisfaction of our supper. After their arrival, Wau-un-de-guh-ta introduced his daughter to us all, one by one, holding her by the hand; and she without any appearance of unbecoming shyness shook hands with us all, in a modest manner, which altogether appeared so becomingly polite that we could not help noticing it with peculiar pleasure. On taking leave of him in the morning, he in a weighty and feeling manner expressed: "We are glad you have stayed two nights with us, and I hope the Great Spirit will look down upon you and preserve you in your long journey, and favor you with a clear sky, so that you may get home in good health and find your wives and children so."

We then withdrew a few minutes to confer upon their proposals and requests, and soon returned to inform them what we agreed upon. John Shoemaker rose and informed them that we believed it would not be best to send one boy only, because he would be likely to feel himself lonesome and so become uneasy; neither did we think it would be best to send one younger than 13 years, lest when the older one had served out his time and had gone home, the younger one would be uneasy. But if they could get two or three boys of good disposition and near of an age who would be willing to come and work as some of our children do, we should be willing to accept of them and use our endeavours to instruct them.

Then Thomas Stewardson informed them that although we had not proposed to do any great matters for them, yet as they appeared desirous of improving, we were willing to assist them a little, and would send them a pair of bellows, an anvil, vise, and some other tools to begin with, if they thought Sam Jemison, (who has been instructed in the business at Genesingubta), would come and do their work; also we would furnish them with one hundred lbs. of iron, a set of plow-irons, and some steel to begin with.

Wau-un-de-guh-ta then replied: "You are wiser than we, and we believe have come to a good conclusion about the boys, and we think we shall be likely to get two pretty near of an age in a few weeks, who will be willing to go, and whose parents and relations will consent to their going. And if any of our boys are sent, we want them taught to work as your children are; for it will be of very little use for them just to learn to read and write if they do not know how to work.

During almost all the time of the council, I think that notwithstanding they are a very dirty, mean people in and about their houses, cookery, etc., I never felt a greater flow of near affection to any people, accompanied with what I took to be an assurance that their souls are as precious in the eyes of Him who is impartial in judging of the inmost recesses of the heart, as ours are who have been blessed with so many inexpressible favours; (I fear too often with but little sense of gratitude). My heart was tendered in bearing them express their situation, with looks extended upwards, and then to us, expressive of their sense of gratitude; to the Great Spirit for influencing our hearts to take pity on them, and to us in manifesting our kindness, inasmuch that I could not suppress a flow of tears; and although a good deal had been said on both sides, it being likely I should never have the same or a like opportunity, I thought I could not leave them easy without endeavoring to open to them the real cause of our coming; the origin of the concern which the Society is engaged in for their good; that the good men in our Society always loved our Indian brothers, and during the whole time the white people and Indians were at war and killing one another, we had no hand in it nor could not be at war with anybody, but were sorry for it. And although we had no outward power in our hands, generally when treaties were appointed between the white people and themselves, some of us attended to try to keep them from being cheated.

And when the war was over we were willing to try to help and instruct them. With much more similar to what I expressed in the council at Genesingubta, relative to the bad effects attendant upon the use of ardent spirits both upon white men and Indians, with a strong recommendation to them to endeavour to avail themselves in every respect of the opportunity put into their power of improving the little good land they have left, and following the advice and example set and given them by our young men who reside with their brother Senecas on the Allegheny River. Also I informed them that Jacob Taylor intended to stop on his return from Buffalo and view their saw-mill. And although we were desirous of getting forward this afternoon, on our way to Buffalo Creek, and made attempts to conclude the council, they were so pleased with our company that it seemed too hard for them to part with us; and the chief warrior said he was sorry and ashamed they were not in a capacity to entertain us better, but if we would be so kind as to stay another night with them they would do the best they could, and Flying Arrow said he would bring as much corn as our horses could eat. For my part, I was not in a capacity to refuse their request and told my companions I would rather stay with them until the next morning. To this they all consented and we informed them so. They seemed much rejoiced; the chief warrior saying we had made the hearts of their women and children glad, and some more of them would be glad to take us by the hand. Flying Arrow soon sent us plenty of corn, and his father cut corn tops enough and brought to our horses. The chief warrior's wife exerted herself in doing all she could for us. After the council was concluded and the most of the Indians gone, also Harry, who was our interpreter, I had a good deal of very friendly conversation with Wau-un-de-guh-ta, (our landlord), Jacob Taylor interpreting. I soon found there were such impressions made upon his mind that it has opened a door to a large scope of inquiry; and I believe many things appeared in a fresh or new light to him. I discovered him for some time to be in a deep study; at last he said there was one thing he wanted to ask but was afraid the question would not please us. We told him he might ask anything. He then said, some time ago when he was at the Federal City, on his way there he saw a great many black men that were slaves to white men and looked miserable; and he wanted to know whether the Quakers kept any of them. We told him we did not, and did not think it right. He seemed very much pleased. Many things more he asked; [so] that truly the undissembled appearance and conduct of this man and his wife made very pleasant impressions on all our minds.

[To be Continued.]

MANY people take no care of their money till they have come nearly to the end of it, and others do the same with their time—GORTIE.

THE farther the experienced Christian advances in his earthly pilgrimage, the more he learns how needful to his safety are watchfulness and prayer.

NEWS OF FRIENDS.
OHIO YEARLY MEETING.

THE recent sessions of Ohio Yearly Meeting which convened at Salem, were very interesting occasions, in which several Friends, members of other yearly meetings, participated. This, probably the smallest similar body of our branch of the Society, is composed of Friends scattered over a very extensive range of country.

The meetings for worship held during the week were seasons of Divine favor, under the ministrations of our ancient friend Ann Packer, Ezekiel Roberts, Joseph S. Hartley, and others. They were largely attended by Friendly people, some attached to the other branches of the Society. Others of Friendly antecedents are unconnected with any religious society, and it is believed that with an extension of care, probably through the medium of a First-day school, should one be established, they might be brought into closer connection with Friends.

Epistles were received from the yearly meetings in correspondence with this, and essays were produced from committees appointed for the purpose, which were read, approved, and directed to be forwarded. The state of the Society, as embraced in answers to the queries, claimed due consideration. Reports from Committees on Temperance, on First-day Schools, on the Indian Concern, and from the Representative Committee, were read in joint session with Women Friends, and indicated much life in the important subjects which were brought into view. A concern in relation to those who have removed, and otherwise placed themselves in situations remote from Friends, claimed attention; and though no disposition exists to cut off any live members, it may perhaps result in the release from membership of some who have apparently lost all interest in the Society.

A concern from Women's Meeting was introduced in joint session for the appointment of a committee to visit the meetings and the members composing them as way may open therefor, which resulted in the appointment of a Committee of Men and Women Friends for that purpose. In the belief that the concern originated in the wisdom of Truth, the language of encouragement was extended to those nominated for that service.

In solemn silence the concluding minute of the Yearly Meeting in joint session was read by the Clerk of Women's Meeting, and Friends separated to meet at Mount Pleasant next year, if so permitted.

Opportunities for social intercourse with our friends were afforded between the sessions of the meetings, and those of us who visited them can bear grateful testimony to the hospitality and kindness with which we were received. Some who were unable, through the infirmities of age, to attend meetings, were remembered and visited.

In common with those in more eastern localities, their meetings have suffered loss of membership by the emigration of their members to the West. With reduced numbers from this and other causes, they are certainly entitled to the sympathy, and should receive the encouragement, of those connected with

them in Christian fellowship. With no wish to dictate a course of action to others, the desire may be expressed, that in visiting the more western yearly meetings that of Ohio should not be neglected.

G.

Philadelphia, Ninth month 9th.

DUANESBURGH QUARTERLY MEETING.

This was held at Quaker street, N. Y., on the 3d, 4th, and 5th of Ninth month, and was a meeting of unusual interest. The select meeting on Seventh-day was small, but felt to be a favored opportunity. Our valued friend, Thomas Foulke, of New York, was with us, and laid before us the conditions and needs of the truly exercised minister and elder, in a loving, tender manner. At ten o'clock on First-day morning, after the interesting exercises of the First-day school were concluded, T. F. addressed the children and teachers in a few words of kindly counsel and encouragement. The day was fine, and at eleven o'clock the meeting-house was well filled, there being a larger company than usual at this time. Thomas Foulke was favored in a lengthy discourse, speaking to all classes and conditions, showing plainly the indwelling of the Divine light in every soul, and that under this guidance, religion must be practical. As many were with us who are not Friends he endeavored to show them that the foundation of our faith, our doctrines, all that we have of creed, is found in the simple, practical declarations of Jesus in his Sermon on the Mount. At the close an appointment was made for a meeting at four o'clock in the afternoon, at which time the audience gathered was nearly as large as in the morning. After a short silence, T. F. again opened in the ministry with these words: "One God, one Faith, one Baptism." He spoke at length with clearness and power,—with kindness and charity to those who entertain the church ordinances, but urging them to realize that however much they may depend upon them, as an admittance into the church, we cannot come into spiritual communion with our Heavenly Father until there is a baptism of his Spirit, and the door of our hearts is opened "that he may come in and sup with us, and we with him." At the close, after a short period of silence, he appeared in supplication; and under this canopy of love the meeting closed.

On Second-day morning our little company of Friends again met for the transaction of business, and words of wise counsel and tender encouragement cheered our hearts. The business of both meetings was conducted together in much unity and harmony, and with gratitude to our Heavenly Father that these precious opportunities are helping to shape and mould and develop our spiritual lives, we separated.

M. J. H.

WHITE WATER QUARTERLY MEETING.

[This was held at Fall Creek, Indiana, on the 2d and 3d of the present month.] In the meeting of Ministers and Elders, on the 2d, a few of those in feeble health were absent, but the ranks are being filled by calling younger ones into the field. Matilda Underwood, a minister, and her husband, members of Miami Quarterly Meeting, were with us. It was

thought to be a good meeting. On Seventh-day the Quarterly Meeting began. Words flowed freely and with power, warming up the spirits anew of many who had gathered. Extra seats had to be provided, so many had come to attend our annual gathering. The reading of all the answers to the queries from our six monthly meetings showed a good state of our Society. Joel Birdsall informed us of a prospect he had of attending Illinois Yearly Meeting, and many of the meetings and isolated members. The meeting, with much earnestness, entered into the concern, and many cheering words were given him to go forth. More than the usual amount of business claimed our attention, and after a sitting of four hours, the meeting concluded. In the evening, the First-day School Association met. Reports were received from all of our schools, all indicating that zeal and earnestness in this work are not waning. The regular business was followed by declamations and essays. "A Plea from the Vegetable Kingdom," rendered by nine of the little ones, elicited praise. The house was almost as crowded as it was at the quarterly meeting, and with many expressions of renewed hope for the cause of First-day schools, and words of thanks to the dedicated ones for their faithfulness in contributing to the enjoyments and interest of the Association, we adjourned, all feeling we had a profitable meeting.

On First-day morning, 176 attended the First-day school. The regular lesson and exercises, participated in by the nine classes, showed our visiting Friends how our school is conducted. As the hour for our meeting for worship arrived, we realized that the house would not contain the multitude, although a large wagon-load of extra benches had been crowded in as closely as possible. A few well chosen words, for they seemed to emanate from the Father, but uttered by Joel Birdsall and Abraham Shoemaker, were followed by a powerful sermon by William W. Foulke. Matilda Underwood occupied the latter part of the meeting.

In the afternoon William C. Starr, of Richmond, gave a lecture on the book of Exodus. This lecture commences with the birth of Abraham and ends with the first month's travels of the Israelites. It shows close study and deep thought. The leading thought or application of the narrative of the trials and labors of the Hebrews to our case to-day is the experience of a bad man.

On Second-day evening, Joel Birdsall had an appointed meeting, "As in Adam all die, even so in Christ are all made alive" was the impression of his soul, soon after taking his seat. He spoke of the voluntary fall of Adam, but it did not entail sin upon us; we are free agents, and if we go in accordance with the Divine order, it is well with us.

Thus ended one of the largest, if not the very largest, quarterly meetings; and we think the best one that has been held here.

J. L. T.

WATERS, sweet and clear as crystal, if once the communication with their source be cut off, may become stagnant pools . . . unfit for either pleasure or profit.—DILLWYN'S "REFLECTIONS."

For Friends' Intelligencer and Journal.

SUMMER DAYS ON THE MAINE COAST.—V. UP THE KENNEBEC TO AUGUSTA.

LIVING for four weeks at the mouth of the Kennebec, we were pleased when it was announced that the largest and best steamer that plies on these waters would on the 17th of the present month go up the river to the State capital at Augusta. A river of large volume, with rich forests on its banks, and of many fair cities which use it as a highway, is the Kennebec. The day was beautiful, and a lovely sea breeze followed us all the way up to the head of steam navigation at Augusta. We passed up through our sea of Islands, touching at points of most interest, to gather as large a concourse of pilgrims as was possible,—among others at the island town of Arrowsic of grim historic fame. It was settled and fortified in 1661, and was destroyed by Indians in 1723.

The old ship-building town of Bath was reached early in the day, and we paused at the landing a reasonable time, when some fellow-passenger informed us that a few years ago this was the fourth in rank among the ship-building cities of the United States. But the use of iron as the material for ships has taken the glory from Bath, which only knew how to make them of wood. And then again American ocean commerce has relatively declined, so that it is no longer such a source of wealth and prosperity as formerly. Accordingly the town of Bath looks a little distressed to-day, though it is a comfortable, unprogressive old place, of 11,000 inhabitants. The site of Bath was first visited by Captain Weymouth, in 1605. It was bought from Robert Hood, an Indian chief, by Robert Gutch, a minister from Salem, who lived here from 1660 to 1679. It was a dull easy place till the close of the Revolutionary war, when it became an important lumber mart, and a seat of the ship-building trade. The broad river sweeps on its course to the sea, bearing with it the rich tints of the great forest wealth of the Maine woods. Doubtless there is something else than building ships for capital and labor to be employed in, but Bath looks unpainted and shabby, and the streets are dreadfully muddy and neglected, while the population is steadily declining.

Further up we find the towns of Gardiner and Hallowell, both busied about lumber traffic and lumber manufacture. The fragrance of the newly sawn wood, and the wealth of saw dust,—(useful in the preservation of ice), are very evident, and the vast ice houses remind us whence it is that the great ice companies of our sun-smitten cities further south draw their perennial supplies. Oh, how cool and refreshing are those grassy banks, dipping clear down to the sweet waters, and how graceful and beautiful, how lofty and swift growing are the elms, maples, and poplars that fringe the banks and beguile the way up to the fair capital of Maine, builded on both sides of the river,—a city worthy to be honored as a seat of noble spirited legislation, looking toward the perfecting of humanity by a practical adoption of the ideal law of righteousness.

The state-house is at a moderate elevation, a severely simple and elegant Greek temple, built of

white granite, with its interior walls adorned with the portraits of illustrious citizens.

It has been said that the men of Maine must either contend with the forest or the sea. In one of the two hosts of warfare all must enroll themselves. The sailor and the woodman are therefore typical of Maine's activities, and upon her seal they appear leaning on the shield which they are guarding. "Dirigo," "I direct" is the legend which floats above the emblematic pine tree, overshadowing the gracefully resting deer, upon the Arms of Maine.

We have time to wander through the handsome halls, through the State Library, through stately porticoes of monolithic pillars of white granite, till we stand again beneath the dome, and pause to note that the central chamber is draped with a wealth of captured battle-flags of the rebel forces in the war of 1860-65. Notwithstanding all these trophies, we are assured that no Maine regiment in that struggle ever lost its standard. We turn away wishing we might linger longer in the classic halls where the stalwart sons of noble fathers have builded perhaps better than they knew, following that Divine Voice which is ever seeking to guide and direct the pure in heart. Returning, we glide down the swift flowing current of the Forest River,—downward to the salted seas that receive it, and to our picturesque island home that awaits our coming at the night time. Our steamer pauses at length beside the high wharf. "Passengers for Mouse Island" are requested to land, and a slender plank reaches down to the unseen floor below at a steep slant. I approach the edge of the vessel and look down into the mysterious depths, alive with phosphorescence. I hesitate, and the word is urgent to proceed. Just as I am about to trust myself to the perilous descent, a voice rises from an unseen group of our companions of the Samoset House who are waiting our arrival in friendly anxiety, authoritatively declaring that the step is dangerous, warning us to forbear. The plank is promptly removed to the lower deck and we go ashore still at considerable slant, for there is full ten feet difference between high and low tide. Home again to our friends who eagerly welcome us to our safe and sheltered rest among the murmuring, dashing, seas. This may illustrate somewhat the friendly protective nature of these kindly Maine people. Mighty in stature, brave and gentle, as well as cultured in the best sense, we have not spent our summer days among them without learning to honor them, truly; and are conscious of a certain pain in parting from them, for a visit further east in this same realm of the ragged pine.

The golden rod, (*Solidago*), is blazing in autumn glory in these northern fields and forests. The woods are softly decked with pearly Margarets (*Gnaphalium Margaretaceae*). The "Aster in the wood" is coming forth in full force, and the yellow Sunflower by the brook is standing in power and splendor, speaking of mountain lands afar. The learned professor must return to his pupils, the doctor's holidays are over, the man of law must again listen to his clients, the householder must look after the winter roof-tree, the boys and girls must revert to books and slates, the groups that have been mingling their en-

joyment of the sea and forest must soon break up and resume the business of life, after a season of most restful dalliance among the forest fringed isles that serve humbly as the footstool of the mighty Kennebec. Shall we ever meet again in mass? Nay, verily, we feel that there is no such assurance. Only the present is ours, and the present is to stimulate all to renewed effort and to greater helpfulness in the common work of life. S. R.

Mouse Island, Me., Eighth month 29.

For Friends' Intelligencer and Journal.

PRESSING ONWARD.

WITH high aspirations, with noble pursuits, with untiring energy, let us press on toward the mark for the "prize of our high calling," in faith, in patient, energetic perseverance, do the part assigned to raise the standard higher than heretofore, till it floats in beauty wafted by gentle breezes from sea to sea, and from the rivers to the ends of the earth. Eternal truth, simple, pure, peaceful, and loving; ever binding such as seek it together in the fellowship of the spirit; aiming always to promote the best interests of all; this is Christianity developed in its true spirit.

There are many living to-day that walk humbly before God; that with commendable zeal delight to do his will, to run the way of his commandments; that walk in the footsteps of his faithful companions; that honor him with their substance and the first fruits of all their increase. They seek no honor from men, but delight in the enjoyment of the privilege of filling their own sphere. May heaven grant them many years to come rich in blessings that give pleasure and add no sorrow with it.

The right and true
Like morning dew
Will refresh those hidden away.
Cast up a line
That is all divine,
To move in while they may.

SARAH HUNT.

THE (Wilbur Orthodox) *Western Friend* comments thus: No other doctrine so vindicates the divine justice and mercy as the old Quaker doctrine of Universal and Saving Light; or as William Penn calls it, "God's gift to every man for his salvation." When this reasonable doctrine is denied or rejected, and salvation limited to those only who have an outward knowledge of the death of Christ, the situation of the great multitude who have not had this knowledge becomes so appalling, and one in which God is made to appear so horribly unjust and unmerciful in condemning so many millions to everlasting misery who have not had even an opportunity to be saved, that we do not wonder that this modern Restoration [the Andover Theology] doctrine is finding a place among such teachers, as a solution of this, to them, difficult question. But after all the old Quaker doctrine of the Inward Light is not only the most reasonable solution of this question but one that harmonizes with both universal human experience and the Holy Scriptures.

TEMPERANCE.

MEETING AT PROVIDENCE, DELAWARE CO. PA.

A TEMPERANCE meeting under the auspices of the Philadelphia Yearly Meetings' Committee, was held at Providence Friends' meeting-house, near Media, on the 10th inst., at which several excellent addresses were made. Lydia H. Price, of Germantown, a minister, was present, and spoke early in the meeting, on the value of tolerance and kindness toward one another, whatever might be our views as to the best methods of aiding the cause of temperance.

The most important addresses were two papers, one read in the morning by Esther J. Trimble-Lippincott, and the other in the afternoon, by President E. H. Magill, of Swarthmore College. The former paper was entitled "Law and License." Opening with the processes of creation under Him who called Light and Life into being, the writer proceeded with the highest examples of those who had lived in the Light of God, through obedience to the spiritual laws which he had impressed upon the noblest of his creatures, man. Through all the ages, instances were given to show how the welfare of man depended on obedience to the Divine laws written on the human heart, or how punishment had followed to men and nations for their disobedience, until Christ came, who, born of the overshadowing of Divine Love, was one with the Father, because he was a perfect exemplar of the law of love towards man. The speaker then applied the laws of Christianity to temperance and showed what was necessary to be done to preserve the individual, the nation, and the human race in harmony with the laws of Light, and life and love, which are the laws of Christ and of his Father who is in Heaven.

The lofty and elevating tone of this address continued without a single break during the thirty minutes of its delivery, and made such an impression on the mind of the audience that a request was made for its repetition in the borough of Media, where a greater number of citizens could have the benefit of it. Arrangements were made for that purpose, and a meeting was held the following afternoon at Institute Hall. It was good seed planted in well cultivated soil, and it ought to produce abundantly.

The address of President Magill, which required about an hour and a half, was an able exposition of the principles, purposes, and methods of the advocates of Prohibition. Prof. Magill did not favor the formation of a third political party, but thought prohibitionists should compel the advance of all parties, by withholding their influence from any but avowed and trustworthy prohibitionists, who could be depended upon for upholding the necessary laws. As an old and experienced Abolitionist, he frequently enforced his views by a reference to the methods of the Garrisonian abolitionists in preference to those who united with the Third Party of that reform. He thought the true weight of moral influence lay with the Garrisonian abolitionists, and he commended their example to temperance advocates.

During the progress of the lecture, he spoke of the allied evil of the use of narcotics, and thought that

no person who indulged in either, should be considered worthy of a position as an instructor of the young. Only persons affording the highest example in every respect should be entrusted with the formation of character during the years when example is most potent. He also expressed the belief that society would not reach its level, nor the evils we are opposing be subjugated, until woman possessed the full rights of the human being.

The meeting was in all respects an important and successful one, and should be both gratifying and encouraging to the Committee of Friends having in charge the interests of the temperance cause.

GRACEANNA LEWIS.

THERE are, according to a Government "Blue Book," 13,849 benefices in England and Wales, of which 10,000 have glebe lands, amounting to 659,548 acres, with a gross estimated rental of \$4,541,410.

THE Bureau of Catholic Indian Missions has issued a tabular statement of Catholic schools among the Indians. There are twenty day, and thirty-five boarding schools, with 2,190 boarding pupils, and 870 day pupils. For these 3,060 scholars the Government allows \$231,880, besides \$40,000 for subsistence, clothing, etc.

NOR deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

—LONGFELLOW.

THE annual gathering of charitable workers and experts, which closed last week at Omaha, was smaller in numbers than the conference at St. Paul last year, or those at Washington, St. Louis, or Louisville, but the Omaha conference probably produced as much result as either in the extension of the national work in charities and prisons to regions where it was but little understood before. Particularly the States of Nebraska and Kansas, and the coming State of Dakota, will profit by the impulse which such gatherings give; and the cities that are so fast springing up there will learn how to deal with the problems of pauperism, insanity, and crime, which start into prominence as soon as city life, under modern conditions, vigorously begins.—*Springfield (Mass.) Republican*.

TEACH me the spiritual battle so to fight
That when the enemy doth me beset,
Arm'd cap-a-pie with armor of Thy light
A perfect conquest o'er him I may get.

—THOMAS ELLWOOD.

THE prize of \$10,000 offered by the French Government for the most valuable discovery relating to the utilization of electricity, is to be awarded soon. It is for any use or application of electricity, namely, as a source of heat, of light, or of chemical action, as a means of transmission of mechanical power, or of verbal communication in any form, or finally, as a curative agent.

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PHILADELPHIA, NINTH MONTH 17, 1887.

RESPONSIBILITY OF MEMBERSHIP WITH FRIENDS.

IT has often been said, and truthfully said, that the Society of Friends, in the administration of its affairs, is truly democratic, each member having a voice in the transaction of its business. If all recognized this, and were fully alive to the responsibilities of membership, Friends would indeed be a living people. But too many rest satisfied with simply being within a religious enclosure. This, perhaps, is not surprising when we consider that the majority were born into the church, and have never felt fully acquainted with their responsibilities as members. Glad of this birthright, as Friends are not without some prestige in the world, they are at ease, living within the limits of the testimonies, yet not advancing in spiritual growth, which we believe to be the essential object of religious fellowship, or assisting others in such advancement. The best way to promote this feeling of responsibility and devotion to the rights and privileges of membership is an open question. It has been thought that a limit to the time, when birthright members should be accounted as such, would be beneficial, and with some it undoubtedly would be.

But we apprehend that the foundation for a true and earnest member of any religious society, must be a conviction that there is in that body that which is needful and helpful, first to the individual himself, and next, in his judgment, of benefit to the world at large. In short, most of us need a reconversion to our fundamental principles. We need to feel, as has been well expressed by a recent writer, that "the views of the Society of Friends, as they were held by the early fathers of Quakerism, are the Gospel principles in their truest and broadest aspect. That they embody the widest and most spiritual views of Gospel Truth." We need to lay down our petty differences on this or that theological point, and look deep into our own hearts for God's revelation to us, as well as to the Bible, for the revelations there. Then shall we feel that we can truly carry forward the Gospel mission of Jesus as recorded in Scripture and do good thereby. We have been too content with the freedom of private judgment and independent thought won for us by our forefathers, and too forgetful of our responsibilities as members of a

Society that has done much good in the past, and can still do much in the future, if we only so will it, and work with the aid of the Divine spirit, as was the case formerly.

Let us present ourselves not only in our meetings for worship, but at our meetings for Discipline ready for any service, giving a voice therein, even though it may seem to be but a small matter that is claiming attention. How often we hear outside of such meetings, the word of criticism which, if it had been uttered in the right spirit within, might have led to important results. Many times those who feel the weight of responsibility, are at a loss for helpers, even where the membership is not small, so common is it for care and concern to devolve upon the few. And those who remove from one place to another, and value their rights, should not wait to be looked after, though the meeting should keep them in mind, but should inform as to their movements, remembering that responsibility of membership rests equally with them.

How fresh and lively would be that monthly meeting that was the recipient of a message of loving interest from a remote member. The simplicity and value of the rule called golden applies equally from individuals to the society as from the society to individuals. There is room for much of love and of life, in small things as well as great, ere we come to be, as we have faith we some time shall become, a united and prosperous people. The world is again waiting for a fresh advent of old truths, as well as ready to receive those that are new. Shall we as Friends not be willing to aid in promoting a revival of religious life amongst us, by sharing the responsibilities of active membership?

MARRIAGES.

GRIFFITH—WILLSON.—On Fifth-day, Ninth month 8, 1887, at the residence of the bride's mother, Pelham, Ontario, Canada, under the care of Pelham Monthly Meeting of Friends, Elisha A. Griffith, of Boston, Erie county, N. Y., to Durinda Willson, of Pelham, Ontario.

DEATHS.

FOULKE.—Near Quakertown, Bucks county, Pa., on First-day morning, Ninth month 4th, 1887, Matilda P., wife of Stephen Foulke, in her seventy-third year; an esteemed member of Richland Monthly Meeting.

GARWOOD.—On First-day, 4th of Ninth month 1887, Margaretta L. Garwood, wife of Clayton Garwood, aged 71 years; an elder of Baltimore Monthly Meeting of Friends.

HALL.—At Paoli, Pa., suddenly, Ninth month 5th, Mary S., daughter of Henry and Ann Eliza Hall, in her forty-fifth year.

HICKS.—Ninth month 4th, near Avondale, Pa., Edward W. Hicks.

JANNEY.—On the 24th of Eighth month 1887, at her home in Pendleton, Indiana, Eloisa D., eldest daughter of

Jonas and Ruth D. Janney, in her 53d year; a member of Waynesville Monthly Meeting, Ohio.

"God hath marked each sorrowing day,
And numbered every secret tear;
And Heaven's long age of bliss shall pay,
For all His children suffer here."

N.

PAXSON. In Langhorne, Bucks county, Pa., on the 8th of Ninth month 1887, Susan K. Paxson, in the ninety-fourth year of her age; a member of Middletown Monthly Meeting.

AARON BORTON.

This, our good and aged friend, has passed from works of righteousness to reap his rewards for his ever faithfulness to his Master. While here he was ever faithful to what he believed was right for him to do, to forward the cause of truth and righteousness; ever willing to go at his Heavenly Father's call, zealous in every good work, and always willing to lend a helping hand to the suffering or afflicted, administering to their wants, both bodily and spiritually. His warm, sympathetic, loving heart won him many loving friends, who will miss his presence sadly. There was no one more willing to wait on the widow and fatherless, always ready at their call, showing that by acts of kindness we can make the lives of others bright and cheerful. Never afraid to let his light shine, and ever ready to give words of counsel in any way that would forward the cause of truth; not believing in being wrapped up in his way of worship, but, Christ-like, always ready to take any by the hand and bid them God-speed, believing that we all were aiming for the one great cause. All efforts for the good of his fellow-beings, in any way, received his earnest interest and support. Does not the Master say to us all, through his unselfish and noble life, as he said to the lawyer, through the parable of the Good Samaritan, "Go thou and do likewise?" He was ever a strong temperance worker; willing to admonish against the use of spirits; not even willing to feed himself or horse at a public house where it was used; not afraid, also, to give his testimony against the evil effects that it and tobacco have on the human system. "Blessed are the pure in heart, for they shall see God" in all His glory.

E. B. H., in *Woodstown Register*.

SUGGESTIONS FOR FIRST-DAY SCHOOL- WORK.¹

Dear Friends: Life moves on before us, with its constant changes, like the ever-shifting scenes of a panorama; and to those interested in the welfare of humanity, it is impossible to stand with folded hands, and make no effort to relieve the sorrow and distress that is everywhere apparent.

If we look at the history of the past ages, we shall see that various evils seem to have their periods or epochs, and this being the case, it calls for constant watchfulness on our part to see that we do not stand idly by and allow them to run their course, and exercise their baneful influence in the world, without an effort to stay the mighty tide.

We cannot say "our fathers did thus and so, and we will do the same," for new exigencies are constantly arising, which require special treatment suited to themselves. Many evils which we have to contend with did not exist in their time.

People are prone to follow their neighbors' example in these days, and so we find that many wrongs seem to be somewhat epidemic in their nature. Now shall we wait until they threaten to utterly overwhelm us before we endeavor to rid ourselves of them? Or shall we "take time by the fore-lock" and try to prevent them from getting a hold upon us?

The time has come when we can no longer sit idly down and say there is nothing for us to do. Jesus said, "Lift up your eyes and behold; the fields are already white unto the harvest." It is now time for aggressive work and we should teach our children by example and precept, that there is a work for each of us to do, and help them to battle wisely and effectively with the wrong that surrounds us on all sides.

Let us remember that we are always arrayed on the one side or the other, either "for" or "against." There is no "middle ground." Let there be no uncertain voice in the matter, but let our yea be yea, and our nay, nay.

Then comes the question how best to do this, and to the solving of this problem we should turn our most earnest thought. It is one of the objects of this meeting, and if the little that I can say will stir up those present to take a live hold of the matter, I shall feel that I have accomplished all that I can hope for.

It is a theme that is daily in my thoughts, and many plans have suggested themselves, which I have revolved again and again in my mind, with always the same conclusion, that there are not enough willing laborers to carry them to a successful termination, for which three things are requisite: earnest and consecrated thought to suggest the plans; willing hearts and hands; and last, but not least, money to put them into practical operation.

If all were to unite, much might be accomplished. If those who feel that they can not take an active part in the work themselves would contribute of their means, and thus make it possible for those who are willing and able to labor, much more could be done than is now being done. There are many, very many, avenues that are open, or would be, were the means at hand to make work in them at all practicable.

Let us look at a few. First, of those that are open to us who are at work in this particular field. Is it not our duty to try to waken in the minds and hearts of the children a desire to take part in the active warfare of right against wrong which is everywhere about us? Would not this be better employment for their active minds and bodies, (which must be doing something), than the pursuit of selfish pleasure? To do this it is necessary that they should have a knowledge of the needs of the present hour.

Would it not be profitable to form Young Friends' associations which should meet say once a month, and take for consideration each meeting some particular subject in which we wish them to take an interest? There is no limit to the good we might accomplish in this way, save that which is created by lack of enthusiasm and application. I was never more forcibly impressed with the beauty of our discipline than at our last monthly meeting, and the searching nature of the queries whose object if carried out in the manner that was certainly intended by those who

¹An essay by Fannie Robinson, read at the meeting of the Indiana Quarterly Association of First-day Schools, held at Fall Creek, Ninth month 3, 1887.

framed them, would make our lives models of purity. I feel that much would be gained by bringing these more prominently before our young people and for this reason I would suggest as one topic,—The Doctrines and Principles of Friends, temperance in every thing, a higher standard of morals, political duties and privileges, social and church duties, i.e. our duties to each other and to God, etc.

Is this not a broad field and one worthy of cultivation? But where are the laborers? In carrying out this idea, I would have as much of the work as possible done by the young people. Have one appointed to read an essay or deliver a lecture on the subject and others to read selections, or discuss the subject, etc. And as way opened, appoint committees for practical work. Now what can we do in the First-day school to educate the children in this matter? Could we not set apart a day once in three months, say, and let every exercise bear on some particular theme? For instance, the colored schools in South Carolina, under the care of Friends, are worthy of our assistance. Suppose we were to set a day on which each one in the school was requested to do something for them, and let each child study what he could do that would help a little. Then when the day comes have an address on why we should feel especially called to help them.

There are many touching little poems, etc., which could not fail to leave a lasting impression upon the hearts of the children, teaching them the blessing that comes from giving in the name of the Lord, aside from the practical good that would result to the schools in question. And so on through the various subjects which will suggest themselves to every one who is endeavoring to so live that the world may be the better for their having lived in it.

At best our lives are short, and if we keep on putting off the time when we are going to do something in this direction, we will one day be called upon to give an account of our stewardship, and will find our opportunity gone and our work undone. We are apt to think that if we do not do it some one else will, but I think that is a mistake and that the duty which we fail to do, is forever left undone. Then think what a great responsibility is ours!

It is profitable for us to ask ourselves, individually and collectively, what have we accomplished for ourselves, and for others? Are we standing upon a higher plane than we did three months ago?

What practical work have we done for the advancement of humanity? And what have we done to further the cause of truth and righteousness in the earth?

These three departments constitute the work that is demanded at our hands, and are so intimately connected that we can not do the one without furthering the interest of the others, to a greater or less extent.

Let us be faithful, and work while it is called to-day, for the night cometh wherein no man can work, remembering that the final reckoning must certainly come, and we will be told to "depart" or to "enter in." "For I was an-hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed

me; sick and in prison, and ye ministered unto me."

And the way for us to do this is pointed out, "In-as much as ye did it unto the least of these my brethren, ye did it unto me."

COMMUNICATIONS.

VISIT TO OHIO YEARLY MEETING.

EDITORS INTELLIGENCER AND JOURNAL:

MANY years ago, when our valuable Friend, William Dorsey, would attend Ohio Yearly Meeting, he would return and report the visit accomplished and almost always ask us also to visit Ohio Friends when we could. It was from this kind request that we in our summer excursion made Ohio Yearly Meeting our objective point. We found there a small meeting, but a very earnest company for the preservation of our Society, with all its principles and testimonies. We also found them feelingsad that so many of their number were so lukewarm that they did not give their presence nor means to aid them in what they consider to be so righteous a cause. We rejoice that we were with them and to feel that we were enabled to go right down in earnest sympathy with them, and to offer words of encouragement for the hope of a brighter day.

Another of our members will give our friends an account of the doings of the meeting; it is only the purpose of this writing to tell where we have been, something of what we did, and to ask of all the members of our large yearly meeting whether they would not be willing to throw in their mite in similar visits. Truly if they go with this feeling they will be blest.

LUKENS WEBSTER.

Philadelphia, Ninth month 5.

SMALL MEETINGS IN LONDON YEARLY MEETING.

[The following is an extract from an article in *The (London) Friend*, by Frederick Sessions.]

TO me it came as a startling revelation that nearly two-thirds of all our Quaker congregations in England and Wales are composed of fewer than fifty persons, counting every "attender" not in membership, every aged person, and every child of a year old; and that these 189 congregations average only a trifle over sixteen members, and four non-members. Analyzing them, we discover that of these meetings—

			Mem.	Non-M.	Total.
25	have between 40 and 50, averaging	33	13	46	
24	" " 30 " 40, "	28	7	35	
48	" " 20 " 30, "	19	6	25	
47	" " 10 " 20, "	11	3	14	
29	" " 5 " 10, "	7	1	8	
16	" under 5 " "	2	0½	2½	

There are, of the above, forty-nine with an aggregate membership of over 700 which have not a single non-member reported as worshipping with them. Two-thirds of our meetings average only four "attenders," of which forty-nine have none! Well might one of our ministers, who first drew my attention to these facts, exclaim, "So many meetings with no more attractiveness than that!"

The foregoing are the "small meetings" we are to discuss—186, or nearly two-thirds of the whole. But some will ask, "What about the remaining third—

those that number over fifty? Do they not compensate for the others?" Let us see. Of these—

	Mem.	Non-M.	Total.
51, though over 50, have under 100, av.	54	19	73
39, " " 100, " " 200, " "	97	41	138

These are medium meetings for size, and as the proportion of attenders is fairly good, we hope they are both healthy and active. We have but thirteen meetings with over 200 and under 500, averaging 230 members and 76 non-members, total 306, and only six that other denominations would call large meetings; that is, with congregations of over 500.

SWARTHMORE NOTES.

—A circular was sent out from the College, under date of the 7th instant, too late to be printed in last week's issue of the INTELLIGENCER AND JOURNAL, to the following effect:

"Owing to interruption of travel, caused by the Constitutional Centennial at Philadelphia, the opening of the College will be postponed a few days. New students should present themselves for examination and classification on Second-day evening, the 19th inst. Old students return on Third-day, the 20th inst., before 8 p. m. New students admitted on certificate of teacher, without examination, will present themselves with the old students, on the 20th inst. A prompt assembling is requested on the dates named. The College will be open at the usual time (13th to 15th) to those who prefer to come."

—The steamship *The Queen*, on which were the four College students, J. R. and J. C. Hayes, I. D. Webster, and Frederick Pyle, reached New York on the 8th instant. The young men were well, and had had a very enjoyable tour abroad.

ORTHODOX FRIENDS.

—We should have mentioned, some weeks ago, a change in the form of *Friends' Review*. Its page has been considerably enlarged, and it now has three columns per page. Its typographical appearance is very neat and attractive.

—Much attention continues to be given by the journals representing the different branches of Orthodox Friends to the intended Conference at Richmond, Indiana. The *Western Friend*, (Wilburite), for Eighth month, says: "Eight yearly meetings have appointed fifty-nine delegates, or about seven to each yearly meeting. If the four yet to appoint send a like average, the Conference will consist of about ninety delegates. Twenty-three of the fifty-nine are women; there will likely be about forty women in the Conference. London, Dublin, New England, New York, Baltimore, Canada, and Kansas have each sent their clerks as delegates. From the known sentiments of the delegates already appointed it is apparent that Gurneyism, as it is represented by the *Friends' Review*, will have a slight majority. Or to express it more exactly, Gurneyism as it is represented by J. B. Braithwaite, of London, who is one of the delegates, will constitute the larger part of the Conference." The *Western Friend* proceeds to say that the minority of the Conference, representing

the ground held by the *Christian Worker*, of Chicago, (the revivalistic and decidedly "Evangelical" organ), will be "large and unwieldy," and adds, that of these delegates, one, Mary Rogers, of Kansas, "has been baptized in water since her appointment."

The *Western Friend* insists that the whole doctrinal system of the larger bodies of Orthodox Friends, (or, as it calls them, "Fast" bodies), "is poisoned at the root by its abandonment of the doctrine of the inward light as taught by early Friends. They do not seem to realize that they are off of the true base of Quakerism, and that the present rickety condition of their building is because they are trying to build a Quaker house without a Quaker foundation." As to the probable outcome of the Conference, the same journal thinks it will be a compromise. There will be a declaration of some sort, on the ground held by Bevan Braithwaite, and the other London delegates, but it will not prevent the revivalistic bodies in the West from doing as they now do. The course of D. B. Updegraff, and his following in Ohio, is likely to be condemned. David Hunt, of Indiana, will probably be the leading spirit on the revivalistic side.

—The *Friend*, (Philadelphia), remarks: "The *Western Friend* thinks that a considerable portion of the delegates may unite in a protest against the use of Ordinances, because it 'does not belong to the modified Quakerism of Gurney, or the heresies of Edward Ash.' But it believes (and in this opinion we concur) that the present tendency to disintegration can only be arrested by a return to the whole truth as held by the founders of the Society of Friends."

—In North Carolina Yearly Meeting, which met last month at High Point, N. C., there was some opposition to the appointment of delegates to the Richmond Conference, but the affirmative side prevailed, and two men and two women were named. A report sent to the (Philadelphia) *Friend* says: "The difficulties with Friends in Lost Creek Quarter, Tenn., caused considerable discussion. A committee had been appointed to lay down the refractory meeting, but had not yet acted, and at a subsequent sitting a few more names were added. The troubles there are not doctrinal. It appears likely that many of those added to the Society in late years, as well as some who were active in enrolling them, will now be severed from it."

THERE is an instinct in human nature which prepares us for the reception of the truth announced to us in the gospel, that we are associated with vast and glorious realms of life which eye hath not yet seen, and of which there comes to us no whisper through the silent blue, yet with which our relations are vital and intimate, into which we are to pass at death, and in which we are to dwell, thenceforth, immortally. . . . There is a sense, more or less deep, in every people, in every person, we may say, of a relation to a life beyond the present.—*Dr. Storrs*.

How many daily occasions there are for the exercise of patience, forbearance, benevolence, good humor, cheerfulness, candor, sincerity, compassion, and self-denial!—JOHN BARCLAY.

SILENT PRAYER.

BY HOWARD FREMONT STRATTON.

WHAT shall I pray? So much of need
I find within my soul to-day,
For which,—I do not feel I may
Ask yet for all,—then, shall I plead?
What shall I pray?

Some other voice might ask of thee,
Almighty Presence, for the way
To be more clear. I cannot say,
Point more direct the path to me.
What shall I pray?

When from accustomed lips I hear
"Our Father," "lead us not astray,"
"Abide with us by night and day,"
I bow my head; but for thine ear
What shall I pray?

I know that thou art ever by,
Art with us now, will be always;
And, when we wander most astray,
I know thou hearest our lost cry,
When we shall pray.

And on thy mercy and thy love
I lean in silent hope, a stay
For all my life; and, though to-day
I frame no word, thou, here, above,
Know'st what I pray.

—Christian Register.

THROUGH THE STORM.

BY NORA PERRY.

I HEARD a voice, a tender voice, soft falling
Through the storm.
The waves were high, the bitter winds were calling,
Yet breathing warm
Of skies serene, of sunny uplands lying
In peace beyond.
This tender voice, unto my voice replying,
Made answer fond.
Sometimes, indeed, like crash of armies meeting,
Arose the gale;
But over all that sweet voice kept repeating,
"I shall not fail."

—Harper's Magazine.

WHAT MOTHER SAYS.

NOW here's a hand-glass, let me try
If I can this time see
Just one of all those funny things
My Mother sees in me.

She says my eyes are violets,—
And what she says is true,—
But I think they are just two eyes;
Don't they look so to you?

She says my lips are cherries red,
And makes b'lieve take a bite;
They never look like that to me,—
But Mother's always right.

She says each cheek is like a rose;
And this I surely know,
I never would believe it,—but
What Mother says is so.

She says my teeth are shining pearls;
Now that's so very queer,
If some folks said it, why, I'd think,—
But then, 't was Mother dear.

I only see a little girl,
With hair that's rather wild,
Who has two eyes, a nose, and mouth,
Like any other child,

—LIZBETH B. COMINS, in *St. Nicholas*.

MORNING IS ON THE HARBOR.

FAIR morning is on the harbor,
And morning on the bay;
And the boats that were lying at anchor
Now silently steal away.

No wind in the sail to bear them—
They drift with the tide afar.
Till they enter the outer harbor
And silently cross the bar.

It may be the skipper is sleeping,
He sits by the rudder so still;
It may be the skipper is thinking
Of his young wife on the hill.

She wastes no moment in sighing;
With day her labors begin,
Wide open she flings the shutters
To let the still sunshine in.

She pauses only an instant
To look at the steel-gray dew,
From that to the rosebush glances,
Where it sparkles fresh and new.

And down the slope to the harbor,
And over the harbor afar;
For her dear little heart with the skipper
Is just now crossing the bar.

"God bless her!" the skipper is saying,
"God bless him!" the wife returns,
Thus each for the other is praying,
While each for the other yearns.

—James H. Morse.

OPPONENTS of prohibition appeal to the voters to remember what loss and suffering prohibition will entail upon the liquor dealers. A Canadian temperance lecturer was in the habit of disposing of this plea by a story. A woman bought a picture of Daniel in the lion's den, and showed it to her little boy, and asked him if he did not feel bad to see that good man cast into the den. He said No. Then she pleaded with him thus: "Not feel bad. You are an awful boy; you will be hanged yet. Look at the picture, and tell me after awhile how you feel." When she came back he said: "I do feel bad; there's one little lion that won't get a bit of him." He sympathized with the lion instead of Daniel. So these people pity the keepers of liquor shops instead of their victims.—*The Friend*.

"Dust to dust" rounds out the sum of life for the soul that grovels earthward; the soul that has affections, aims, endeavors that transcend this world, does not expect to die.—*Peabody*.

THE EUROPE FEVER.

[In a letter by Elizabeth Cady Stanton, which we find in the Chicago *Inter Ocean*, she gives at some length her view of the enormous rush of Americans to Europe. We extract the following.—Eds.]

AS soon as the spring opens, Paris is filled with Americans. I have met here, in one month, more of my countrymen and women than I would have met at home in a year. For the rich, the fashionable, and the idle, who have no purpose in life but enjoyment, for the invalid in search of a change of air and scene, Paris is a city of unrivalled attraction. With its wide streets, lined with trees and lawns; its innumerable parks, with their lakes, fountains, and flowers; its old palaces and cathedrals; its theatres and endless amusements; its libraries, and galleries of pictures; its Worth and Bon Marché, Paris is pre-eminently the resort for those who have plenty of money to spend and more time than they know what to do with.

Others come here to educate their children. It is amusing and pitiful, too, to see mothers rushing from one country to another for this purpose. They seem to think that by some absorbing process their children will learn more in a foreign land than by a steady application to the rudiments of learning at home. I know one widow who came to London to educate seven children. She rented a house of an English widow, who went to Germany to educate her seven, while still another English widow brought her boys and girls to France. They all alike returned to their respective countries, in three years, feeling that the time and money might have been better spent at home. I think we can safely say that a studious boy or girl can get as thorough an education in every State of the American Union as anywhere in the world. A country that can boast such statesmen, clergymen, journalists, poets, novelists, scientists, and philosophers as have graduated in the schools and colleges of the United States need not send its children to the old world for learning or accomplishments.

It is a grand mistake to educate children in these old monarchical countries, for there is nothing more insidious than this hateful principle of caste and class. I know an American lady, the wife of an English brewer, living in a provincial town, who wished to send her little daughter to a dancing-school. But when she learned that there was one school for the "country gentry" and another for the "trades-people," her American ideas of equality compelled her to keep the child at home. We can see its influence on our ministers, consuls, and journalists who live for years abroad. They soon become snobs and put on supercilious airs before their countrymen and women who may chance to go to them for favors or protection. If men and women of mature years so soon fall victims to this influence, how much more readily must children be affected who grow up in such an atmosphere. The future statesmen of America should live in an element of freedom and equality, imbued with the true spirit of democracy, and undazzled by contact with the gilded emblems of old world royalty and nobility.

There are here in Europe multitudes of American children who can speak French and German better than their own language. I met the other evening a family from Ohio, and found the son, a boy of twelve, reading Cooper's novels and "Uncle Tom's Cabin," in German. "I understand them better in German than in English," he remarked with a strong foreign accent. The parents spoke of the fact with evident satisfaction. Another American family, in which are five daughters who have made a great success in science, medicine, painting, and music, employ German or French in their home circle, and can not pronounce an English sentence without making a blunder of some kind.

In the educated world, great emphasis is laid just now on the necessity of acquiring foreign languages. But Herbert Spencer has well said that as language is only a vehicle for conveying ideas, it is far more important to get ideas than vehicles. It is better for a farmer to have a thousand bushels of corn to carry to market in one lumber wagon than six vehicles and no corn. Our children may learn to converse fluently in half a dozen languages, and yet have no use for either, from a lack of ideas. If they could learn to speak and write good English, with the ease and elegance of a Macaulay, parents might well be satisfied. The importance of the English language is increasing every day, while that of others is as steadily decreasing. Professor Max Müller estimates that at the end of the two next centuries there will be 1,837,286,000 people speaking English, which will then be the dominant tongue of the world.

A friend whom I met here a few days ago, on her way back to America, said: "The mistake of my life was bringing my daughters to Europe to be educated. One is married in Germany, and one in Italy, and as I prefer living in my own country, I must leave them, and go home alone, burdened by the anxiety that sooner or later my daughters also may feel the same yearning for their native land and early associations, and find, when too late, that wedding foreigners is a grave mistake. The broad differences in national habits, tastes, and opinions, are not readily harmonized."

Some say they come here to live more cheaply, as house-rent, clothes, servants, amusements, can be obtained for less money here than in the United States. If these European-Americans were as rational in their expenditures at home as here, the difference would be trifling. In America they live in large houses, keep horses and carriages, entertain company. Here they take a modest apartment, drive in cabs, and give few dinner parties.

Numbers of Americans come to Europe to hide themselves from disappointments and irregular proceedings at home, and others flock here from sheer weariness of the common lot of humanity, in the same spirit in which men and women seclude themselves in monasteries and convents. To all such, the solitude of a great city in a foreign land, is indeed a solace and protection.

But it is a grave mistake for the multitudes of poor students of both sexes to crowd to Paris in search of the rudiments of education in the arts and

sciences. Many of these young Americans, who have not one particle of genius in any direction, are practicing the most rigid economy in the garrets of this city, in the vain hope of distinction in painting, sculpture, music, and the drama. Most of these might have learned their incapacity by studying a few years at home.

The craze for art is beyond all comprehension. Young girls by the dozens, without parents or guardians, and women of mature age, leaving husbands and children, struggle here during long years, in a vain effort to win distinction in the arts, only in the end to be doomed, for the most part, to positive failure.

Of the 6,000 pictures offered for the Exposition just closed, only 2,000 were accepted, and many of these were "skyed," and many more simply used to fill obscure niches and cover vacant places without regard to light or distance. As I walked through the long galleries of the *Salon* and thought of the weary hours these American girls had hung over their easels, to no purpose, while the ascending degrees of their ambition had already suggested bright visions of their success, now "on the line," now "honorable mention," and now "a medal," it made my heart ache to think of their repeated disappointments, the bitterness of hope deferred from year to year, and the impossibility of convincing them that they could never distinguish themselves as artists.

Here, too, are ambitious mothers, pushing their daughters, whom they imagine to be geniuses, as performers on the piano and violin, in the opera and the drama,—girls who have no desire for distinction, no faith in themselves, who shrink like sensitive plants from public criticism; and yet they are held on the rack, year after year, victims alike of their mothers' chagrin, and the honest, though adverse opinion of an unsympathizing public. Alas! how many young lives are wrecked in this vain struggle to play an exceptional rôle, while fitted only for the ordinary walks of life. It is a trying ordeal to pass through life without being appreciated at one's true value, but it is more trying to be continually thrust into a niche one is unable to fill.

However, there are some American women here, earnest, conscientious students, who are making a success in the various professions they have entered upon—in medicine, as well as in the fine arts. For such as these, it is generally admitted that there are advantages in Paris not to be found in the United States.

Referring to the immense influx of Americans into Paris every summer, a gentleman said to me, recently: "What evil genius has taken possession of our women? Their restlessness is destroying all family life. I blame what is called the woman's rights movement for much of this. For half a century the demand for a broader sphere for women has been echoed throughout the land, for the right to do what she can, to go wherever she wishes—until the old landmarks are completely destroyed."

"What you say," I replied, "is partly true. But we have never advised women to do that for which they have no capacity." That is the point I make

with many American girls starving in Paris, who might be comfortable as wives, mothers, and housekeepers at home.

From the Woman's Journal.

ADMINISTRATIVE ABILITY OF WOMEN.

I HAVE been much impressed, in reading historical studies of nations with which we are little acquainted, at the frequency with which I came across instances of high administrative ability on the part of women, shown under circumstances where we have little reason to look for it. I recently stumbled upon an instance in the history of China at the present time.

Some fourteen years ago, the Emperor Tung Chi died without issue, and a council of princes chose the present emperor, Kwang Hsu, a child three years of age, as his successor. The management of the empire during his minority passed into the hands of two empresses dowager,—the mother and aunt, respectively, of the deceased monarch. The two sisters, as co-regents, carried on the government with unusual vigor and success till 1881, when one of them, the "Empress of the Eastern Palace," died, leaving the whole power in the hands of her sister, Tzu Hsi, "Empress of the Western Palace." Now the instances would be rare in which the absolute power over a vast empire could be shared equally between two men without harm to the efficiency of the government. History shows that double rulerships, as well as triumvirates, are apt to prove disastrous in their consequences, and it is evidence of much unselfishness as well as ability upon the part of these ladies, that their joint rule should be successful. But the survivor's reign has been even more distinguished, and I read in General Wilson's recent work on China that "it is asserted by the best informed foreigners in Peking that she has proved herself to be the ablest ruler of China since the days of Kien-lung, whose reign was contemporaneous with the life of George Washington. She is fifty-three years of age, and is said to give the closest personal attention to public business. She has never been seen by a foreign official, and, so far as is known, takes no notice or account of their doings. Yet she is supposed to be a liberal, or to incline toward liberalism and progress, in her ideas. She has seen the entire country restored to peace and comparative prosperity under her rule, and her dominion, at the surrender of it to her ward, on the 5th of February, 1887, was undisputed to the very outermost limits of the empire.

And yet the women of China are cut off from educational advantages equal to those of men, they are kept in oriental seclusion from early youth, and less ought to be expected of them than of men. Yet the experience of China seems to be the same as that of other countries. In the few cases where women have been invested with administrative functions, they have, as a rule, been eminently successful.

I have read of late in several articles written by anti-suffragists, arguments drawn from the supposed incapacity of the female mind for the higher kinds of intellectual activity. It is repeated *ad nauseam*, that women have never originated any great intellectual movement, have never written any epic or

dramatic masterpieces, etc. Now, if this were true, it might furnish an argument (though a very poor one), for passing a law forbidding all women from writing epic or dramatic poetry and originating great intellectual movements; but it would not seem to be a good argument for excluding her from administrative duties, which are fields of usefulness for which she has shown a special aptitude wherever she has been tried; yet, these are the only domains from which she is excluded to-day by the inconsistency of a legislation framed wholly by the other sex.

WILLIAM D. FOULKE.

THOMAS JEFFERSON'S INGENUITY.

I THINK it is not generally known with what pleasure and zeal Jefferson brought his mind to bear, not only upon the development of his somewhat grand ideas in regard to a home, but upon the most minute and peculiar contrivances for convenience and adornment. He drew plans and made estimates for nearly everything that was built or constructed on his place. He calculated the number of bricks to be used in every part of his buildings; and his family now possess elaborately drawn plans of such bits of household furnishing as "curtain valences" and the like. Many of his ideas in regard to building and furnishing he brought with him from France; but more of them had their origin in his brain. There were no bedsteads in his house, but in every chamber there was an alcove in the wall in which a wooden framework was built which supported the bed. His own sleeping arrangements during the lifetime of his wife were of a very peculiar nature; in the partition between two chambers was an archway, and in this archway was the double bed; one chamber was Mr. Jefferson's room, and the other his wife's dressing-room; when he arose in the morning he got out of bed into his own room, and Mrs. Jefferson got out into her room. After his wife's death her room became his study, and the partition wall between it and the library being taken down, the whole was thrown into the present large apartment. Over the archway in which the bed is placed is a long closet reached by a step-ladder placed in another closet at the foot of the bed. In this were stored in summer the winter clothes of the family, and in winter, their summer habiliments. At the other side of the arch there is a small door, so that persons going from one room to the other had no need to clamber over the bed.

In the smaller chamber, when it became his study, stood Mr. Jefferson's writing-chair, which was made to suit his peculiar needs; the chair itself was high-backed, well-rounded, and cushioned, and in front of it extended a cushioned platform, on which Mr. Jefferson found it very pleasant to stretch his legs, being sometimes troubled with swellings of the smaller veins of these limbs. The writing-table was so made that it could be drawn up over this platform, legs and all, and pushed down when it was not in use. The top of this table turned on a pivot; on one side of it were his writing materials, and on the other was the little apparatus by which he made copies of all his letters. By his side was another revolving table, on which his books of reference lay, or were held open at proper

angles. Near him also stood a pair of large globes; and, if he wished to study anything outside of this world, he had in the room two long telescopes mounted on brass tripods. Convenient also were his violins, one a Cremona, and the other the bass-viol saved from the Shadwell fire. Besides the bookshelves and the somewhat simple furniture of the library, there were a number of oddly contrived little closets, in which were stored his multitudinous manuscripts. There is a writing-table now in the possession of the family, which was frequently used by Mr. Jefferson, and which is very ingeniously contrived. Two of its four legs are hollow, and in these run rods resting upon springs by which the table can be easily elevated, the other two legs being also extensible, but in a different way. When Mr. Jefferson was tired of writing in a sitting position, he could stand up and raise this table to the desired height. When he wished to use it as a reading-stand, the top could be inclined at any angle, and a strip of brass was brought into use to keep the books and papers from sliding off.

Opening from the library was a large room inclosed with glass, which was intended for a conservatory, but was used by Mr. Jefferson as his work-room. There he had a work-bench, with all sorts of carpenter's tools, with which he constructed a great many of the small conveniences he invented.—FRANK R. STOCKTON, in *The Century*.

WASTED CHARITY.

IF the charity funds that are wasted in unconditional and hurtful giving were wisely applied to the organization of the simpler industries, they would supply employment to every applicant for relief. This has been done with great success in some instances; but there ought to be a place in every considerable community to which those who go from house to house soliciting alms might be sent to earn their living. Such a system would be doubly beneficial. In the first place, it would lead the people who do harm by misdirected alms to restrain their sentimental impulses in the interest of the applicants, on the ground that a place near at hand is provided for their proper relief. It would also promote self-respect in its beneficiaries, a matter of the first importance, by compelling them to earn what they get. It could render assistance to such as proved amenable to its discipline and willing to work at chosen employment and better pay. If people would only stop their foolish giving, and generally adopt some such remedy for pauperism and vagrancy as we have often suggested in these columns, the number dependent upon charity would rapidly decrease. But so long as many excellent people attempt to discharge their obligations to the poor with cold victuals, cast-off clothing, and bits of coin of whatever value, there can be no improvement; and the evil of pauperism, like vice, will continue to grow by what it feeds on.

Any scheme that gives a man a chance to help himself, however imperfectly organized, is better than gratuitous help. People are helped just in proportion as their manhood is aroused to honest endeavor. A wise charity always seeks to stimulate an ambition in men to support themselves. Any sys-

tem of charity that has the contrary effect,—that leads men to expect to live without labor,—helps to recruit the ranks of the lazy, idle, vicious classes. It is not merely unwise; it is an injury to society. It requires a great deal of care and conscience and wisdom to give judiciously; and it is all the more difficult because the willing giver hardly ever fails to be surrounded with clamorous suppliants for charity, and by those officious persons who are always ready to give him gratuitous advice as to the proper objects for his charity.—*Central Christian Advocate.*

THE BUILDERS OF THE PYRAMIDS.

A PERSONAL inspection of the Pyramids of Egypt made by a quarry owner who spent some time recently on the Nile, has led him to the conclusion that the old Egyptians were better builders than those of the present day. He states that there are blocks of stone in the Pyramids which weigh three or four times as much as the obelisk on the embankment. He saw a stone whose estimated weight was eight hundred and eighty tons. But, then, the builders of the Pyramids counted human labor lightly. They had great masses of subjects upon whom to draw, and most of their work was done by sheer manual labor and force. There are stones in the Pyramids thirty feet in length, which fit so closely together that a penknife may be run over the surface without discovering the break between them. They are not laid with mortar, either. There is no machinery so perfect that it will make two surfaces thirty feet in length which will meet together in unison as these stones in the Pyramids meet. It is supposed that they were rubbed backward and forward upon each other until the surfaces were assimilated to each other.—*Iron.*

NO TIME TO THINK.

WE live in a perpetual whirl. Every-moment there is a fresh distraction, every hour a new excitement. We rush hither and thither, receiving at every turn a fresh current of some electric emotion, until at last we become little better than mere tennis balls, driven backward and forward by the racket of circumstance. We bolt our books as savages bolt their food. The thoughts of others stream through our minds as water through the sieve. In place of thought there is substituted the perpetual titillation of the mind by the printed record of the thoughts or the acts of others. We have not time to do anything. Science is perpetually lengthening our day and shortening the inevitable waste of time. The railway and the telegraph have enormously economized time, and the more we save the less we seem to have. Yet the day is as long as it was when Eliphaz, the Temanite, discoursed on the eternities to Job among his potsheards, and the twenty-four hours are told out with the same precision as when they sufficed to the Romans to conquer the world.

Why is it? Why have we no time to think? Because we don't think it worth while to think. . . . We lose our life in the endless multiplicity of trivialities, and we fritter away our minds over the endless tittle-tattle of the world. Newspapers, no doubt, are

largely responsible for this. The newspaper is the great gossipmonger of the day, and gossip is not innocuous because it is printed—however much it may lack the "inspiration of personality."—*English Paper.*

NATIVE OR FOREIGN TREES?

AN editorial in the *Century* closes as follows: "We feel justified in adding to these general statements a word of strong recommendation in favor of native as against foreign, or at least as against European, trees. At the best the latter are uncertain in almost every case, while the former have an inborn and a well-proved title to be trusted. The most successful ornamental planting that has ever been done in America shows its results in the streets of such towns as Stockbridge, Great Barrington, Salem, and New Haven, and was the work of men who went to the forest and not to the nursery for their infant elms and maples. Certainly our more recently planted parks offer small promise of a like maturity of beauty with their European oaks and ashes, their Scotch and Austrian pines, in almost as deplorable a state as their Norway spruces. When not ornamental but economic plantations are in question, past experience tells very strongly against European trees, while the evidence of recent experiment with native trees—as in the plantations of indigenous conifers in eastern Massachusetts—is of the most encouraging kind."

THE American Consul at Dresden, in his report to Secretary of State for the United States, says: "An important factor in the labor of Germany is the labor of dogs. I have heard it estimated that women and dogs, harnessed together, do more hauling than the railroads and all other modes of conveyance of goods united. Hundreds of small wagons can be seen every day on all the roads leading to and from Dresden, each having a dog for a 'near horse' harnessed, while the 'off horse' is a woman, with her left hand grasping the wagon-tongue to give it direction, and the right hand passed through a loop in a rope which is attached to the axle, binding her shoulder. Thus harnessed, woman and dog trudge along together, pulling miraculous loads in all sorts of weather."

PAPER window-glass is now said to be an assured fact. As described: "A window-pane is made of white paper, manufactured from cotton or linen, and modified by chemical action. Afterward the paper is dipped in a preparation of camphor and alcohol, which makes it like parchment. From this point it can be molded and cut into remarkably tough sheets entirely transparent, and it can be dyed with almost the whole of the aniline colors, the result being a transparent sheet, showing far more vivid hues than the best glass exhibits."

HE that seeks only the praise of men gets that but for a day; while the religious man, who seeks only to be faithful to himself and his God, and represent on earth the absolute true and just,—all heedless of the applause of men,—lives, and will forever live, in the admiration of mankind.—THEODORE PARKER.

THE EUROPEAN WAR BURDEN.

AT the Peace Meeting in London, this year, Professor Leone Levi said, What is international law but the ethics of international relations, and these international relations do so need the teachings of international law. I consider the principal function of international law to be so to define the rights and duties of states, that disputes as to what states are, or are not entitled to, may be avoided, and so to impress upon states a hatred of war, that when disputes do occur, states will endeavor to settle them in any other manner rather than war. The principal causes of war are, I apprehend, but few in number; they are the rivalry of states in the extension of territory and of political influence; troubles arising from the disorganization of weak states, and disputes on matters relating to commerce and finance. There is not a nation now who would not be prepared, at once, to disclaim any desire to take an inch of territory belonging to another state, and yet cases of disputed claims on territories are by no means rare. The danger arising from the disorganization of weak states is great, from the chance it affords to neighboring states to take for themselves coveted territories. Disputes, involving money compensations, are very irritating. What is necessary to remember in all such cases is that important as any such matters can possibly be, and important as the maintenance of rights really is, infinitely more important it is to avoid war, so great is the magnitude of the peril involved with it. Whatever, moreover, be the provocation, international law, and every consideration of religion and morals, urge nations to try every other method before resorting to the violent trial of right, the sad arbitrament of the sword. But that the counsel of peace may prevail, there must be a strong public opinion in its favor. Depend upon it, it is public opinion that governs the action of the state. And if we can do something to arrest the downward course of negotiations in time, before passion is raised, and while reason still prevails, we shall do the best thing to prevent the occurrence of war. It is this that made me suggest the establishment of some council of international arbitration which shall speedily take hold of the dispute and lead it to peaceful issues. But there is another operating cause which leads to war, and that is the enormous armaments kept up by the leading powers. If we take only six states of Europe—viz., Great Britain, France, Russia, Germany, Austria-Hungary, and Italy—these now maintain collectively an army of some 3,000,000 men, mind you, on what is called a "peace footing," the number being doubled or trebled when on a "war footing." Look at the cost. The military and naval expenditure of these six states, for one year, amounted, in 1886, to not less than £150,000,000; and if you calculate the loss of useful labor of all these 3,000,000 men, positively the flower of European manhood, at the moderate sum of £50 each, we have another £150,000,000, making in all £300,000,000 taken out of the resources of the people, impoverishing them, and, in fact, ruining the states by imposts and burdens of all kinds.

The desire of the righteous is only good.

NEWS AND OTHER GLEANINGS.

—Helen S. Abbott, of Philadelphia, has been elected a member of the American Philosophical Society, of which Benjamin Franklin was one of the founders. Only six women have been elected during the one hundred and twenty years of the society's existence. The first lady was Franklin's friend, the Princess Dashkoff. The others were Mary Somerville, Maria Mitchell, Mrs. Agassiz, and Mrs. Carl Seiler, of Philadelphia, author of "The Voice and Singing." Miss Abbott is admitted for what she has done in analytical chemistry.

—Charlotte Smith, President of the Woman's National Industrial League of Washington, says the police station houses in Washington are "conducted in a horrible manner." She had been in one a few days ago to see a woman who had been arrested for forgery. This woman had an infant in her arms, and she was incarcerated in a cell which was reeking with filth, and in which were several other prisoners. In this station there were but two cells, into which, at times, one hundred and fifty people were crowded and kept there for forty-eight hours. Who can believe there is no need of police matrons?—*Woman's Journal*.

—The Women's Christian Temperance Union of Cleveland has been invited by the common council of that city to name two ladies who shall act as janitor and matron at the central police station. This action ought to extend to every city and large town in the United States.

—The tract of land which lies between Brazil and French Guiana, and which was a no-man's land, has been declared by its inhabitants an independent country. The Republic of Counani, as it is called, is 24,000 miles in extent, the coast line is 187 miles long, and the population is 700 persons, one-half of whom dwell at Counani, the capital, in thirty-five houses. The bulk of these are descendants of Maroons, or slave refugees from Brazil.

—In response to an appeal of the Women's Christian Temperance Union, the managers of the New York State Fair have decided that no privileges for the sale of intoxicating liquors on their grounds shall be granted. The fair will be held near Rochester, in September, when addresses will be delivered by prominent temperance advocates, both men and women.

—The Governor of Pennsylvania has appointed Dr. George G. Groff of Lewisburg University, to be a member of the State Board of Health, to succeed Dr. Germer of Erie, deceased.

—Idle students are reaping their harvest at the University of Berlin. [No less than 108 have recently been stricken from the roll for "lack of diligence." Of this number it is claimed that forty-eight are foreigners. These facts might console the old woman who claimed that the more schooling her boy got the lazier he grew.]

—The President has appointed Professor G. Brown Goode, Assistant Director of the National Museum, to be Commissioner of Fish and Fisheries, vice Professor S. F. Baird, deceased. Judge McCue, Solicitor of the Treasury, who was first tendered the office, declined it because of his lack of scientific knowledge. Professor Goode is a well-known scientist, and was associated with Professor Baird in many important duties of a scientific character.

—The Protestant Episcopal cathedral project has been in partial abeyance during the hot months, but it is to be vigorously pushed with the coming autumn. The question of a site is yet undetermined, although it seems to have narrowed down to two plots of ground. Both seem rather far uptown for the purpose which it is designed that the cathedral shall serve, but no other has been found that is

available. Of the \$10,000,000 that the building will cost, about half a million has already been pledged.—*N.Y. Tribune.*

CURRENT EVENTS.

At Mitchelstown, in Ireland, on the 9th inst., at a large meeting of the people, of a political character, there was a collision with the police, who were armed, and the latter fired from their barracks, killing two men, and wounding many, one or two of whom have since died. In the excited state of feeling in Ireland, and also in England, this unfortunate occurrence has caused much irritation.

THE International Medical Congress, in session at Washington last week, has adjourned. Many foreign delegates remain in this country to visit points of interest.

AN extensive strike has occurred among the miners in the Anthracite coal region of Pennsylvania. The point at issue is a demand for an increase of wages.

IN the session of the Lutheran General Council, at Greenville, Pa., on the 12th, the report of the "Home Missions" Committee especially recommended the Church to put forth greater efforts in Utah, "as large numbers of Europeans who have been converted to Mormonism were once Lutherans, or at least from Lutheran countries."

THE deaths in this city last week numbered 392, which was three less than during the previous week, and thirty-one more than during the corresponding period last year. Among the principal causes were: consumption, 46; cholera infantum, 18; diphtheria, 10; typhoid fever, 23.

THE State Department is informed by our Consul at Pictou that "a dangerous and contagious disease," exists among the cattle, horses, and sheep in Nova Scotia, "which threatens the whole of Canada and may spread to the United States." Our customs officers on the North-eastern frontier have been ordered to refuse entry into the United States of animals and birds from Nova Scotia.

UP to the 12th instant, no decision in the appeals of the convicted Chicago Anarchists for a new trial had been announced by the Supreme Court of Illinois.

IN boring for gas in Attica, Indiana, at a depth of 570 feet, water was struck. The well was abandoned by the gas company and purchased by a syndicate, who have received an analysis from the State Chemist showing that it is one of the finest mineral springs in the country. Lithium, magnesia, and soda are combined in the water.

NOTICES.

. A meeting of the Joint Committee on Temperance and Intoxicating Beverages of Philadelphia Yearly Meeting, will be held at Race St. Meeting-house, Seventh-day, Ninth month 17th, 1887, at 1 p. m.

JAMES H. ATKINSON, } Clerks.
ANNIE C. DORLAND, }

Haddonfield First-day School Union will be held at Westfield, on Seventh-day, Ninth month 24, commencing at 10 a. m.

Carriages will meet the 8.20 train from Market street, Philadelphia, at Riverton. All interested in First-day school work are cordially invited.

MARTHA C. DE COU, } Clerks.
MARY E. WILSON, }

. The Bucks County First-day School Union will meet at Friends' Meeting-house, Newtown, on Seventh-day, Ninth month 24, at 10.30 a. m.

Friends desiring to attend via Philadelphia, will take the train leaving Berks street station at 9.40 a. m.

OLIVER H. HOLCOMB, } Clerks.
M. ELLEN LONGSHORE, }

. Circular meetings during the Ninth month occur as follows:

25. Warrington, York Co., Pa.

. An All-day Temperance Meeting will be held on the Friends' meeting-house grounds, at Abington, near Jenkintown, Ninth month 24, at 10 o'clock, a. m.; and afternoon at 2 o'clock.

Interested Friends will be present. Essays and recitations will also be contributed by children and others.

Basket lunch. All are cordially invited to attend. By order of the Committee of Abington Quarterly Meeting.

. J. M. Truman, Jr., 15th and Race streets, Philadelphia, acknowledges the following further contributions towards the erection of Friends' meeting-house at Genoa, Nebraska:

Anna M. Ormsby,	\$5.00
E. W., West Chester, Pa.,	3.00
H. W. S.,	20.00

Making with the acknowledgments of last week a total of \$53.

. Quarterly meetings in Ninth month occur as follows:

24. Scipio, Scipio, N. Y.
26. Canada, H. Y. M., Yonge street, Ont.
26. Indiana Y. M. Richmond, Ind.

PUBLISHERS' NOTICES.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

Association of Friends to Promote the Education of the Colored People of the South.

This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

The special design of the Association, for the school year 1887-88, is to extend support to the Schofield Normal and Industrial School, at Aiken, S. C., under charge of Martha Schofield, and to the School at Mt. Pleasant, S. C., under charge of Abby D. Munro.

Subscriptions are earnestly invited. Checks, etc., should be drawn to the order of the Treasurer, as below.

OFFICERS OF THE ASSOCIATION.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.
SARAH J. ASH, Secretary, 1717 Vine Street, Phila.
LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.
HENRY M. LAING, Treasurer, 335 N. Eleventh St., Phila.

EXECUTIVE COMMITTEE, Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; Samuel S. Ash, Philadelphia; George L. Maris, West Chester, Pa.; William Lloyd, Newtown, Pa.; Amos Hillborn, Philadelphia; Alfred Paschall, Drylestown, Pa.

FRIENDS' INTELLIGENCER

UNITED WITH

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Vol. XLIV. No. 39 }

PHILADELPHIA, NINTH MONTH 24, 1887.

JOURNAL }
Vol. XV. No. 765 }

THE PEACE OF GOD.

WE ask Thy Peace, O Lord!

Through storm, and fear, and strife,

To light and guide us on,

Through a long, struggling life;

While no success or gain

Shall cheer the desperate fight,

Or nerve, what the world calls,

Our wasted night:—

Yet pressing through the darkness to the light.

It is thine own, O Lord,

Who toil while others sleep;

Who sow with loving care

What other hands shall reap:

They lean on Thee entranced,

In calm and perfect rest:

Give us that peace, O Lord,

Divine and blest,

Thou keepest for those hearts who love Thee best.

—ADELAIDE A. PROCTER.

For Friends' Intelligencer and Journal.

ILLINOIS YEARLY MEETING.

AS we reached La Salle on our way to the Yearly Meeting we met a group of twelve or fifteen of our Iowa friends, whose greetings were warm, and whose hearts seemed glad with that joy which the isolated know when they meet their friends and realize that they are to dwell together for a season engaged in interests that lie near their hearts, gathering renewed courage, hope, and sense of helpful fellowship. Few as the number was, fewer still were to follow them a day later, owing to the trials and losses incident to two years of failing crops and severe drought extending through the sections where our western meetings are located. Arriving at our destination, we learned that similar influences, together with more than usual sickness among our membership, would lessen the attendance from Illinois meetings, giving us the smallest gathering yet assembled. On Seventh-day morning the Yearly Meeting of Ministers and Elders met, it proving to be a season of comfort and encouragement. In the afternoon an interesting session of the First-day School Association was held, with a very good attendance.

On First-day morning the gathering clouds and threatened rain which did not come doubtless kept many visitors from surrounding towns from attending, yet the house was crowded upon the women's side, and comfortably filled on the other, and the

meeting was felt by many to be one of benefit, notwithstanding disturbing influences in the way of unwelcome speaking, a difficulty that we do not appear yet to know how to prevent in a peaceable manner, and in consistency with the liberty we wish to extend to all rightly concerned persons.

In the afternoon, under similar experiences, the meeting was well attended and a sense of comfort and growing promise of deeper baptisms of peace and power was felt. In the evening, the Illinois Peace Society held its annual session in the meeting-house, part of its action being to appoint a committee "to act in case of need in petitioning the Governor of the State to commute the sentence of the condemned Anarchists of Chicago, from death by hanging to imprisonment for a term not exceeding thirty-five years."

This action was taken with full expression and apparent appreciation of the horribly destructive theories and purposes of the Anarchists, extending to the overthrow of all property rights, government by law and family life. The very fact that no sympathy or excuse could in any degree be felt for the crime seemed to make this a proper time to call attention to the inherent wrongfulness of capital punishment, and state our belief that its effect is always brutalizing among the degraded, and abhorrent to the good, and in this case would probably tend to place the executed anarchists in the ranks of martyrs for the cause of oppressed laborers in the minds of thousands of honest working men and throughout the ranks of those socialists who may now condemn anarchist theories and purposes.

On Second-day morning the Representative Committee met and with its other business, listened to and accepted memorials for four deceased Friends whose ripe years, upright lives, and labors in behalf of the faith we hold had endeared them to the hearts of their friends.

At 10 o'clock the Yearly Meeting proper met in its first official session in the usual form. After the reading of the minute of Joel Birdsall, a minister from Indiana Yearly Meeting, and extending the usual greeting to him and any others who were in attendance in the spirit of good-will, a member in men's division inquired whether the time had not arrived for holding the yearly meeting in united body of men and women, especially as each local meeting and both of our quarterly meetings were held in this manner. After a season of deliberation the question was referred to a joint committee for consideration,

the members of this committee, from men's division at least, being mostly of those who were most doubtful as to the change. The report of the joint committee was presented to the afternoon sessions approving the change. This report being acceptable to each division, a suitable minute was made directing the gathering in united body thereafter. Epistles were received and read as usual, several giving evidence of vigorous thought and lively desire for increased usefulness and power in our Society and more practical appreciation of the value of our fundamental principles.

On Third-day morning, soon after the gathering in one body, the queries and answers were taken up, with little evidence of change in the state of Society, though the unusual report was made that some of our members were not clear of the use of intoxicating beverages. From personal explanations it was understood that this referred to one or two individual delinquencies in one meeting of each quarterly meeting.

Fourth and Fifth-days were largely taken up with the reports of committees regarding the year's labor. The one appointed to visit isolated meetings and members made an interesting report, showing much labor, in view of our many disabilities, and giving evidence of the increasing desire of members from the various yearly meetings scattered over our extended limits for the privileges of worship and society fellowship after the forms and in the faith of early training. The visits of such members as were enabled to travel in the service appear to have been warmly appreciated, and many seasons of deep tenderness and consideration were experienced. This committee was continued, with an added membership, and encouraged to faithful labor the ensuing year.

The various committees on philanthropic labor made their reports, showing but little accomplished in an organized capacity, but a perhaps increased attention to individual work upon the part of our membership, resulting in as wide labor and as good results in the aggregate as in earlier years. These committees on outside work were released, and all philanthropic work put into the hands of a large committee, which in its organization subdivided into six committees, according to the choice of the individual members, these being: (1) On Corrupt Literature and Social Impurity, (2) Gambling and kindred vices, (3) Indian Affairs, (4) Peace and Arbitration, (5) Prison Affairs, (6) Temperance; these being felt to be the most pressing fields, so far as our opportunities for labor permitted us to choose. It was hoped by this change to get more efficient labor, and more correct reports, which being made in good season to the general committee would save much committee work and some confusion, owing to insufficient time to consider them during yearly meeting week.

Our friends at Genoa, Neb., were remembered in their efforts to build a meeting-house to the extent of a donation of \$100, out of the Yearly Meeting funds, and regrets were strongly felt that we could not send them more.

As this communication is getting lengthy, it may

be well to condense the remainder into the statement that all our sessions and work, though frequently involving important subjects upon which members failed to see alike, have been held and conclusions reached in the best spirit of personal good-will and in full harmony of purpose. Two sessions of the Annual Meeting of Ministers and Elders, three sessions of the Representative Committee, seven sessions of the Yearly Meeting proper, three meetings for public worship, one meeting for the youth at the meeting-house; three parlor meetings under the supervision of a committee of the meeting of Ministers and Elders, two sessions of the First-day School Association, and the meeting of the Illinois Peace Society were held between the morning of the 10th and the close of the 15th of this month, making busy days during which we had seasons of deep solemnity, sweet peace and renewed dedication to the service of God and righteousness. A current of earnestness, hopefulness, and integrity of spirit seemed to many of us to pervade our ranks, that gave comfort and courage for the future, in despite of our small attendance and clearly apparent difficulties of distance, isolation, and pecuniary hardships.

J. W. P.

Chicago, Ninth month 17.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—XI.

BY ISAAC COATES OF CALN, CHESTER COUNTY. EARLY in the morning on the 30th [of 9th month, 1803] we all set off and rode to New Amsterdam, at the mouth of Buffalo Creek, which is about thirty-three miles, eight of which is mostly bad road or path through the woods to Lake Erie; the other part of the way is down the lake on the margin. A very pleasant ride, although each time I have ridden it I have been affected with the headache. A material change appears to me to have taken place on the margin since I was along it four years ago. The beautiful beds of lime-stone are generally covered with sand, and much of the best kind of slate very much gone. When we arrived at Amsterdam, Red Jacket and several other Indian chiefs were there along with the mill-wrights who say they have completed the saw-mill for the Indians and want their pay. We sent for some of them and desired to know whether we could have them personally in council to-morrow at their village. Red Jacket informed us they would be glad if they could comply with our desire, but hoped we would have patience, for they could not well meet us to-morrow, but would meet early the next day. We then conferred together and Isaac Bonsal and George Vaux were most easy to go over the Niagara river to-morrow in order to be at the meeting at Black Creek the next day, Thomas Stewardson, John Shoemaker, and myself were most easy to stay in order to attend the proposed council on First-day morning.

Tenth month 1st, and seventh of the week. Jacob Taylor and myself went twelve miles up the Buffalo Creek to see the new saw-mill that is built for the Indians, (we some time past having made them a present of all the iron), divers of the chiefs and one

of the undertakers attending. I discovered it to be an excellent seat, and it appeared to be a strong mill; but upon trial in our presence it was far from answering our expectations according to the contract, by not sawing half as fast as we believed such a stream-head and fall would do if the workmanship had been effectually executed. The chiefs said they were ready to pay off the contract if we would say it was well done, according to contract; and on our conferring with the rest of our company the next day, we advised them not to pay off the contract until it was completed. As I rode this twelve miles up the creek and back again through the Indian reserve I think a great part of it is equal if not superior to any piece of land of equal quantity I ever saw. I believe there are more than a thousand acres upon which there might have been more than two tons of hay to the acre mowed and made the present year.

2d. and first of the week. In the morning we set off and arrived at the Indian village, in their council house, about eleven o'clock; but we had to wait until near four in the afternoon before what we thought a competent number collected. They generally appear to be a more indolent, careless, and some of them intemperate people than those at Allegheny and Cataraugus, a few instances excepted, particularly one called the Young King and another called Pollard, who are sober, temperate men, and as intent upon being farmers as any we have seen. The Young King having cleared and plowed a good deal of land, has several horses, a very good yoke of oxen, and seven milch cows; and it is said Pollard rather exceeds him. I hope their example may induce many more to follow them, there being the greatest number on this reserve of any in the Seneca nation. When the Young King, Red Jacket, Farmer's Brother, Pollard, Jack Berry, and five or six other chiefs were collected with some young men and women, we proposed either going back or opening the council. They then went in the council house and after sitting a short space, Thomas Stewardson in a brief manner informed them the reason of our coming into their settlement; and although there did not appear to be the same desire of improvement in many of the Indians in this settlement as those we have been at before, which I believe is much owing to the opportunity they have of being corrupted by the example of white people at New Amsterdam, which is a very dissipated place, yet he felt encouraged to endeavor to stimulate them to industry and to refrain from spirituous liquors. It was not a very comfortable, animating time as yet with them, yet I was not easy to omit opening divers matters to their consideration in a summary way, which contained a good deal of the heads of what I mentioned at the other places; which seemed to attract their attention. I also informed them I had seen a good deal of the land contained in their reserve that is excellent; and if they would be industrious they might live well; but if they would not, but followed the practice of drinking, they would lose the little good land they now have, their wives and children would have to lie down under the snow and go to sleep without anything to eat or to keep them warm.

John Shoemaker advised them to settle farther up the creek, where the land is so very good, and not strive to huddle together so close; which advice seemed to please them very well.

Red Jacket then addressed us in a polite and masterly manner in which he displayed his talents as an orator in a methodical and flowery style near half an hour. He took in every part of the advice communicated to them by us, in regular order, and paraphrased upon it, with the frequent expression of thanks to the Quakers, recounting their kindness to the Indian from the first settlement of Pennsylvania; and concluded with endeavoring to assure us if we would come and see them two years hence, we should find them much improved in farming, and also in the disuse of whiskey. And notwithstanding I believed his speech was calculated to endeavor to please us, and that there was much less sincerity or reality in his intentions than in those of whom we have conferred with before, yet I could have sat, I think, patiently two or three hours to hear him exert his smooth, oily, oratorical abilities.

We then left them. Young King and Pollard in a particular manner parted with us very affectionately. Returned to our lodging at a tavern in New Amsterdam, this being the third night.

3d. Thomas Stewardson and Jacob Taylor set off for Batavia in order to see J. Ellicot, in order to agree upon Tunesas Creek, and also to pay a visit to the Indians at the Tonnewanto. John Shoemaker and myself rode down to the ferry on the great river Niagara, and crossed in six minutes. There I saw three Mohawk Indians carry a bark canoe a considerable distance and put it in the river, then five of them got in it and rowed across in five minutes; said river is said to be above a mile wide. We then rode to the mouth of [the] Chippewa, fed our horses and took a snack, at which place there was a British officer who was formerly stationed in the neighborhood of the great Falls, but is now fixed at York, over Lake Ontario. He being on his way up to Long Point on the Grand River, he was so much pleased to be in company with a couple of Quakers that he politely offered to accompany us to the Falls and show us the way down. As we rode down the river in view of the rapids we met I. Bonsal and G. Vaux who had been taking an upper view. They turned back with us and we all went to the ladder where the curious are accustomed to go down, the officer leading the way; but the tremendous appearance of the way down discouraged John Shoemaker from attempting it. The rest of us followed the officer down and then up the craggy, slippery way to the edge of the great shoot of water; which together with returning is a laborious task, for I believe there were but very few dry threads, either linen or woollen, upon any of us when we returned. I having four years ago had a view and given some description of this amazing cataract, need not write much now. While I was viewing this superlatively grand and most astonishing natural curiosity of the kind in the known world, my curiosity would have been fully satisfied had it not been for one reflection or consideration, which was that I knew my wife had a great desire to enjoy the

view I was then favored with, which made me feel as though I was only half satisfied. We returned to Chippewa and lodged, having ridden twenty-four miles this day.

4th. We set off and rode down the river by the side of the rapids above the Falls for a little more than a mile and then took another view of the great phenomenon; and I think this morning, the whole of the prospect appeared more astonishingly great and beautiful than I had ever seen it before, it being a clear morning, and viewing the great fall and the dashing of the huge and confused rolls of water over the rocks in the rapids between us and the sun, to be sure appeared amazingly grand and gratifying. We then rode four or five miles to view the whirlpool, which four years ago I thought as great a curiosity as the other; yet I was disappointed now, though it appeared a wonderful place, but very far inferior to what it did then; there being but few logs in it, and whether it was owing to the stillness of the day or from some other cause, I know not, there did not appear the sucks formed taking down the logs, nor the very great agitation there was then. We then rode to Wm. Lunday's; dined; and thence to John Taylor's at Pelham, where we met with James Wilson and the rest of the company we parted with at Wm. Ellis's at Muncy, who all lodged at Taylor's except James Wilson, Isaac Bonsal, and myself, who went to Jeremiah Moore's. Rode twenty-three miles to-day.

5th. Attended the monthly meeting of Friends at Pelham, which myself and others had established in the year 1799. I remember it was a subject of great weight with me at that time, being impressed with some serious doubts that the members which were to compose said monthly meeting were furnished with religious experience or skill enough to be intrusted with power to judge of the fitness of persons to be received into membership, or to deny from the privileges of the Society. And although there now appear to be more in number than there were at first opening, and some rather more experienced, yet I apprehend they still remain in a very infant and unskillful state. Isaac Bonsal, John Shoemaker, and I endeavored to draw their attention by querying with them whether they were easy to remain in a careless situation respecting the foul channel in which they receive or obtain the titles for their lands, or whether it would not be better to apply for redress. Some of them at first expressed they thought it was a matter of no consequence, but others expressed their dissatisfaction. At length they united in desiring that the Yearly Meeting, or Meeting for Sufferings, might take the matter upon their behalf. Lodged at John Taylor's.

6th. Isaac Bonsal, John Shoemaker, George Vaux, and myself rode to Queenstown and dined; then crossed the great river Niagara where it is not half a mile wide, but we were told the depth hath hitherto been unfathomable. It looks a terrifying place to cross: the water appears nearly as green as grass and whirling round, I suppose occasioned by the great rocks in the bottom; this being the place where I apprehend the great Falls at some period exhibited the grand appearance they now do up the river miles away.

We got over safely and in about five miles came to the Tuscarora village of Indians, where I met with Jacob, the Indian, who learned the smith trade with John Pennock. He appeared much pleased with seeing us. A number of other Indians were helping him to put up a coal pit. He told us his cousin learned first, and a great many of the white people from Queenstown and Niagara brought their smith work to him. From his appearance and disposition of industry, I thought our expense and trouble in educating him were well spent. Then rode to one Beech's in the wilderness, where we met with two families from Cattawissa, one of which was Ezekiel James's, who were moving to Yonge street in Upper Canada. We all lodged in this cabin, being twenty-three of us besides the family; having ridden thirty-three miles this day.

7th. Rode forty miles to Batavia. All the way except one or two cabins and a few settlements a little before we came to the town, this day's ride was all through the Holland Purchase, and a good deal of it very good land, especially near Batavia which is the county town of a new county called Genesee, containing about twenty-five houses, a large courthouse and jail. When I was through this country four years ago, there was no settlement or improvement from Buffalo to the eastern transit line of the Holland land—which is above fifty miles. It is surprising how the Eastern or New England men open the woods and settle, it being chiefly men from those states who emigrate into this new country; and although I think the land in general is equal to what I conceived it to be when here before, there is one very discouraging consideration which is the great scarcity of water, we having ridden in one place to-day twenty-five miles without finding any for ourselves or horses, and in general very scarce. But it hath been an uncommon drought at this place. Joseph Ellicot lives here. We met with Thomas Stewardson, Jacob Taylor being gone home. Thomas informed us they had agreed with Ellicot for the land on Tunesasa Creek, which we had pitched upon for our young men at Genesinghuta to settle upon. Here we lodged, having ridden forty miles to-day.

[To be Concluded next week.]

WHAT THE FAITH OF FRIENDS OFFERS.

[In response to a short communication signed "A," published in our paper some weeks ago, the purport of which will be understood by the communications below, we have received several responses from Friends in different localities. The views taken in them vary, as will be perceived in the perusal, but all, we apprehend, lie within the range of the doctrine professed by Friends.—EDS.]

EDITORS INTELLIGENCER AND JOURNAL:

I HAVE been much interested in the communication in the INTELLIGENCER AND JOURNAL of Eighth month 27, signed "A," and am willing to present my own understanding of the points raised in "A Query."

I believe we are most benefited, and most benefit others, when we candidly and freely present that which is true to our own minds without endeavoring to refute or pull down the foundation or stepping-stones of the faith of others; thus by a free inter-

change of thought and feeling often harmonizing apparently conflicting views, and finding that we stand much nearer upon a common platform than would at first appear.

I have often remembered with great satisfaction the readiness which my mother always evinced to meet and talk with those of different religious thought and connection from herself, and while I believe she ever held forth the essential doctrines of the Friend, yet almost invariably came forth the expression from those with whom she mingled: "Why, Mrs. Haviland, you are a Presbyterian;" or, "You are a Methodist;" or whatever other denomination the stranger conversed with might belong to; all seemed disposed to claim her as their own.

All these dividing lines of doctrine are but the shadows of great truths, which, as we rise unto the greater heights of vital religion, into the clearer sunlight of religious truth, fade and disappear from our vision, and we find that the children of God are one brotherhood and sisterhood, from whatever fold or family of professing Christians they may come.

Jesus Christ stands forth, to my understanding, as God's representative,—God manifest in the flesh. We read that "in Him dwelleth all the fullness of the Godhead bodily." Therefore the attitude which Jesus bore to mankind, to those with whom he was surrounded, God bears toward mankind, that "God commendeth his own love toward us, in that while we were yet sinners Christ died for us." God loves, and desires the reclamation of the sinner, and that he may be loosed from the bondage of sin, "delivered from the bondage of corruption, into the glorious liberty of the children of God," and so receive the inheritance designed for him as a child of God. "The Spirit himself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."

All thought which tends to divorce the Father and Son in this holy office, representing the Father angry and the Son pleading for mercy, is contravened by the clear presentation of the duty of forgiveness in the words of Jesus to Peter, when he queried: "Lord how oft shall my brother sin against me, and I forgive him; until seven times?" Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven,"—reawakening the inquiry of old, "Shall mortal man be more just than God? Shall a man be more pure than his Maker? Does God require more of weak, erring man than he is himself willing to bestow?"

"I and the Father are one," was the positive declaration of Jesus, and His prayer is as definite and positive for His disciples: "that they may be one even as we are one; I in them, and thou in me, that they may be perfected into one."

I would therefore say to the "conscience-stricken or disheartened offender," in the words of the prophet Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Or in the declaration of the Lord through the mouth of the same prophet: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Thus we may realize, if we will, the condition expressed by the psalmist: "As far as the east is from the west, so far hath he removed our transgressions from us;" or, of the prophet Isaiah when he declares: "Thou hast cast all my sins behind thy back." I would extend unto them the loving invitation of our Saviour: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy and my burden is light." And the assuring promise: "Him that cometh to me I will in nowise cast out."

Faith without works is dead, being alone, and by works is faith made perfect; but faith must come first or we will have no works, "for with the heart man believeth unto righteousness." I will not work for that which I have no faith in. I will work but feebly for that which I have but a weak faith in: "According to your faith be it done unto you." Faithful service requires a faithful heart, or a heart full of faith to inspire it.

Starting, therefore, upon this foundation of faith in God and in Christ, building upon it the structure of a Christian character by obedience to the direction of Him in whom we believe, we are promised a structure which shall endure the storms and trials of life. "Every one, therefore, which heareth these words of mine, and doeth them, shall be likened unto a wise man which built his house upon the rock, and the rains descended and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon the rock."

This, then, is our duty and our privilege; its advantages are held out alike to all; the proffered mercy of God is presented freely for our acceptance, "without money and without price." It was offered in the ancient day by the inspired prophet, when he gave forth the message: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come buy wine and milk without money and without price." And it was repeated by Jesus in his interview with the sinful woman at the well in Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life."

And again is the loving invitation extended in the conclusion of that wondrous picture of the future condition of the church and the believers, in the Book of Revelation: "And the Spirit and the bride say, Come. And he that heareth let him say, Come; and he that is athirst let him come: he that will, let him take the water of life freely."

Can any more loving invitation be extended?

Can any more practical illustration of God's love be manifested than in the life, sufferings, and death of Jesus Christ? Can any more universal invitation be extended, than that which the Spirit and the bride, or the church now extends? To us is now given the responsibility of extending the invitation, "And he that heareth, let him say, Come."

If the Society of Friends will but faithfully extend this loving invitation to the sinful, the ignorant, the unsatisfied about them, they will find their mission has not ceased, but that a glorious harvest field of service is still open for them to occupy.

R. S. HAVILAND.

EDITORS INTELLIGENCER AND JOURNAL:

In the INTELLIGENCER AND JOURNAL of Eighth month 27, there is contained an article entitled "A Query," which states that there is one question which bears strongly upon the future of our Religious Society, and requests that answers to it be made by interested Friends. The question is put in these words: "What has our peculiar faith to offer to the conscience-stricken or disheartened offender that can compare with the statement the churches outside make?" (referring to the doctrine of the vicarious atonement as held by the denominations which claim for themselves the title of "Evangelical").

The answer to this query may well be divided into two parts: 1st. Why do we not accept this doctrine? 2d. What do we offer instead? As one who is convinced of our Religious Society, (while allowing the fullest liberty to the individual conscience, and permitting those who so desire, to hold this doctrine), is nevertheless right in rejecting it, as most of our members probably do, I would offer the following as satisfactory answers to these important questions:

1st. We do not accept this doctrine for several reasons, among which the two following are the most important: First, the doctrine was no part of the teachings of Jesus himself, and therefore should not be accepted. The great Head of the Christian Church taught what was necessary for the welfare of his followers in all ages; he did not forget or neglect to teach them any important truth. If this doctrine had been essential in his mind, his teaching would have referred to it; had it been, as the so-called Evangelical churches claim that it is, the central truth of Christian faith, his teaching would have been filled with it. And yet, although he had abundant opportunity to teach it if it had been his will so to do, we do not find that he at any time did so; and there is but one remark of his that can be construed to mean vicarious atonement or substitutional punishment, and such a construction even in that case seems unwarranted. To many minds this first reason is conclusive.

But there is another, almost as important. The doctrine itself, when examined closely, will not bear a reasonable analysis. It makes God a severe and exacting and almost cruel Judge instead of a loving Father, as Jesus represented him to be;—a Judge who forgets justice by putting the punishment due guilt upon innocence; a Judge who forgets mercy by demanding full satisfaction even of one who has done

no wrong; a Judge whose pardon while said to be free must still be bought by blood and paid for by the cruel sacrifice of a noble life. Surely reason itself must be put to sleep before such a doctrine can be accepted. This objection to the doctrine has been very ably presented in the little volume entitled "A Reasonable Faith," written by three English Friends, to which those interested are referred for a more complete and satisfactory consideration of the subject.

2d. What have we to offer in the place of this doctrine? Simply and only the teachings of Jesus himself. In these we find a full and perfectly satisfactory explanation of God's manner of forgiving sin. There is no hint of any sacrifice being needed to induce God to forgive the repentant sinner. The only requisite is that the offender repent sincerely and turn to his Heavenly Father for pardon with the honest intention to do his will in the future; and the forgiveness will be extended by the compassionate Father whose loving kindness cannot be exhausted, whose tender mercy is over all his works. In the parable of the Prodigal Son we have a perfect picture of the condition of the unrepentant sinner in his estrangement from God,—*"in a far country;"* of the repentant sinner *"coming to himself"* and deciding to *"arise and go unto his Father;"* of the outgoing love of that Father that impels him, while the son is *"yet afar off,"* to see him and, being *"moved with compassion, to run and fall on his neck and kiss him,"* and welcome him home and give him the best he has. This is the teaching of Jesus himself in regard to the forgiveness of sin by our Heavenly Father, and this ought to satisfy us. As Christ himself said of his teaching, so let us believe; *"the words that I speak unto you, they are spirit and they are life;"* and, using the language of his disciples in that early day, and turning away from merely human teaching, we may well say to him, *"Lord, to whom shall we go: thou hast the words of eternal life."*

Why any member of our Religious Society should not love their Lord and Master, Jesus the Christ, or why any should express himself as *"A"* imagines in the article referred to, I cannot conceive. But that love which exhausts itself in mere words is of but little value either to its possessor or the one it has for its object. *"If ye love me,"* said Jesus to his disciples, *"keep my commandments:"* and again, *"He that hath my commandments and keepeth them, he it is that loveth me."* Who can doubt that many of our Society do love him and prove their love, as He would have them, by keeping his commandments?

R.

EDITORS INTELLIGENCER AND JOURNAL:

In the INTELLIGENCER AND JOURNAL of last week the following query appears: *"Does our faith lack the element of love? Is it cold, hard, dry, unattractive, that our young people are so often drawn away to other churches?"*

Our faith does not lack the "element of love." It is the corner-stone,—we might say the foundation,—upon which our Society is builded; and if we live up to our high professions we should be more surrounded by, and have more love to offer than other churches, for we claim that love pure from the Foun-

tain Head,—the very source from whence Jesus, our "blessed example was filled." We offer a Father's merciful, enduring love—a love that follows the unfortunate one through all his waywardness, that lies locked up in one of the chambers of his own heart, there ready to increase, help to burst the lock, and spring forth as soon as an inclination is shown to do so.

Should the question, "Do you love Jesus?" be asked a thoughtful Friend, or even one who has listened attentively to those ministers of our Society who may be considered authority, as far as we recognize that of a human being, the answer seems to come: "I love his pure example; I love the things he loved; I love that which is so nearly associated with him, that which prompted every act of his life, that sustained him at the close of his life,—the Christ, the Power of God, and the Wisdom of God.
Eighth Month 28, 1887. L.

THE STOPS AS WELL AS THE STEPS.

Editors INTELLIGENCER AND JOURNAL:

IN the following contribution to *The Presbyterian*, Eighth month 27th, expression is given to thoughts which have frequently engaged my mind during the long season of discipline by suffering. I ask you to give it a place in the INTELLIGENCER AND JOURNAL, with the assurance also of my grateful appreciation of numerous messages of sympathy from my friends.

EDITH W. ATLEE.

Germantown, Ninth month 13.

THE STOPS AS WELL AS THE STEPS.

BY DORCAS HICKS.

It is easy enough for us to believe that "the steps of a good man are ordered by the Lord," and to take all the comfort possible out of our Christ-given right to appropriate to ourselves this assurance. We learn, as we go on in life, to trust gladly in this "ordering," whether it be in the great movements or crises of our experience, or in the smaller duties and affairs of every day's occurrence. In youth we may think that we should like to "order" our own lives, with their successive steps, according to our own delightful plan—but we do not get very far on our way without discovering that ignorance of the ground and the frequent impossibility of walking as we would make it a very blessed thing to "commit our way" altogether to One who, knowing the end from the beginning, will guide the feet safely and surely over all the road between.

But a recent devout writer speaks of "allowing God's time-table to supersede our own," and "recognizing his planning as put forth in the stops as well as the steps." There is a deep thought here which it may do many of us good to ponder for a moment, especially those who have been called to *stop*.

When we are in the full tide of active service for God and men, in the lines opened to us and clearly pointed out by God himself, it is not always—is it ever?—easy to stop short, lay down the work, or give it into the hands of others, and accept the divine ordering of the "halt" as heartily as of the "advance." It seems as if we could serve God so much better by doing something; by speaking or writing, planning or organizing, teaching or exhorting, raising money or spending it, stirring up others or leading their

newly-kindled enthusiasm, than by sitting down in silence before the Lord. And so we chafe against these "stops," and almost think that they must be devices of the evil one to hinder and distress us, not gentle orderings of our loving Father to rest and quiet us.

Yet the usefulness—nay, the necessity of stops is recognized in every undertaking which involves many steps. The ascent of a lighthouse or high tower of any kind would be far more wearisome if there were not breaks in the successive steps—little platforms or level places where the muscles may relax their strain for a moment. And in the long tours which travelers plan arrangements for occasional seasons of rest, longer or shorter, are always made if the travelers are wise. Many a foreign tour has been well-nigh ruinous to health and strength because the stops have been neglected. Nor need we look further than our own hallowed Sabbath-day to realize the God-given benefit and blessing of a pause—a stop—in the treadmill of the work which is his law for men.

So it is not a strange thing if, in our Father's orderings of his children's lives, he brings them now and again to quiet places where he bids them stay a while, and let the march of the world's work—yes, and the church's work, go on without them. Of ourselves we might never come to just the time when we thought we could fold our hands and cease from our activities. It seems to us that this, and that, and the other interest would surely stop if we failed to keep our hand upon them; or at least we should like to choose the time for rest, when it seems to our view that we can best be spared.

But our wise and loving Father does not leave it to us or our choosing. In his own way, at his own time, suddenly or by degrees, gently or with swift, strong hand, he draws us away from the work and the associations which are filling our hearts and hands, and bids us stop for a while. We look up to him and say, "Lord, this cannot be! I was serving thee out there! There is no one to take my place—thy work will suffer."

Yet firmly he holds us where we are, whispering, if we will but listen, words of comfort and assurance to our souls, showing us that it is all of his ordaining, the stops as well as the steps, and that, as he has ordained it all, there is no fear that aught will really suffer because one or another is brought to the resting-time before his work seems done. Then yielding to him, waiting on him, trusting in him, we may learn such lessons that ever after this time shall be remembered as one in which we were truly "taught of the Lord," and "great" was our "peace."

Do not grieve nor murmur, then, you who are in the midst of busy, active life, if the summons comes to you in any form to turn aside and leave all your plans and labors for a time. Your clock may not yet point to the hour for rest. God sees that the hour has come and calls you away. If you are conscious of seeking to serve him in your steps, recognize now his guidance in the stop to which his providence points, and you will not fail of the blessing there awaiting you.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, NINTH MONTH 24, 1887.

It is only just that the work done by the Friends, in allotting separate lands to the Indians, during the time that they had the nomination of Agents in Nebraska, should not be ignored in the present discussion of the subject. As was pointed out some weeks ago, some of the best work in this direction was performed for the Omaha tribe, under circumstances of some hardship, by Edward Painter, and it is also the fact that on the Winnebago reservation Agent Howard White made allotments and built a number of houses, while subsequently to his retiring from the service, Agent Taylor Bradley, in 1874, allotted more holdings, and built no less than sixty houses.

That this movement is in the right direction,—indeed the only one now left open to us,—becomes more and more plain, upon a reasonable study of the conditions surrounding the Indians. Our friend Jacob Vore unites, (as elsewhere printed), in the declaration of Alice Fletcher that the herding of men, whether they be Indians or whites, on a reservation “is detrimental to human progress,” and the good results shown by the plan adopted at Carlisle of sending out the young men and girls to be taught the manner of civilized labor and living point clearly to the need of further effort in that direction. In the great industrial and trades procession in this city, last week, the appearance of the Indian boys and girls from Carlisle and the Lincoln institution attracted general attention, and drew out so many signs of approval and sympathy from the great crowds of spectators along the line of march that it was evident the public mind has been much aroused on this subject.

ILLINOIS YEARLY MEETING, as will be seen by the synopsis of the proceedings which a friend has kindly sent us, has just held a very interesting and no doubt profitable session. It claims our sympathy that none of our Eastern Friends were able to be present, and that many of the members of the meeting were prevented by adverse circumstances from attending. The work of visiting the scattered members in the States beyond the Mississippi has been perseveringly pushed forward during the year past, to the great satisfaction and encouragement of those visited, as the reports in our paper have from time to time shown. By another year, we trust that this labor will be in

larger measure supported from the East, and particularly by Philadelphia Yearly Meeting, which has to some degree entered into the field.

OUR friend Joseph M. Truman, Jr., elsewhere intimates a hope that further contributions toward the erection of the new meeting-house at Genoa, in Nebraska, may be sent to him to be forwarded. As was explained in the letters from Friends of Genoa which we recently published, the need for prompt action is quite pressing, and we do not understand that the sum which was required to make up the needed amount has yet been supplied.

DEATHS.

ENGLE.—In Woodstown, Ninth month 12th, Joseph Engle, in his 88th year; an elder of Pilesgrove Monthly Meeting of Friends, N. J.

EVANS.—In Philadelphia, on Second-day, Ninth month 12th, 1887, Margaret R., wife of Daniel G. Evans.

PRICE.—On the 8th inst., at Fallston, Md., Hannah A., wife of Mordecai Price, aged 72 years; a member and an elder of Little Falls Monthly Meeting.

SINGLEY.—On the 11th of Ninth month, 1887, Ann L. Singley, wife of Edward Singley, in the 71st year of her age; a member and valued minister of West Grove particular, and New Garden Monthly Meeting.

It was the privilege of the writer of this notice to be with her nearly two weeks of her last days on earth, and although at times it was painful to the loved ones around her to witness her extreme physical suffering (of which she had endured much for many years) yet were they rejoiced and comforted by her reiterated assurances of the goodness, and wonderful mercy of her Heavenly Father. While her removal will leave a heart-felt vacancy in the home and social circle, as well as loss to the church militant, we are sweetly consoled by the belief it has been *her gain*, to join the church triumphant in Heaven. *

THOMPSON.—On Fifth-day, Ninth month 1st, 1887, Rebecca M. Thompson, wife of Hiram L. Thompson, and daughter of the late James and Elizabeth Trueblood, in her 49th year; a member of Blue River Monthly Meeting. “Light is sown for the righteous, and gladness for the upright in heart,” and the “path of the just is as the shining light that shineth more and more unto the perfect day.” Thus passed away a sweet spirit, that had long spread a bright light to those who were permitted to be of her acquaintance. The deceased had a most affectionate disposition, and through ten years of great suffering, bore it all with patience, being willing through bodily pain to submit to her Heavenly Father’s will.

TITUS.—At Locust Valley, L. I., Ninth month 9th, 1887, Isaac Titus, aged nearly 83 years. Interment at Westbury on the 11th, of which meeting he was a life-long member.

MARGARET R. EVANS.

Entered the haven of rest, Margaret R., wife of Daniel G. Evans, of Philadelphia, on Second-day evening, the 12th of Ninth month, after many weeks of tossing upon the sea of pain, so realizing her own oft-expressed anticipation of Heaven as a place where there is “no more pain.” For some years the contingency of a sudden death had been constantly before her mind; and yet she pressed forward with undismayed heart, and cheerful devotion to her life-duties, buoyant and active as though she were going to

live always; yet reverent and faithful as if she must die to-morrow. Each duty was performed sacredly, as though it were her last; yet new duties were entered upon with the eagerness of one who stood upon the threshold of service in unbroken strength. No associate of hers, however casual, could have failed to observe certain characteristics of the departed which were as praiseworthy as they were conspicuous.

Her conscientious fidelity to every interest of home life was very marked; manifesting itself in unwavering faithfulness as a wife, mother, and loving daughter to aged parents; in her affectionate interest in every relative near or remote; and in all who contributed to the comfort of the household, however lowly or humble their condition. Again, conspicuous as it was commendable was her unselfish devotion to the cause of humanity; manifesting itself in ministry of cheerfulness to the orphaned and the struggling poor. More than one society for the relief of the needy mourns now the loss of a presence and a power not soon to be replaced. Her untiring zeal and devotion during these years of interruption and pain have accomplished good works which few persons achieve in health and vigor.

Again, there was her sweet and childlike submission to the Divine will, during the last months of unusual suffering. And, better than all else, her strong personal faith in Christ and vivid anticipation of a blessed immortality; even whilst treading the dark valley of death. Surely such qualities, wrought out by Divine grace in a human life, are worthy of more than our passing thought, and should command our prayerful and increasing emulation. Her life motto became at the last her inwrought character; may it also be the aspiration and the realization of us all: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet." W. D. R.

SCRIPTURE LESSON, No. 38.

TENTH MONTH 2ND, 1887.

JESUS AND THE LAW.

TOPIC: PRACTICAL RIGHTEOUSNESS.

GOLDEN TEXT: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of Heaven. Matt. 5:20."

JESUS, in the lessons we have been studying from the Sermon on the Mount, plainly sets forth what is required of those who want to become members of the heavenly kingdom. He shows that only the pure in heart, the humble, they who are sorry for wrong doing, they who are meek and merciful, can fully enjoy the rights and privileges of citizenship in His kingdom. He declares with great positiveness what are the conditions to which every member of that kingdom must subscribe, and no one need be in doubt respecting any point of duty or morals, or of faithful allegiance to Him who rules in righteousness over the subjects of His kingdom.

I came not to destroy but to fulfill. The words "the law and the prophets" refer to the Hebrew Scriptures which were read in the synagogues every Sabbath. Was the new teaching of Jesus to destroy or set aside these documents? It was necessary that He should meet this question and show the relation of the righteousness he would proclaim, to the old system as it had come to be understood by the Scribes and Pharisees of His time. The teaching of Jesus

fulfilled the law in the sense that it filled out the law to the fulness of its spiritual idea, it reached down to the emotions and impulses of the soul, of which its ceremonies had been the figure or symbol. The moral part of the law must remain the everlasting principles of righteousness to all future time.

Whosoever therefore shall break, etc., indicates the value Jesus sets upon the moral law, and emphasizes the necessity of obedience thereto by those who would become inmates of the heavenly kingdom.

The whole lesson is explanatory of the higher principles contained or embodied in the letter of the law.

The practical teaching of this lesson will be found.

1st. That the moral law as given forth through Moses, embodies the principles of loyalty towards God, and of equity and justice towards one another, which must continue to be the foundation principles of our human relations.

2d. That while the letter of this law considers only that which relates to action, the spirit which it embodies reaches after the springs of action, the motives that prompt the action; if these are pure the act or service will be acceptable.

For Friends' Intelligencer and Journal.

HANNAH A. PRICE.

A PILLAR in the church has been removed. "An elder worthy of double honor" has been called from "works to rewards." In Little Falls Monthly, Baltimore Quarterly, and Baltimore Yearly Meeting, there is left a vacancy that will not soon be filled. A solid, weighty, consistent, and concerned member, and an "elder indeed," as well as by appointment, has been suddenly removed; and great is the "mourning in Zion." The Queen of Sheba marveled at the "sitting of the King's servants;" and truly the grave demeanor of *this servant*, as she sat in our religious meetings, was calculated to tame down the frivolous and to quiet the frothy spirits.

It was the privilege of the writer to know her very intimately, and that for more than half a century; and he has seldom, if ever, known one whose society was more profitable, or whose conduct better worthy of imitation. Notwithstanding her gravity in our meetings, and on all serious occasions, she was naturally of a cheerful disposition; and in the social circle was genial and winning. Young people were attracted to her by her pleasing manner, and her unmistakable interest in them and sympathy with their pursuits; but she never sought to obtain their favor or to promote her own popularity by compromising her principles or balking the testimonies of Friends. During her younger and middle life she was noted for her respect and attention to the aged; and during her latter years the young people manifested great admiration and respect for her; they were glad of the opportunity to mingle with her, and to perform for her some act of kindness. Although past the age of three score and ten, she did not look or seem like an old person; and, whether at home or among her friends, on social visits, her care was to avoid making trouble, and courteously to acknowledge every little attention that might be paid her by

the humblest member of the family. To entertain Friends at her own home, and to assist in doing it at the homes of those whom she was visiting, were among the foremost duties and pleasures of her life: and a large company that she has now joined, as well as many that remain in mutability, can testify to the cordiality with which she was wont to administer the "cup of cold water;" and to the satisfaction with which it was received from her hand.

As a daughter she was one of the most devoted that I have ever known. When a child she lost her mother, and henceforth her filial duty was performed toward her revered father. She and her only surviving brother continued with their venerable parent until he was gathered to his everlasting home. Several of the last years of his life were spent in darkness; but it was only the material light that was shut out; he had peace and joy within, and every outward comfort and attention that these devoted children could bestow upon him. If all aged and afflicted parents were treated with as much tenderness, as much delicate consideration for their feelings, as well as for their bodily comfort, old age and infirmity would be stripped of much of their terror, and even blindness would be cheerfully endurable.

As daughter, sister, wife, she filled the ideal measure of faithfulness and affection, and as relative, friend, and neighbor she had few equals, while the weightiness of her spirit, and not the wordiness of her utterances, rendered her a valued and valuable member of the Society of Friends. After her marriage she became a member of Little Falls Monthly Meeting, in the State of Maryland; but previous to that event her membership was at Gwynedd Monthly Meeting, in Pennsylvania. These two were the only monthly meetings to which she ever belonged, and the sweet savor of her good name will long remain in both of them.

Her last illness was brief, and her demise very unexpected; so that the sad event has fallen like a blow upon a large circle of friends who may be called mourners; while her more intimate acquaintances and near relatives feel that a light is gone out of their house, and a chamber is left vacant in their hearts. When we think of her, the feeling is one of calmness and sweet peace; but the mourning is for ourselves and for the void that is left; yet, in the midst of our sorrow we take comfort in the thought that the world is better in consequence of her journey through it; and that many lives are richer and fuller for their association with Hannah Ann Foulke Price.

Ninth month 16.

H. *

FEATHERY clouds are few and fair,
Thistle down is on the air,
Rippling sunshine on the lake,
Wild grapes scent the sunny brake,
Wild bees murmuring take the ear,
Crickets make the silence drear;
Butterflies float in a dream,
Over all the swallows gleam.

—ROBT. KELLY WEEKS.

WHERE there is no consecration of *self*, there will be no consecration of *possessions*.

FRIENDS' SCHOOL AT ABINGTON.

EDITORS INTELLIGENCER AND JOURNAL:

THE Abington school committee, thinking the public might naturally feel an interest in their new enterprise, concluded to keep an "open house" on the afternoon of the 10th inst. from one o'clock till five, and to invite their neighbors and friends to come in and look over the building just completed for the accommodation of their boarding and day-school. Accordingly, several hundred men, women, and children gathered on the premises that bright afternoon and inspected the structure from basement to attic, and were no doubt pleased with the cozy, cheerful aspect of the various rooms for the accommodation of the teachers, pupils, and the rest of the family, who are to occupy the house and make it sacred, it is to be hoped, to the advancement of the cause of a liberal education among Friends and others seeking the advantages of this school. This institution is the outgrowth of a concern for the establishment of a school in which the children of Friends may receive a thorough and guarded education at a moderate cost, and be free from the temptations to extravagance that so often beset the young when they are sent away from home. The committee having the matter in hand have labored diligently under alternate hopes and fears; but they are now much encouraged with the belief that success is to crown their efforts. They have, it is believed, an excellent corps of teachers, and the school opened on the 12th with nearly seventy boarders and day pupils. More have entered since, so that they are very nearly full, and they have probably engaged before this the fourth regular teacher, besides the teacher of drawing. They have not yet so many boarders as they had hoped to have, and not so many as their well-furnished, comfortable-looking rooms may soon invite.

No provision seems to have been made for manual training, a subject that should be seriously considered by every new school, and especially every new boarding school among Friends, who are supposed to be a far-sighted, progressive, and practical people; but this may come in here, after a while, as it must come in in time everywhere.

H. R. R.

For Friends' Intelligencer and Journal.

RAILROAD MOUNTAINEERING IN COLORADO.

AT TIMBER LINE ON MT. MASSEY, COL.,
September 7, 1887.

HOW almost sudden has seemed the transition from the rural districts of dear old Maryland—whose emerald hills, enchanting valleys, sparkling streams, and deep sounding woods have been a source of never ending delight, since first, in early childhood, I awakened to a sense of nature's beauty—to the Continental Divide, in the Saguache (Sah-watch) range of mountains, twelve thousand feet above sea level, and within reach of the eternal snows.

September 4 we boarded the train on the Colorado Midland, and were soon snugly ensconced in the car fitted up for our photographic artist's work, and convenient also for culinary purposes, and with

comfortable sleeping berths, and chairs and lounges, we settled down to enjoy the scenic treat which we knew awaited us over this new and yet uncompleted road.

The track lies high up on the sides of the foothills, and winds over a tall trestle bridge, from which we looked down upon Manitou in the lovely vale below. As we pass up the cañon, we get a fine view of the Iron Springs Hotel, and the pretty cottages grouped artistically in nooks and niches of the adjacent hills. A little farther on, we enter Ute Pass, following and crossing alternately the *Fontaine que Bouille*, which dashes down from its rise in the snowy range. The road winds through a long corridor of massive towering rocks, and in its upward course, passes through eight tunnels cut and blasted from the solid granite. We emerge into beautiful parks in the interstices between the foot-hills, well watered, and with a velvety carpet of green. Here settlers have built small homes, with gardens affording a plentiful supply of vegetables.

At Cascade we halt for a short time and admire the romantic spot with its groves of trees and clear running streams. All the surroundings are well calculated for a fashionable place of resort, which will no doubt be a reality in the near future, for Eastern men will soon discover its natural advantages, and freely investing the necessary means for improvement, the pleasure-loving world will not be long in drifting into it. The day is bright and cloudless, and from our perch in the cupola of our car we take in all the scene, not forgetting a farewell glance at familiar old Pike's Peak, which looms up in the background. Winding along and sometimes crossing our track, is the old wagon road from Colorado Springs to Leadville, well known to travelers before the iron horse came snorting through the mountains. It is not yet abandoned, and we pass a few emigrant wagons moving slowly along, and now and then see a camp made for the night's rest.

From the high divide,—separating the Plains from South Park,—we descend rapidly to the Platte River and follow it up through the picturesque Eleven Mile Cañon to the broad expanse of the Park, where the many cone-like peaks of the Park Range burst into view. The vast stretch of level meadows with winding water courses forms rich pasture lands for the immense herds of cattle which were quietly grazing there. At Hill-top we cross the track of the South Park Railroad, and begin to go down grade into the valley of the Arkansas. From the summit of Hill-top we catch glimpses, occasionally, of great peaks in the Saguache Range, and as we fly around curves, and over high bridges, a magnificent panorama unfolds itself. North and south stretches a long line of peaks sharply defined against the clear sky, while at our feet courses the turbulent Arkansas watering the luxuriant fields of grain,—not yet harvested,—which glow like gold under the rays of the intense autumn sun, and Buena Vista reposes peacefully, nearly buried in groves of cottonwood that come down from the sides of the distant hills in lines of vivid green. To the extreme north rise up the peaks above Leadville, and then follow Harvard, Yale, and Princeton, and old Mt. Ouray closes the line in the Saguache Range.

Leaving Buena Vista we go down grade to the Arkansas Valley, and then up again into a forest of decapitated pines. Near the old frontier town of Granite we pass high banks of round cobble stones, with streams of water leaping over them from the lake beyond. These are exhausted placer mines, the precious gold having been washed out from the sand and earth, leaving only the unsightly boulders.

As the sun casts its long shadows we get our first glimpse of the great group of mines over on Carbonate hill, looking like a prairie dog town in the distance. These mines are of world-wide fame, and the rich veins of silver and lead seem yet exhaustless. We now enter the uninviting suburbs of Leadville, first crossing a high trestle bridge, and are greeted by a motley crowd of about one thousand men, women, and children, with faces and forms that might inspire the pen of a Dickens. These, arrayed in their Sunday attire, had come down to see the entrance of the train, over the new Midland road. Our car was "side tracked" for the night, and next morning attached to the rear of a freight train and down grade again we go into the Arkansas Valley, then across it, and then begins our climb up, up through scenes of marvelous beauty and grandeur, which are ever changing and varying, while we grow enthusiastic over such wonderful revelations on every side. The grade is steep and we wind from one mountain side to the other in great curves, three or four tracks being in sight at a time. We look down into the depths below and wave our 'kerchiefs to the diminutive figures of the miners' families who watch us creep slowly up the immense height. Several mines run under the roadbed and rude huts are scattered here and there, the homes of the men who work them. The mountain sides are covered with flowers, and the rich autumnal tints of purple and gold prevail. I could but think of "S. R.," and wondered when she would come to these grand "Old Rockies." With her graceful word painting, her keen appreciation of the beautiful, and knowledge of botany, what a world of pleasure she would afford her readers.

We have left most of the pines below us, and tall thinly clad spruce trees bristle high up to timber line, and clumps of quaking aspen, with their bright red and yellow leaves, are thickly interspersed through the green foliage. We pass many groups of Italians busily working on the road, and many more are on our train, going to other fields of labor. At every mile the scenery grows more sublime and impressive. Great high craggy rocks rise up above us, and pretty mountain streams leap over them and find their way into the Arkansas. Little conies,—they of Biblical allusion,—make their quick transit to some hiding place, and the ever-present chipmunk chatters as it carries its store of provisions to winter quarters. It seems almost impossible for the engine to pull its burden up the steep grade, and the loud snorting and puffing echoes and reëchoes, as every part of its mechanism is put to the test. Here and there along the mountain sides, long ridges of stones and deep moraines mark the course of the sea of moving ice of the glacial period, and remind us of the great changes which have taken place in the earth's surface and

climate, in the long decades since it first took shape.

At noon we came to a halt and were "switched" off just in sight of a high semi-circular trestle bridge, and after many most unmerciful bumps,—which sent all movable articles flying across the car, ourselves after them,—we were settled, and began preparing our dinner, which was eaten with a relish. After our high noon siesta, we followed the artist and his assistant, who, with camera and tripod, climbed like goats up the steep acclivities, while we two of the frailer sex seated ourselves on a friendly stump until our hearts ceased thumping and we could find breath enough to continue our tramp. We pass many rude log huts and tents, and soon come to a large group of them, dignified by the name of "Douglas City," where it is evident that Prohibition is a thing almost unheard of, for the glaring word "Saloon" is on every sign fluttering in the mountain breezes.

On past this so-called "City," down rough trails we stumbled, until we spied in one of the depressions a lovely little oval lake, reflecting the mountains and trees on its bright green surface. As we have the honor of being the first lady tourists over the new road we name it Opal Lake. We soon reach its shore, and make the whole circuit, gathering exquisite flowers, many unknown to us,—and feeling disappointed that Jack Frost had anticipated us, and touched the most delicate ones with his despoiling breath.

We hear a loud call, and looking up, see the intrepid photographer standing on the very back bone of the Continental Divide, which separates the waters of the Atlantic and Pacific. We clamber up until we come to the mouth of the great tunnel which is cut half a mile through the solid rock, and opens on the sunny slopes of the Pacific. The road is built two or three miles farther on, down toward the head of the "Frying Pan," and will continue along the Roaring Fork to the Grand River and to Glenwood Springs, and eventually push on to Salt Lake City.

Returning, we saw slowly picking their way down the steep, narrow trail, a line of tiny burros with their heavy packs. A large corral of these hardy little animals were photographed, just as their long ears were eagerly thrust forward and their eyes glowing with delight at the approach of their master with their feed of oats.

In the gloaming we reached our car, weary physically, but ready to enjoy the deep toned sunset and the beauty of the clouds of Quaker drab with their roseate lining, floating over the valley, and resting on the tips of the far off misty peaks. Soon, bright camp fires glittered up and down the sides of the wooded slopes, and then all was stillness, save the swash of the swift current below, and an occasional scream of the engine whistle, and amid all this weirdness we retired just as the lop-sided moon peeped comically over the shaggy brow of the grand old mountains.

EMILIE P. JACKSON.

CANADA has 130,000 Indians, 25,000 of school age, and yet the entire number under institution training is less than 400.

NEWS OF FRIENDS.

—Our friend Thomas Foulke has received a minute from the Monthly Meeting of New York, held Ninth month 7th, liberating him to attend in gospel love the next ensuing Yearly Meetings of Indiana and Baltimore.

THE INDIANS IN NEBRASKA.

[A friend at Omaha sends us clippings from the *World* newspaper of that city, relating to the allotments of land to the Winnebago and other tribes in that State. The clippings describe the work of Alice C. Fletcher in assigning the separate holdings to the Winnebagoes, and give the views of our friend Jacob Vore on the subject.—Eds.]

MISS ALICE FLETCHER, who came down from her work among the Indians to speak at the conference of charities and corrections, suggested incidentally in an interview with a *World* reporter this morning that there will be seven hundred to eight hundred new voters in Nebraska this fall, whom candidates for office will find it worth their while to cultivate. These are the Indians in the northeast part of the State who have had lands patented to them and have become citizens. The Santees and the Omahas already occupy patented lands, and the Winnebagoes are about to receive patents. The Iowa and Sac Indians, on the Kansas border, are the only ones in the State with whom the Indian problem has not been solved.

Miss Fletcher, who first made her visit to the Omaha reservation in 1882, to live among the Indians and learn their views and modes of living, succeeded with others in Washington in securing the passage of the law allotting land in severalty to the Indians. She was then appointed by the government to conduct that allotment among the Omahas and the Santees, and the new administration has commissioned her to perform a like duty among the Winnebagoes. Besides this, she has just completed a report called for by the Secretary of the Interior upon the Indian education and civilization treaties, histories, and statisticians. From the latter it appears that the independent Indians—that is those who are not dependent—are increasing rapidly in number; and as all western people know, the reservation Indians are multiplying.

The reservations in Nebraska are being rapidly taken up by the Indians, and what they do not take is sold for them. Under the severalty law no contracts can be made for twenty-five years offsetting the title to the land, which protects them from being swindled out of it in any way.

Miss Fletcher has a very strong feeling that the reservation system should be broken up as soon as possible and the Indians scattered among the white people. In her opinion it is useless and retrograding to send Indians who have been educated at Indian schools back to the reservation; for, to use her language: "I do not want to see the herding of men, Indian or white, on a reservation. It is detrimental to human progress." Independent Indians such as can be seen in Nebraska and other states, follow agriculture, mechanics, or commerce and become self-reliant, successful citizens. The students from Carlisle school, which

is not yet ten years old, and from Hampton, which is less than nine years old, are doing wonderfully well, and as they are observant will soon refuse to go back to the reservations where there is no connection with the outside world. "It is sentimental nonsense," Miss Fletcher says, "to make an Indian boy feel that whenever he goes from school it is to go back to the reservation. Let the Indian boys and girls go out and make homes for themselves and bring their parents out to them from the reservation." A new feature has been established at Hampton and five other Indian schools in the education of young married couples of Indians. They live in cottages, keep house, go to school half the day and work half of the day. The Women's National Indian Association is helping poor but thrifty Indians to build homes for themselves by sending them money to be repaid in instalments without interest. Several couples thus aided are on the Omaha reservation, and one young couple there has saved enough to repay \$100 in three years. They live on land patented to them and cultivate it.

Jacob Vore, of this city, who was for some time an Indian agent, says in respect to a recent article in the *World*, telling of the allotment of lands in Nebraska to Indians:

"In the winter of 1871-72 Agent Edward Painter, who was appointed agent of the Omahas by President Grant under what was called the 'peace policy,' was authorized to, and during that winter, with two assistants, surveyed the reservation and platted a considerable portion of it; and the next spring and summer he made allotments to a large portion of the Indians, and his successor completed the allotments to those Indians who were entitled to them at that time; but quite a number have since become of age to be entitled to allotments, and were making selections as they had need for them. No patents were issued to the Indians, but certificates describing their respective allotments.

"Miss Fletcher was appointed to arrange new allotments, and perhaps make some adjustments of a few that might have been in dispute. I do not wish to detract anything from the services of Alice Fletcher, but to correct what might be an erroneous understanding of the case. The Omahas—and I think it is the case with the Winnebagoes—have increased very little within the past twelve years, the births and deaths being very nearly equal; and I believe such will continue to be the case until the tribal relation is broken up, and their habits and manner of living changed.

"Miss Fletcher says 'I do not want to see the herding of men, Indians or whites, on a reservation. It is detrimental to human progress.' From several years acquaintance and experience with the Omahas I am prepared to concur in her views on that point. They should be encouraged to mingle with the whites, especially honest, sober and exemplary whites, for example and instruction.

"I have been of the opinion that it would be for the interest of the Indians and the State if the Nebraska Indians could have citizenship conferred on

them at once and be made subject to the laws of the State with favorable and lenient enforcement until they had time to acquire some knowledge of their duties. It would be a schooling that would be of great practical advantage to them in their progress toward enlightenment."

ORTHODOX FRIENDS.

—The Conference of the Orthodox Yearly Meetings, at Richmond, Indiana, which has been agitating the membership of these bodies for some months, assembles this week, and is looked to with much interest. Delegates are expected from the Yearly Meetings of London and Dublin, and from those of Canada, Indiana, Kansas, Baltimore, New York, New England, North Carolina, Ohio, Iowa, and Western. It is also intimated that there will be some members of Philadelphia Yearly Meeting in attendance, but not under appointment, and the *Friends' Review*, says that these are likely to be Dr. James E. Rhoads, Dr. Henry Hartsborne, John B. Garrett, and David Scull. The number of delegates sent by the several yearly meetings varies very much, and is by no means on any uniform scale in proportion to members. From statistics given by the *Christian Worker* we make the following statement:

Yearly Meetings.	Membership.	No. Delegates.
Indiana,	21,002	12
Kansas,	7,075	6
Baltimore,	834	8
New York,	3,846	9
New England,	4,460	9
London,	15,453	6
Dublin,	2,835	3
Canada,	1,500	5
North Carolina,	6,000	4
Ohio,	5,000	14
Western,	13,038	12
Iowa,	9,741	12

It will be noticed that Ohio and Iowa, the two most innovating bodies, have appointed respectively 14 and 12 delegates, or over one-fourth of the whole body, (presuming that Western, which at the time of the *Christian Worker's* issue had not made its appointments, may name 12, which would make in all 100).

—Among the best known of the delegates are J. B. Braithwaite and Jos. Storrs Fry, of London, (the latter clerk of London Y. M.); Francis T. King and Dr. James Carey Thomas, of Baltimore; James Wood, of New York; Augustine Jones, of New England; John Henry Douglass, of Ohio, and Robert W. Douglass, of Indiana; William Nicholson, of Kansas; John T. Dorland, of Canada; and David T. Updegraff, of Ohio.

—The *Friend*, (Philadelphia), in its issue of the 17th inst., says: "We have heard recently that four members of Philadelphia Yearly Meeting propose being at Richmond at the time of the approaching Conference to be held there; and that it is understood that they are to be invited to be present and participate in its deliberations. So far as they or any other persons choose to go to Richmond or anywhere else on their own business or pleasure, we claim no right or desire to advise or interfere. But if the information we have received is correct, and such a journey is taken with the expectation of being in a manner

incorporated with the Conference, their case assumes a different aspect. For then such informal delegation will practically assume, and be generally understood to represent in some measure the yearly meeting they come from; no matter what protestations to the contrary may be made. Inasmuch as Philadelphia Yearly Meeting has neither consented to participate in the conference, nor indeed, been asked to do so, it is obviously proper that none of its members should permit themselves to be placed in a position in which they will appear to others to be acting on behalf of anybody but themselves individually."

—Referring to the differences in view among members of Ohio Yearly Meeting, (Orthodox), on the subject of the "ordinances," *Friends' Review*, (Philadelphia), says: "Without claiming for the suggestion anything more than the expression of individual judgment, it appears to the present writer that the existing state of unstable combination in Ohio cannot, and ought not, to last much longer. If those who are so manifestly out of unity with the Society of Friends will return to their right position in it, or will consistently leave it, the difficulty will meet with its most desirable solution. Otherwise, it is to be wished that, rather than a formal separation in that yearly meeting, those quarterly and monthly meetings which are loyal might be united with Indiana Yearly Meeting; the members of other monthly and quarterly meetings who desire being received into such loyal meetings as are convenient to them. If this were done with the concurrence of the other yearly meetings, the natural decay of the abnormal body that would then be left might soon leave room for the reorganization of Ohio Yearly Meeting in full unity and strength. We should be very sorry to exaggerate in the least degree the troubles in Ohio among Friends. But it is certain that those present troubles are too real and too great for any concealment or indifference to them on the part of Friends elsewhere, in conformity with the accepted principle that when one member suffers all the members of the body suffer with it."

LITTLE BY LITTLE.

BY CLARA DOTY BATES.

NOT in the roaring river pouring
Falls the summer rain,
But with a sprinkle, patter, tinkle,
On roof and hill, and plain.
Drop by drop—how the green leaves grow!
Drop by drop—how the fair buds blow.

The snows that cover the bare earth over
To wrap her winter sleep,
Fly hither, thither, feather by feather,
Until they lie knee-deep.
Flake by flake guards the bulb from harm!
Flake by flake is the wheat kept warm.

The orchard gladdens the eye and reddens
With apples all its trees;
But not in a minute was drawn within it
The sweets of sun and breeze;
The black seed first, then the tender shoot,
The trunk, the blossom, and now the fruit.

Never were seven-league-boots given

Except in the fairy tale,
Nor can wishing hurry the speed, or carry
One over peak and dale.
Step by step, in shine and shade,
Is the long road traveled, the journey made.

Second by second time is reckoned,
As winged are they as bees,
Too swift for counting, yet soon amounting
To years and centuries.
Every tick of the clock says one!
And all it can do for the world is done.

Small however the true endeavor,
Great may its outcome be,
A burden lightened; a lone life brightened;
A slave to sin set free;
The sick and the sorrowing visited,
The naked clothed, and the hungry fed.

—Sunday School Times.

SEPTEMBER.

THERE sounds a rustling in the standing corn;
There hangs a bright-cheeked apple on the bough;
And later lingers now the tardy morn,
And evening shadows gather sooner now.

One crimson branch flames 'mid the maple woods,
One red leaf hides amid the woodbine's green,
And clean-raked fields lie bare, where lately stood
The tawny grain amid the summer scene.

Blue gentians show 'mid meadow grasses sere,
And, from the stubble, shrill the crickets sing;
A requiescat o'er the dying year
All sounds seem sadly chorsing.

—ANON.

From the Christian Union.

THE CENTENARY OF FRENCH TOLERATION.

BY PROFESSOR HENRY M. BAIRD.¹

IN striking contrast with the gloomy associations of the bi-centennial commemoration of two years since is the satisfaction with which the Protestants of France intend, next November, to celebrate the one hundredth anniversary of one of the most pleasing events of their history. On the 23d of October, 1685, Louis the Fourteenth published to the world his ordinance, signed four or five days earlier, annulling the beneficent law of his grandfather known as the Edict of Nantes. In November, 1787, Louis the Sixteenth made such amends as he might by proclaiming the more equitable law that has come to be designated as the Edict of Toleration. The one hundred and two years intervening between the two edicts constitute one of the most deplorable periods in the history of religious persecutions.

The edict of Louis the Fourteenth had nothing noble or straightforward about it. It began with misrepresentation, it proceeded to willful misstatement, it concluded in falsehood and treachery. The

¹ Dr. Baird, writer of this article, is one of the professors in the College of the City of New York, and the author of two important works of history: "The Rise of the Huguenots," and "The Huguenots and Henry of Navarre," the former published in 1879, and the latter in 1886. His researches have been very thorough, and his authority on matters relating to his great subject is conclusive.—Ers.

preamble contained a perversion of Henry the Fourth's plan for bringing back the Protestants to the Roman Catholic Church. This was followed by the lying assertion that the better and greater part of the adherents of the Reformed religion had, thanks to the present monarch's wise efforts, embraced the faith of that Church. And this falsehood was in turn made the ground for a proscription such as the world has rarely witnessed—the entire suppression of religious services according to the Protestant rites, the destruction of all Protestant church edifices, the expulsion of all ministers of the Gospel save such as might choose to abjure, the closing of every Protestant school; all this accompanied by a strict prohibition that any Protestant layman should emigrate from the kingdom upon pain of the galleys for the men and imprisonment for the women. It was a piece of dishonesty from beginning to end; and not the least dishonest portion was the assurance given to the Protestant laity that, until such time as it might please God to enlighten their minds, they would be permitted to inhabit the kingdom, prosecute their trades, and enjoy without hindrance or molestation their goods and possessions, upon the sole condition that they should not assemble for the purpose of holding any form of Protestant worship. Even the agents of persecution were perplexed and could not divine the King's meaning; nor were they reassured until they were privately informed that his Majesty's ministers had no thought of interfering in the least with that delightful pastime of the troops, the Dragonnades, wherein they harried into consenting to hear the mass such Protestants as remained in France trusting the King's word.

I have no intention of repeating the familiar story of the immediate consequences of the recall of the Edict of Nantes, of attempting to estimate the material and moral loss it entailed on the realm, or of entering into such a vexed question as whether a quarter of a million emigrants, despite Louis's prohibition, found a shelter in foreign lands, or the refugees amounted to twice or three times that number. Whatever the truth may be on such points, the fact remains that the intolerant legislation of Louis the Fourteenth continued in force for a little over a century, and came to an end in the year of grace 1787, two years before the outbreak of the French Revolution. It must not, however, be imagined that, the edict [of Revocation, 1685], once passed, there was an end of the matter. The laws supplementary, explanatory, amendatory, called forth by the attempt to enforce it would fill a respectable volume. In a book lying before me a collection of these ordinances published merely up to 1751 fills 378 closely printed pages, although it is probably far from complete. And then, besides these, the same book contains 245 pages more of somewhat similar laws issued during the period of twenty-three years beginning with 1662—laws of ever-increasing severity that led up to the edict of revocation.

A single specimen of this annoying legislation must suffice. It was discovered that most of the Protestants who had proved so weak as to go through the form of an insincere conversion absolutely refused, when upon their death-beds, to receive the last sacra-

ments of the Romish church, and declared their purpose to die in the religion in which they had been brought up. Now such an escape from the hands of their tormentors could not be tolerated. About six months after the Revocation (April 29, 1686), a declaration of the King instructed the judges to commence proceedings against any such persons should they recover, or against their corpses and memory if they died. In the latter case the lifeless remains were to be dragged on a hurdle by the public executioner and thrown into the common sewer. The property, if there was any, was to be forfeited to the State. Nor was this all. Thirty years later (March 8, 1715) one of the last acts of Louis the Fourteenth was to interpret this as applicable to all Protestants who died obstinately refusing the rites of the Established Church, whether they had ever abjured or not. It was difficult, forsooth, to procure evidence of abjuration from distant parts of the kingdom, or where numbers had embraced the mass at once and the authorities had possibly been negligent in recording the names of converts. At any rate, the bare fact that Protestants had continued to reside so long a time in France after the suppression of their worship was "more than sufficient proof" that they had embraced Roman Catholicism.

These were not empty threats against the living and the dead. Time after time, in the latter part of the seventeenth and during the eighteenth century, trials were instituted in which the defendant was a dead man, duly represented by counsel—trials in which every technicality of the law was observed. The archives of the Department of Loiret contain the documents in the case of Judith Plat, some twenty in number, several of them extending to six or seven, and one of them to twenty-two, leaves. The protracted wrangle over the inanimate body of a young girl, to decide if she did indeed refuse the proffered sacrament, or whether her willingness to commune, if only she were permitted to partake under both forms, constituted a sufficient consent in the eye of the law, may appear puerile enough. But when we read that the body was embalmed, in order that it might be forthcoming on the day appointed for the adjudication of the case, and that the judge not only placed his seal on the effects of the deceased but upon the very forehead of the corpse, and that, thus adorned, the ghastly remains were brought to the jail of Châtillon-sur-Loire, and the name they had borne in life entered upon the prison register before the proceedings were formally begun in their presence, we seem to be reading what might have occurred in ancient Egypt, or in some remote and barbarous quarter of the globe at the present day, not what actually took place in the country which claimed to be the most refined, the most highly civilized, in Europe. Yet the trial was held, by an irony of fortune, in the town where once had lived the great Huguenot, Admiral Gaspard de Coligny.

To say that the atrocious law of Louis the Fourteenth held its own in France for over a century without a voice of criticism or remonstrance raised in opposition would be a gross misstatement of the facts. It must be remembered that this was a time of great literary and philosophical activity, that it

included the age of Voltaire, of Jean Jacques Rousseau, of D'Alembert, and the Encyclopædistes—the period within which the study of the rights of man first claimed its proper amount of attention. It was as impossible that public opinion should remain dormant respecting the wrongs of the Protestants as that the Government should feel no shame at the work wherein it was engaged. When all the refugees had gone into voluntary exile, after all public worship of the Huguenots had been silenced, there still remained, some said a million, others said even more, who held the same doctrines of the Reformation. It was a notorious fact which none that had eyes could fail to see. After the lapse of thirty years from the time of the Revocation, this million or so began to arrive at a consciousness of religious rights, and some exhibited the consciousness in a loyal though decided manner. It was a sorry work for the Cabinet Minister at Versailles to busy himself in devising the means of breaking up the meetings for the worship of Almighty God, which sometimes drew five, ten, or fifteen thousand unarmed men, women, and children out into the forests, or to the bleak mountain side in the Cévennes, to listen to the preaching of an Antoine Court or of a Paul Rabaut. It was still sorer work when such a meeting had been surprised by the soldiery sent to disperse it, and when half a hundred inoffensive worshippers had been killed by their fire, to order the punishment of the prisoners taken—the men at hard labor in the galleys of Marseilles, the women in the terrible Tour de Constance at Aigues-Mortes. The world had made some progress in these years, and it persisted in stigmatizing the treatment of the French Protestants as worthy only of the Dark Ages. And when an humble minister of the Gospel, whose only crime was a consuming zeal to fulfill the work that had been divinely appointed him to do, despite all his precautions was captured, and, after a brief examination, was hung or broken upon the wheel, the cry of indignation that went up from almost every part of the civilized world was not a pleasant sound for the Government to hear.

Why was it, then, that, notwithstanding the dictates of their own better natures, and in disregard both of remonstrances from within the realm and of the intercessions of foreign and friendly powers, the ministers of Louis the Fifteenth, and even of his more humane successor, pursued inflexibly for so long a time the disastrous course marked out for himself by Louis the Fourteenth?

Simply, it would seem, lest they should appear to admit that the monarch whose greatness they never tired of lauding had committed a great moral wrong and a flagrant political error. Even so late as in 1763 the Comte de Saint Florentin thought that he made a sufficient answer to the appeal of the Duke of Bedford for the release of thirty-seven Protestant galley-slaves and twenty captives at Aigues-Mortes when he alleged that the late King had expressed his determination that no man condemned for religion's sake should ever be released from the galleys. What mattered it that a considerable fraction of the French people were without legal existence, their marriages declared null and void, their children branded as

bastards and incapable of succeeding to the property of their parents? The honor of the Bourbons must be maintained at whatever hazard!

Under these circumstances there was but one thing to be done. It must be proven that, after all, the present entanglements were not due to the will of Louis the Fourteenth, but to the blunders of his ministers and the ministers of his successor! Such was the work to which Rulhière applied himself in his "Eclaircissements Historiques sur les Causes de la Révocation de l'Edit de Nantes," and right loyally did he perform the difficult task imposed upon him.

At length the pressure upon the Crown for the removal of Protestant disabilities became too strong to be withstood. The Marquis of Lafayette moved in the Assembly of the Notables to petition the King to grant civil rights to the Protestants, and obtained a unanimous support for his proposition. Above all, the memorial presented to Louis the Sixteenth by "the virtuous Malherbes, the courageous Rulhière, and the venerable Baron de Bréteuil" is said to have been effective in inducing His Majesty to sign the long hoped for edict, which the Keeper of the Seals accordingly brought to the Parliament of Paris for registry on the 19th of November, 1787.

When, after a protracted drought, a gentle shower comes to moisten the parched earth, its advent is hailed with joy, not so much for the actual good which it accomplishes as because of the far richer blessings that may be looked for in the plentiful rains of which it is the precursor. The edict of 1787 was by no means all the Protestants needed. It was, in act, only what its name imported, an edict of bare toleration. It gave no liberty to erect churches, no freedom of worship; for these things the Protestants must wait a little longer. But it recognized their right to exist. They were citizens. Their religious faith was no longer ignored, for the law ceased to use, in speaking of them, that legal fiction, convenient enough for those who denied that there were any Calvinists in France, the name of "New Converts," "Nouveaux Convertis." Nor were they insulted as formerly by having their religion styled the "pretended" or "so-called" Reformed religion. True, the new edict, for the most part, loosely describes them as "non-Catholics;" though M. de Félice is mistaken when in his history he says that the name of Protestants is not mentioned, in the document, for it occurs in the preamble itself.

Yet the designation given was of little moment so long as the adherents of the Reformed Church were reinstated in their heritage as men, so long as their marriages were legalized, their offspring declared legitimate. The joy produced by the publication of the Edict of Toleration was universal among the Protestants of the kingdom. Scarcely had it been proclaimed when, according to a contemporary, "one might see the Reformed flocking to the courts of the royal judges to obtain the recording of their marriages and of the birth of their children, while in all their religious gatherings they spontaneously offered thanksgiving to Providence, and implored the divine blessing to rest upon the sovereign, upon his worthy minister, and upon their zealous coadjutors."

THE "FAREWELL FLOWER."

O, MORE than other flowers of fall,
The golden rod's the "farewell flower;"
It is the last of all, I think,
To yield to winter's whelming power.
A few pale gentians here and there
May rival it in strength and worth,
But they hold not such potency
To glad the fast despairing earth.
Like some bright fire on chilly nights,
Or molten drops of sunbeams shed,
The golden rod thro' meadows sere,
Lifts its rejoicing, glad'ning head.
So "farewell flower," I call you dear,
Nature's last gift before she throws
In parting o'er her shoulders bare
The dazzling mantle of the snows.

—MINNIE C. BALLARD.

From the Public Ledger, Ninth month 16.

"PHILADELPHIA MANETO."

THE greatness of that century old idea of entrusting all power to the people through its various expression in representative form, was illustrated in yesterday's street pageant. The procession of industry was a panorama which the American mechanic and laborer might indeed have reviewed with pride, had not he himself been the one conspicuous actor and figure there. The majesty of labor never found more triumphant expression than by this massive show of its every-day achievements. The motto, "We obey the laws," carried by a detachment of house painters, who went up Chestnut early—before nine o'clock—proudly keeping step in their showy white overall (working clothes), was a signal that leaped forth all along the Broad street line. If any "foreign emissary" was about, he must have gone into hiding pretty promptly at this resolute show of true Americanism, of the bone and sinew, the heart and brains of the power that is in these United States. It was the biggest "Labor Day" that ever dawned—asserting itself in its true Constitutional importance and wide relations, not as the "platform" for any special demagogue to stride upon, but as "motor" in all good government.

Labor was seen yesterday, not as the primal curse, but the crowned conqueror, having put the material forces of nature to their uses, and put the intelligent union of a people to a century old test and triumph. Could but some of those old Constitution makers, the delegates who dreaded the people (if once permitted to be counted into a national power)—could those sceptics but have come back yesterday to see the sturdy people themselves glorying in their "habit as they worked," their fears would have vanished. For this was the glory of the pageant yesterday, the trade-pride that showed conspicuous, triumphant, and wore its due honors in its working clothes. By the very distinctiveness of its implements, its tools, its machinery carried along; by the overalls of the hod carrier no less than the working uniform of the railroads, the blouse of the miners, the aprons of other mechanics, the participants credited themselves with distinct pride in their separate vocations. That was the beauty of the whole line. No uniform

"masses" of labor rolled into studied consistency each with all, but severally, individually, every man and each division standing by his own business, proud of his business, not envying any other man his part in the Constitutional show.

The workings of the beneficent instrument which has brought such power and progress to the people resident in them, and bearing their stamp, were sufficiently acknowledged. Yet there is another sentiment that had full sway in the hearts of all spectators and participants, the sentiment found in the good old motto of the city "*Philadelphia maneto*;" *See to it, that brotherly love continue*. That was "seen to" yesterday and seen; it was exemplified. Everybody in the line or on the streets must have been aware that the bond of brotherliness, the true fraternity for our common prosperity, held together those unnumbered thousands of the spectacle and the spectators. These representative men and women had come out at the bidding of no dictator or dictation, but to exemplify Philadelphia herself, to show the homage that Philadelphia renders to constitutional institutions. The lesson of it all was a mighty one; that the bond holds and is strong for all emergencies of government, all conditions of self-respecting men.

The flags that floated on the September air now and then, carried the thought to other kinsfolk and peoples beyond the seas, to whom the union of states and the government of the people has been as a shining beacon. No king or kaiser could have commanded such a show, not even the material part of it, because the people alone, in whose hands the industrial problem has been worked out, made it vivid, historic, graphic. The contrasts that those floats carried were not the greatest ones—though they held the moral of the display. The nation then had for its working models of a government only patterns, crude as the ancient machinery showed yesterday, compared with modern. The fathers struck out their patent improvement in a summer's sitting, without precedent and with only common sense and confidence in human nature for their guides.

The hosts that witness to their sagacity to-day have but one way of confirming it, to revere and hold precious as life itself the constitutional principles which this week we commemorate, and, above all, "*Philadelphia maneto*." By the sentiment of true brotherhood alone will the priceless legacy be administered and continue to harvest its rich returns.

ONE of the simplest barometers is a spider's web. When there is a prospect of rain or wind the spider shortens the filaments from which its web is suspended, and leaves things in this state as long as the weather is variable. If the insect elongates its thread it is a sign of fine, calm weather, the duration of which may be judged of by the length to which the threads are left out. If the spider remains inactive it is a sign of rain, but if, on the contrary, it keeps at work during a rain, the latter will not last long, and will be followed by fine weather. Other observations have taught that the spider makes changes in its web every twenty-four hours, and that if such changes are made in the evening, just before sunset, the night will be clear and beautiful.—*E. Schuyler*.

NOTHING IN VAIN.

THERE never yet was flower fair in vain,
 Let classic poets rhyme it as they will;
 The seasons toil that it may bloom again,
 And summer's heart doth feel its every ill.
 Nor is a true soul ever born for naught;
 Wherever any such hath lived and died,
 There hath been something for true freedom wrought,
 Some bulwark leveled on the evil side;
 Toil on, then, Greatness! thou art in the right,
 However narrow souls may call thee wrong;
 Be as thou wouldst be in thine own clear sight,
 And so thou wilt in all the world's erelong;
 For worldlings cannot, struggle as they may,
 From man's great soul one great thought hide away.

—JAMES RUSSELL LOWELL.

THE returns of women's voting at the recent school elections in the country districts of New York State show that women there are using their right of suffrage more generally than ever before. In several cases where there was reason to believe that they could promote the election of deserving candidates, they turned out with commendable alacrity. At North Tarrytown alone, over one hundred women voted, and several times that number tried to do so, but were rejected on a wrong construction of the law. At Spring Valley and at Port Chester the women came out in force, and in the latter town they turned the scale and secured the election of an admirably qualified woman on the School Board.—*Women's Journal*.

THE church formerly occupied by Dr. Edward Everett Hale, in Boston, has been dedicated as a Jewish synagogue. The congregation that is to occupy it had the only synagogue in Boston forty years ago. Now there are seven in that city.

NEWS AND OTHER GLEANINGS.

—The vein of rock salt discovered at Ellsworth, Kansas, is reported to be 165 feet thick and 96 per cent. pure, the other 4 per cent. being lime and magnesia, but no potash. The salt is pure white and fit for table use on grinding only. The vein is 705 feet below the surface.

—The American Forestry Congress, at its Springfield meeting, formulated a bill for the better protection of forests, which Congress will be asked to pass. It provides for the withdrawal of all public forest lands from entry or sale under existing laws, creates a Commissioner to have general charge of the forest interests of the country, and provides in various details for the preservation of our timber lands. Whether or not this bill is perfect, or the best in all its features that could be devised, the subject is one of large practical importance. It seems beyond question that there is less rainfall and severer summer heat in the prairie country of the West than was formally the case, and there is good reason to believe that the planting and growing of trees would cause beneficial climatic changes. The timber of the country is being rapidly exhausted. A few years ago Chicago manufacturers found an abundance of all kinds of timber near at hand. Now they are obliged to go as far south as Arkansas and Mississippi for some of their supplies. Where will they go twenty or thirty years from now if no young growth of trees shall be coming on in the territory already denuded? —*Chicago Journal*.

—The electric light is now being used in certain London omnibuses; a five-candle incandescent lamp is fitted in the focus of a hexagonal reflector. The current is supplied by a battery under the driver's seat, enclosed in a wooden box about 7 inches by 7 inches by 2 feet long.

—Dom Pedro is only sixty-two years old, although he has been emperor fifty-six years, and is in length of reign the senior sovereign of the world. But he was born and has always lived in a part of the world where people grow old quickly. At sixty-two, he is really older than an Englishman at seventy-two.

—Professor Riley, Superintendent of Indian Schools, in speaking of the education of Indian children, states that, unfortunately, the Government did not have buildings enough to accommodate more than one-half of the Indian children who would attend school. The only Indians now opposed to the education of their children were the Utes, in Colorado, and he thought they would give in before long. The greatest need of Indian schools, he says, is on the Sioux Reservation.

CURRENT EVENTS.

THE celebration, in Philadelphia, of the formation of the National Constitution, (it was completed and signed in Independence Hall, Philadelphia, on the 17th of Ninth month, 1787), drew together an immense number of people on the last three days of last week. On the 15th there was a very large procession, mainly devoted to the different industries, trades, etc., on the next day a military parade, and on the 17th a great meeting in Independence Square, at which, among other ceremonies, the President of the United States made a short address, and Justice S. F. Miller, of the U. S. Supreme Court, delivered an extended oration. The whole affair passed off without any accidents of any importance, and is regarded as on the whole a satisfactory commemoration of what is a most important event to the people of the United States, and indeed of the whole world.

LETTERS have reached the American Board of Commissioners for Foreign Missions, in Boston, picturing a terrible condition of affairs among the people of the Cilician Plain, Asia Minor. Large numbers of the people are starving, and the source of food supply has been almost exhausted. About 1,500 families are now being fed. The board has decided to make an appeal for funds with which to alleviate the distress. Numbers of people are kept alive by eating grass, roots, berries and small fruits.

THE Supreme Court of the State of Illinois, on the 14th inst., denied the appeal of the eight Anarchists, convicted in Chicago, for a new trial, and ordered the seven who were sentenced capitally to be hanged on the 11th of Eleventh month.

THE Mutual Fire Insurance Company of Philadelphia, No. 813 Arch street, has made an assignment for the benefit of creditors to Carroll R. Williams.

THE last of the injured of the ill-fated excursionists remaining at Chatsworth, Illinois, died on the 16th inst. This makes the total number of victims eighty.

IN response to the invitation of the Committee asking him to be present at the Philadelphia celebration of the Constitutional Centenary, W. E. Gladstone wrote a very cordial letter, in the course of which he said: "The attractions of the invitation are enhanced to me by the circumstance that I have always regarded the Constitution as the most remarkable work known to modern times to have been produced by human intellect at a single stroke, so to speak, in its application to political affairs."

FRIENDS' INTELLIGENCER

UNITED WITH

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JOURNAL {
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LISTEN.

LISTEN! who can tell

What word is on the way
Swifter than flight of bird?

Pronounce thy yea and nay

To neighbors passing near;

With meek attentive ear

Wait in thy place apart

For the message of the heart.

Listen, nor cease to pray

Though day succeed to day.

The voice is small and still,

And clamorous thy will.

Low must thy passions lie,

Thy pride, thy doubts, must die,

Well, though all hopes be crossed,

Since the message is not lost.

—M. F. Butts in *S. S. Times*.

JOURNAL OF JOURNEYS TO THE INDIAN COUNTRY.—XII.

BY ISAAC COATES OF CALN, CHESTER COUNTY.

[Concluded.]

Tenth month 8th [1803]. This morning George Vaux's horse appeared to be very much amiss, but we all set off early and rode six miles to a good tavern where the store-house formerly was. Breakfasted and fed our horses; but when we set off it was thought by us all [that] George Vaux's horse would not be able to travel so as we might reach the meeting of Friends at Mud Creek to-morrow. We then unanimously agreed for Isaac Bonsall and me to go forward in order to reach the meeting, and the others to get along as well as they could, and all of us to meet next Third-day evening near the outlet of Crooked Lake. We two then rode on and crossed the Genesee River and thence to General Hall's tavern, where we had good accommodations; it being thirty-six miles from Batavia.

9th and first of the week. Set off early and rode about twelve miles to Jacob Smith's and got breakfast; he and his daughter accompanying us about six miles more to the meeting heretofore called Mud Creek, but which is now called Farnington, that being the name of the township. And they have now a monthly meeting, which is held the fifth day of the week before the last First-day in every month. I was glad to meet with divers Friends with whom I had formerly spent some time very agreeably. The

meeting appears to be very much increased since I was here before. It was silent to-day. We dined at Nathan Comstock's and then rode to Abraham Lapham's, where a considerable number of the Friends of the neighborhood came and spent the evening with us; amongst whom were Joseph Jones and wife, he having purchased [land] and living near here. Upon the whole it was a very agreeable and satisfactory evening. Many subjects of a religious nature were conversed upon which I believe ended to mutual satisfaction; and I think I was not mistaken when here before, when I believed if they improved in a religious sense according to their activity and talents, they might be a shining light in this fast settling northern county of good land. This day, twenty miles.

10th. Spent this [day] in order to let our horses rest and get some of our linen washed. We took the opportunity of walking to see some friends and view the improvements made by these Eastern people, which exceed what can be conceived in the idea of a Pennsylvanian or more southern man, for the time. They seem as if there were scarcely anything too hard or too heavy for them to undertake and go through with, especially in opening a new country heavily timbered. Said Lapham, though he does not appear a robust man, has made a surprising improvement for the time he has been settled here which is about eight years; and although there has been an uncommon drought in this country this year, they have made 250 cheeses this summer, many of which will weigh fifty pounds, and but very few less than thirty pounds, which, to be sure, in their cheese-house has a beautiful appearance. Although I have such an opinion of the Eastern men in opening the wilderness, I think they are far short of a good Pennsylvania farmer in keeping their farms in good order after they have them cleared. We propose to lodge another night with these our kind friends, Abraham and Esther Lapham, who seem disposed to do everything they can to accommodate us. The neighbors hereabouts have been two nights and one day collecting and bringing their hogs to Lapham's, and to-morrow morning they propose to set off with 250 of them about seven or eight miles into the woods to feed upon the acorns and beech nuts which are very plenty, and have agreed with four persons to stay in the woods with them, night and day, for about two months; these they call "hog shepherds."

11th and third of the week. Joseph Jones came early this morning to Lapham's and set off with us

and rode through a body of rich land thirteen miles to Canandaigua, [this] being a most elegant and beautiful town here in the woods, containing near one hundred houses, many of which are truly grand. It stands near the outlet of a beautiful lake, about eighteen or twenty miles long and two or three wide. We crossed the outlet and rode four or five miles up the side of the lake, and then generally through the woods, except some few settlements, to Judge Potter's, eighteen miles, where we got our horses well fed and a good dinner, free of cost. Said Potter has an elegant house and good farm; I suppose two hundred acres of excellent land cleared, and a stock of cattle of superior kind. We then rode five miles to Morris Shepperd's, near the outlet of Crooked Lake in Jerusalem, or Jewima Wilkinson's settlement; said Shepperd being first cousin to Nathan Shepperd, late of Philadelphia. Here we came up with Thomas Stewardson, John Shoemaker, and George Vaux and propose to lodge here. George's horse holds out. Thirty-six miles.

12th. We all set off, Joseph Jones still accompanying us, and rode twenty-three miles to Bartel's mill, where we got an excellent dinner. Here we met with Thomas Clark, the turnpike man, who appeared in distress. Said three of his children were dead, and the other one had been very bad, and [was] not quite well. His wife had lain sick and in distress for nearly three months, and had not yet the use of all her limbs. She now says she would not stay in this country for all the land in it; so he proposes to try to move her and his one child into our neighborhood again. The most of the way from Jerusalem here, is their land. We rode in the morning several miles in sight of the Crooked Lake to our right hand; and after riding some distance we came in sight of the Little Lake and rode several miles in sight of it to our left, and saw where it empties into Mud Lake. Rode down near that to this mill which is on the outlet called Mud Creek; then rode down near the same to Dolson's, where it empties into the Cohocton; nine miles. On our way we passed several little lakes, it being most of the way through a low piece of land covered with lofty white pine, though not very large, and, I think, an unhealthy place. Thirty-two miles.

13th. I rose up out of bed about four o'clock this morning, having had, I think, the most unmerciful set of bed-fellows I ever experienced; for after I found it was in vain to stand them battle, I submitted and surrendered to them. But let me be as passive as I would, they gave me no quarter, but continued to use their offensive weapons upon me full as much as if I had been striving to aggravate them; until I thought best to plan a retreat, and am glad to escape with whole bones, but am afraid some of them will follow or keep with me all day. About six o'clock we all set off and rode down the Cohocton twelve miles to the Painted Post, through a bottom of pretty good land. Fed our horses and parted with Joseph Jones, who hath been an agreeable company thus far. Thence to Lindsley's, and dined; all the way up the Tioga, twelve miles. At the Painted Post we crossed the Cohocton; from Lindsley's to Berry's, ten miles,

where we propose to lodge. One mile from Lindsley's crossed the Cowanesque. Thirty-four miles.

14th. At Berry's, on the Tioga, we have had as good a supper and night's lodging as we could have expected at Cheltenham or Caln. Nine miles; having ridden forty-three miles up the Tioga and crossed it eight or nine times, through a rich flat of land. Thence to the block-house, eleven miles, it being deserted and without inhabitant that we discovered, except one cat. On examining the house, we chose to raise our tent, kindle a fire, and lie on the ground, where we had a much more comfortable night than we should have had if French Anthony had still lived there. Thirty-two miles.

15th. A little before day-break it began to thunder, and by the time it was light enough to set off, it rained middling fast; but we could do no better than to set off in it over the remainder of the Savage or Allegheny Mountain, it being a very bad road, though much better than four years ago. It rained until we came to Trout Run, nine miles from the block-house, which is at the foot or lowermost part of the south side of that great mountain, which is twenty miles across from Peter's camp to Trout Run, and a great part of it pretty good land, but rough and rocky in some places. We then rode down a narrow valley, down which the aforesaid run descends, to Reynold's tavern, fifteen miles from the block-house. In about four miles riding down the valley, we crossed Trout Run thirty times. Here we breakfasted and dined both at once. Thence to Williamsport, fourteen miles, it being a place we passed going out, [we] having now performed a revolution by encircling a very large circuitous route of settled and unsettled country. Here fed our horses. Thos. Stewardson, John Shoemaker, and George Vaux propose to stay all night; Isaac Bonsal and myself rode three miles farther to the widow Harris's and lodged. Thirty-two miles.

16th and first of the week. Rode nine miles to Wm. Ellis's, and put up my mare, then walked one mile back to meeting. There I met all my companions who with me came to Ellis's to dinner. In the afternoon I discovered my mare to be in such a condition that she could move but with great difficulty; we supposing her to be foundered, sent for some tar and applied it in the usual way. Went to bed not expecting her to be fit to travel to-morrow.

17th. My mare rather better, but not fit to ride. We set off; I walked and drove her before me, and walked to Milton, a beautiful town on the bank of the west branch of the Susquehanna, sixteen miles, and dined. Thence to Sunbury, fourteen miles, and lodged; having walked about twenty-five miles, my brethren spelling me some times. Northumberland is a town about twelve miles below Milton, standing in the point between the west and the northeast branches of the Susquehanna, which we passed through just before we crossed the northeast branch and about two miles above Sunbury. Had it not been that the situation of my mare and walking on foot occasioned some unpleasant sensations, it would have been a very pleasant day's travel down the river through a good deal of good land pretty well improved. I believe each of those three towns

contains about one hundred houses beautifully situated, but I think Milton is the most so. Crossed the Chillisquaque about five miles above Northumberland. Thirty miles.

18th. Set off early on foot and left my companions to drive my mare. Directly crossed Shamokin Creek and walked from the town fourteen miles to Thuhnsman's tavern, the others coming there. About three miles from said tavern crossed the Mahanoy, and just by the inn, the Swope Creek. Thence to Little's tavern and ferry, twenty-one miles, having walked about nineteen miles to-day. About midway of the last stage crossed Mahontongo, and about a mile back from Little's crossed Wiconisco. Almost all the way from Sunberry here is, in my opinion, very poor land, both mountains and valleys, notwithstanding some of it heretofore hath been celebrated as excellent, being much of it set with scrubby pitch pine. The fields in general look poor and dreary and the cattle mostly poor with their hair standing the wrong way. Thirty-five miles.

19th. Pursued my journey on foot, ten miles, in which I crossed Peter's Mountain, where I mounted my invalid mare and rode four miles to McAllister's. The greater part of this stage very poor and some of it exceeding rough land. When we arrived at McAllister's, I discovered on the sign in large letters, "The Practical Farmer," which together with what I had heard heretofore of the man's extent and proficiency in agriculture, raised my expectations of seeing something extraordinary, but was very much disappointed, the garden and barn excepted. Breakfasted and rode six miles down the river through a beautiful country to Harrisburg, a beautiful town on the bank of the river, which I suppose contains 300 houses; thence to Middletown, nine miles, land very similar to the last mentioned. This town, I suppose, contains about one hundred houses; thence to Elizabethtown, eight miles. One mile after leaving Middletown, crossed the beautiful Swatara. Here we propose to lodge, and had it not been for the state my riding dependence was in, it would have been a very pleasant day's travel of thirty-seven miles.

20th. Walked nine miles, my company coming up with me, got on my mare and rode to Wm. Webb's, ten more. At Lancaster Thomas Stewardson took a passage in the stage and I rode his horse home, the mare following twenty-six miles home, where I had the satisfaction to find my family in health; having been from home six weeks all to one night, and traveled 950 miles.

ISAAC COATES, SR.

THE ingenuity which society exerts to surround with a glamour of romance the horrible business of wholesale slaughter, is worthy of a better cause. It was a lady—the Marchioness of Londonderry—who last week presented new colors to a military company at Dublin. If it were possible to produce a photograph of the carnage of a battlefield, no lady who saw it would ever touch any part of the trappings of the agents in it.—*The Christian*.

OUR minds are filled, not by what we put into them, but by what we give out from them.

WHAT THE FAITH OF FRIENDS OFFERS.

[We present below some further communications in response to "A Query," published in our issue of Eighth month 27. Eds.]

EDITORS INTELLIGENCER AND JOURNAL:

ON looking abroad over the universe we see so many evidences of intelligent design, that we are compelled to admit the existence of a power superior to matter, and which is able to control all its movements. To this power we give the name of God, and endow it with the attributes of omniscience, omnipotence, and omnipresence, without attempting to give it form as we would any material thing. Now to admit there is more than one such power, is to establish polytheism, but to suppose that it can endow any other kind of intelligence with attributes less than those possessed by itself is not; for one would be the creator and the other the creature, the last name having derived its powers from the other.

This is the lesson taught us in the Scriptures and especially in the teachings of Jesus Christ. He demanded that his sayings should be accepted as true on the ground that they did not emanate from himself, but were revelations made to his soul by the Divine Father. He claims to have been able to perform the mighty works that he did for the reason that they were evidence of his having been sent to bear witness to the truth. In bearing this witness he presents God to us under a different aspect from that in which he had been previously represented. He is no longer an angry God, requiring a sacrifice to appease his wrath, but a loving Father who desires the happiness of all his children.

This idea is beautifully illustrated in the parable of the prodigal son who was received into favor again without any sacrifice having been made, and treated to the good things to be found in the father's house, but who was not placed on the same level as the brother who had not sinned, as the latter had all the father possessed.

Now, Jesus also teaches us that what God requires to save man from sin and its consequences is that he should love God supremely, and obey his commandments. When the affections are fixed on something else this requires a change of heart—a being born again. And this again makes it necessary to take up the cross against all those desires that stand in the way, and which are often difficult to overcome when fixed by habit. Those instantaneous conversions, that some claim to have experienced, are of doubtful efficacy; for a mere emotion is not the kind of conversion God requires. It must be something that works a change in the actions as well as the feelings. It may begin in conviction but must end in sanctification. When a man is led by the spirit of God he becomes a son of God, partakes of the divine nature, and loves goodness for itself and not for the blessings it brings. Now your querist wishes to know "does our faith lack the element of love?" and thinks our youth are drawn into other folds because we do not present a proper motive for a change of heart. If the Son is to be placed above the Father who sent him, and his bodily suffering is to be accepted as an atonement for our spiritual transgression, without any

change having been wrought in the state and condition of our souls, we would certainly be ungrateful not to acknowledge our indebtedness to him and feel to him as do other professors. But if we believe that "God was in Christ reconciling the world to himself" we must look on Jesus as the instrument and God as the moving power to which our love and allegiance is justly due. May not the love of Jesus, of which we hear so much, proceed in a great measure from the falsenotion, so generally prevalent, that men may continue to live as they please, and when death approaches be saved from the consequences of sin because they had faith in his name? This doctrine of salvation by faith alone is one great cause why the heaven of the gospel of Christ has been so slow in leavening Christendom into that righteousness of which Jesus was so conspicuous an example. The faith that enables a man to overcome evil with good is a saving faith, and all else is as dross to the pure gold. W. W.

Loudon Co., Va.

EDITORS INTELLIGENCER AND JOURNAL:

In answer to the query by "A," the following thoughts suggest themselves:

Do we not as a denomination recognize equally with others, if not indeed in clearer degree, the Fatherhood of God, the God who is tenderly compassionate and mercifully just?

Jesus, imbued with the fulness of this tender love, so desired to have his fellow-men realize this Fatherhood that had so long been lost in the austere Kingdom of earlier days, that he continually refers to it, presses it upon the attention of his hearers, and states that all the wisdom and goodness in himself which led them to wish to worship him, came from this Father.

"As the Father taught me, I speak these things."

"If ye loved me ye must have rejoiced because I go unto the Father, for the Father is greater than I."

"I ascend with my Father and your Father, and my God and your God."

As he, the chosen Son, had been taught, so might his disciples be taught. As God had loved him, so would God love us, for God is Love.

All power of forgiveness came from the Father, and as the Son by this power forgave, and with this love sought to save, so would the Father continue to offer forgiveness out of his boundless love, through his Son, the spiritual Christ dwelling in each willing soul; and allow all his redeemed children to offer it, if the needy would come with integrity of heart to this redeeming power. Can we ask for more than this? Is more offered when we are invited to come to the crucified Saviour who died and sealed with his blood his faithfulness to the truth that had been revealed to him and which the sinful so needed? "Greater love hath no man than this, that a man lay down his life for his friends; ye are my friends if ye do the things which I command you . . . for all things that I heard from my Father, I have made known unto you."

Accepting the sayings of Jesus, we can invite "the conscience-stricken or disheartened offender" to cast the burden of his sin, his weariness, his discouragement,

upon the tender love and forgiving power of the Father that Jesus came from and returned to, who knoweth all our infirmities.

Many souls can only find peace under a sense of personal forgiveness, a being washed from sin and its stain, without other act of their own than to cast themselves fully upon the forgiving power. With full surrender of all self-will antagonistic to the Divine will, and an intense craving for forgiveness, these often find the inflow of peace and assurance, the seal of the blotting out of their transgressions. This experience has been frequent in our Society in proportion to its aggressive zeal and spiritual life. In our desire to make our righteousness a practical, everyday goodness, we have probably failed to give due place to the emotional nature through which penitence and peace generally come.

Our denominational fathers did not win their followers to the faith that has been revealed to them, by their clear, logical statements of its truth so much as by stirring their hearts with emotions. Emotions of conviction and contrition for sin, and hope, joy, and peace as they felt their redemption from the power of sin possible or assured.

When the hearts of our ministers and concerned members know by experience the emotions that stirred the heart of Jesus, causing the same intense yearnings for the welfare of souls, we may hope for and confidently expect increase in numbers and spiritual life and such seasons of rejoicing as were common in the day of our rise and growth.

In the place of the church's invitation, as worded in the "Query," we can offer the fulness of divine love existing in our Father, of which Jesus bore record. We can offer the teachings and appeals of Jesus, and we can invite to the never-dying, indwelling Christ, the Son and power of God in each accepting soul, who brings to the forgiving Father, and remains a constant guide to righteousness, a fountain of peace and love to the watchful and obedient.

J. W. PLUMMER.

Chicago, Ninth month 5.

NEWS OF FRIENDS.

NOTES ON ILLINOIS YEARLY MEETING.

[A friend at Holder, Illinois, kindly sends us notes of the proceedings of the Yearly Meeting just held, and as they furnish some additional view of the gathering, we give them herewith.—Eds.]

PLEASANT weather and good roads, the latter, however, accompanied with much dust, ushered in the time for the assembling of Illinois Yearly Meeting, in its thirteenth general session. Promptly, as always, and seeming never to have wearied of the duty, Friends were ready with their vehicles to carry all members and visitors from the little town of L'Ostant, to their homes, eight miles distant, where we enjoyed their hospitality for the ensuing week. At ten o'clock, on the morning of Seventh-day, the 10th, the meeting for ministers and elders convened, and after a time of silence, vocal supplication was offered that we might all know the guiding spirit of Divine truth to lead and govern us in our deliberation of the following week. In the afternoon, the

first session of the Annual Conference of First-day Schools was held, and a greater degree of interest than usual was manifested in its proceedings. Good epistles from the other annual conferences were read, committees appointed to answer them, and other routine business performed. First-day morning dawned cloudy, damp, and threatening rain, after a few sprinkles in the night, not enough to lay the dust, but enough to make it somewhat more pleasant. The appearance of the weather deterred many from being present who would otherwise have attended, and the morning meeting was quite small for a public one of that kind; the afternoon one was much larger. Both were occasions of much favor in the ministry; and as one minister after another would arise, in the men's apartment, and none on the women's side, the query *would* come, Why this dearth of women ministers? Is it because of a lack of ability spirituality, or consecration? There must be a reason for it, as there never was an effect without a cause. Illinois Yearly Meeting has at least eleven recorded ministers among the men, and but one among the women. Why this great disproportion?

Second-day morning, at eight o'clock, the Representative Committee held its first session, and had presented to it two memorials from Iowa and one from Blue River Quarterly Meeting, also some papers: one on the "Duty of Worship" one on "The Sabbath," and one entitled "Birthright Membership," all of which, but the first, were submitted to the care of committees; the first was accepted. At ten o'clock the regular Yearly Meeting opened, and the morning session of the women's side was occupied by reports from the quarterly meetings and reading of the epistles from other yearly meetings, the appointment of committees for replying, and some other routine work. Then a proposition was introduced from men Friends, asking our consideration on the expediency or propriety of holding the Yearly Meeting as one body. They had united with it, and appointed a committee to act with women Friends, should they think favorably of the movement; after much expression of sentiment pro and con, a large committee was appointed, which met at noon, and after serious deliberation on the subject, agreed to report in the afternoon, a willingness to enter on the morrow's duties as one body, which was accordingly done, and a man and woman Friend appointed as clerks. A little delay was experienced in adjusting things to this new order, but all appeared to work harmoniously, and we hope we may never have occasion to regret the step. Some felt they could hardly bear to give up the separate organizations; but their loving condescension in yielding their private feelings to the more generally expressed wish of the main portion of the body for a union, will not soon be forgotten, and contributed much to the harmony that was so plainly felt in our after transactions. We had been in the habit of having at least three joint sessions, and all of the subordinate meetings composing the Yearly Meeting, from a preparative to quarterly, being held together, and satisfactorily to all participants, there seemed a fitness in the move, that was evident to most friends. Fears were expressed that our women friends would

feel a timidity or embarrassment in speaking their sentiments in the presence of their brothers; but it was thought at the close of the meeting that the results would not warrant any further indulgence of such apprehensions.

Fourth-day morning, again the Representative Committee met, and received the reports of the committees on the various papers entrusted to their care. The memorials were accepted; as were also the paper on the "Birthright Membership" after a revision. In the public meeting following, our ministers were again greatly favored to hand forth words of truth to the audience, who manifested their appreciation thereof, by very quiet and earnest attention. The business was proceeded with on Fourth-day afternoon, and Fifth-day, and about four p. m. on the latter was concluded, when after a season of devotion, in which many were engaged vocally, to our spiritual refreshment, we separated with that feeling of sadness which always accompanies the breaking up of such assemblies, though we are encouraged to believe that "it has been good for us to have been there." We sadly missed the presence and help of several valued members who were detained at home, some by their own illness, others by that of their families, and our sympathies were with them in their trouble. There were two or three house meetings, and a children's meeting at the Meeting-house, on the evenings during the week, which were well attended and satisfactory. These features of our meetings have become permanent.

E. H. COALE.

Holder, Ill.

BLUE RIVER QUARTERLY MEETING.

This was held at Benjaminville, Ill., and opened with the meeting for ministers and elders, on Sixth-day afternoon. The attendance was small, but four monthly meetings being represented, and some of them not very fully. Some good counsel was given in the first meeting. The answers to the queries were not quite so full as at some other times, which called forth words of concern and admonition; as a whole we had a good meeting. In the evening the First-day School Quarterly Meeting Conference was held, it being pretty well attended and quite interesting. There was considerable interchange of thought on the meaning of the beatitudes, the subjects having been assigned previously to different individuals for their views.

At 10 o'clock on Seventh-day morning the quarterly meeting convened. The first meeting was quite fully and satisfactorily ministered in, by several speakers, and after a short time for rest and lunch, the business meeting commenced.

This month's quarter is always full of business, all the queries having to be answered, beside other matters to be attended to. Although many representatives were absent, most of the reasons forwarded evidenced a desire to be with us, with earnest wishes for the welfare of our Society, and brought the meeting into a feeling of sympathy for those who were deprived of the privilege we who were present were enjoying. On First-day morning the meeting was larger than we have known for several years, the

vocal exercises many and all pointing us to the Light within, the Divine guidance and Savior. It was a season of spiritual power and baptism.

E. H. C.

For Friends' Intelligencer and Journal.

THE LOVE OF GOD.

THE love of God is the river of life; it flows to all lands where the channel is open to receive it. It never fails to bring blessings in its course, and to gather into the fold of Christ Jesus our Lord the outcasts of Israel and the dispersed of Judah—to blot out their transgressions, to forgive their sins. But there is something due from them to make amends to the Giver of all good for the misspent time and misapplied means wasted in wrong doing; the abiding weight of these will be as the mountains until removed by the love of God, leading them to repentance and amendment of life. Oh, ye visited children of the Most High, may ye heed his invitations while they are extended! Then you will rise above the many difficulties that have seemed to hedge you in on every side, and may run the way of God's commandments with joy; may walk in the footsteps of the faithful of all ages; filling up the measure of suffering that is yet behind, for the Christ's sake, prizing the riches of grace more than momentary enjoyments that pass away and are gone leaving a void not easily filled. "And I saw the holy city, new Jerusalem, coming down out of heaven from God." She sent heralds of salvation to invite all. "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely."

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." There is everything to encourage this praiseworthy course of life and action. How beautiful, when in the marts of exchange we see those that care not to overreach, but rather to do justly, to walk humbly, and to observe the rule laid down by the highest of all instructors! To do unto others as ye would be done unto—this elevates humanity in the scale of being and establishes the law of right above all controversy, places Christianity in its glory before the world; the church stands out in beatific beauty. "I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband," clothed in "linen, bright and pure; for the fine linen is the righteous acts of the saints." Are we worthy to be members of this church, "sanctified and justified in the name of the Lord Jesus Christ and in the Spirit of our God?"

SARAH HUNT.

A BRAHMIN has published a tract on infanticide. He shows that the murder of 12,542 infants has been made public during the past fifteen years. This catalogue represents only a fraction of the murders committed upon helpless Hindoos. This Brahmin gentleman charges these murders upon the enforced widowhood of Hindoo women. The *Indian Witness* says regarding the disclosures of the tract, "The battle will proceed. The social earthquake must come."

SCRIPTURE LESSON, No. 39.

TENTH MONTH 9TH, 1887.

PIETY WITHOUT DISPLAY.

GOLDEN TEXT: "Man looketh on the outward appearance, but the Lord looketh on the heart" 1st Samuel 16:7.
 READ Matthew 6: 1-15, Revised Version

OUR present lesson continues the explanation and expositions of the law and its righteousness as taught by Jesus. He has set forth the higher character of the righteousness of the kingdom which he came to establish, and he now turns to the practical illustration of the difference between it and the righteousness of the Pharisees. In the outward manifestation of the righteousness of his kingdom they are warned against imitating the Pharisees, who perform acts of mercy and devotion "to be seen of men." That was the spirit which animated them. It is the same now as it was then; there are those to-day who make great professions of love to Jesus, and give largely to every benevolent or religious object, who do it not because the spirit of Christ is in their hearts and regulating their lives, but from motives of show and ostentation.

The religion of the true followers of Jesus is without display.

To be seen of them, denotes publicity. Alms were given in the synagogues. What Jesus meant to teach was not where the alms should be given, but the state of the heart of the individual; whenever or wherever the giving takes place it should have as its moving impulse the simple desire of benefiting another who is in need, or the helping forward some worthy object intended for the public good. The individual that has come into oneness with the blessed Jesus will desire above all things to give a portion of all that may be possessed, whether in personal ability or in material treasures, towards the maintenance of the religious organization with which he is connected. He that withholds such help can scarcely be regarded as true and loyal to his professions.

And when ye pray, etc. The same thought is continued, that there shall be no display or parade in this act of devotion. It does not condemn public prayer in a meeting for worship, or prayer on occasions where others are present, but it does condemn the praying that is only for display.

After this manner, etc. The form of prayer here given embraces all we have need to ask of our heavenly Father, in the daily conduct of our lives. It does not meet those cases of special need of which Jesus' own agonizing prayers are the best illustration. Matt. 26:39-43.

THIS LESSON TEACHES:

- (1.) That it is the quiet, self-denying work that men do, which is most pleasing to God. The motive and aim we have determines the value of the action.
- (2.) That all prayer to be acceptable, must express the sincere desire of the soul.

Several of the petitions in this prayer of Jesus were familiar to the Jews. Said the Rabbins, "That prayer in which no mention is made of the kingdom of heaven, is not a prayer." "What is a short prayer?" Answer "Do thy will in heaven and give rest to the spirits fearing thee below." The Jews had

a prayer like this: "The necessities of thy people are many, and their knowledge small, so that they do not know how to make known their wants; let it be thy good pleasure to give to each one what is necessary for his sustenance." Their prayers usually closed with a doxology or ascription of praise similar to this of Jesus, and the people at the close generally responded, "Amen."—BARNES.

We see how necessary it is to be sincere and honest in all that we do. Our heavenly Father looks at the heart, it is not possible to deceive him, and of what avail is it to deceive men? How poor and pitiable is the reward of the insincere. It is a dishonesty that reacts upon the individual and brings a blight and mildew upon the life of the soul. To be untrue to one's inner consciousness pollutes the very fountain of thought. Jesus was ever compassionate towards the erring and ready to forgive the penitent, but for the hypocrite no language of denunciation was too strong to express his feeling. Surely that which called forth such rebuke must be most offensive to our heavenly Father. It is "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." If the heart is right there can be no desire to express more than the truth will warrant, and however large the gifts or how frequent the times of devotion, they will be without ostentation.

WHITTIER'S FIRST POETRY.

WHITTIER began to rhyme very early, and kept his gift a secret from all, except his oldest sister, fearing that his father, who was a prosaic man, would think that he was wasting time. He wrote under the fence, in the attic, in the barn—wherever he could escape observation; and as pen and ink were not always available, he sometimes used chalk, and even charcoal. Great was the surprise of the family when some of his verses were unearthed, literally unearthed, from under a heap of rubbish in a garret; but his father frowned upon these evidences of the bent of his mind, not out of unkindness, but because he doubted the sufficiency of the boy's education for a literary life, and did not wish to inspire him with hopes which might never be fulfilled.

His sister had faith in him, nevertheless, and, without his knowledge, she sent one of his poems to the editor of *The Free Press*, a newspaper published in Newburyport. Whittier was helping his father to repair a stone wall by the roadside when the carrier flung a copy of the paper to him, and, unconscious that anything of his was in it, he opened it and glanced up and down the columns. His eyes fell on some verses called "The Exile's Departure."

"Fond scenes, which delighted my youthful existence,
With feelings of sorrow I bid ye adieu
A lasting adieu: for now, dim in the distance,
The shores of Hibernia recede from my view.
Farewell to the cliffs, tempest-beaten and gray,
Which guard the loved shores of my own native land;
Farewell to the village and sail-shadowed bay,
The forest-crowned hill and the water-washed strand."
His eyes swam; it was his own poem, the first he ever had in print.

"What is the matter with thee?" his father demanded, seeing how dazed he was; but, though he resumed his work on the wall, he could not speak, and he had to steal a glance at the paper again and again, before he could convince himself that he was not dreaming. Sure enough, the poem was there with his initial at the foot of it,—"W., Haverhill, June 1st, 1826," and, better still, this editorial notice: "If 'W.,' at Haverhill, will continue to favor us with pieces beautiful as the one inserted in our poetical department of to-day, we shall esteem it a favor."

The editor thought so much of "The Exile's Departure," and some other verses which followed it from the same hand, that he resolved to make the acquaintance of his new contributor, and he drove over to see him. Whittier, then a boy of eighteen, was summoned from the fields where he was working, clad only in shirt, trousers, and straw hat, and having slipped in at the back door so that he might put his shoes and coat on, came into the room with "shrinking diffidence, almost unable to speak, and blushing like a maiden." The editor was a young man himself, not more than twenty-two or twenty-three, and the friendship that began with this visit lasted until death ended it. How strong and how close it was, and how it was made to serve the cause of freedom, may be learned in the life of the great abolitionist, William Lloyd Garrison, which was the editor's name.—*William H. Rideing, in St. Nicholas.*

If you strive after perfection, let it be the perfection of redeeming love. "Love your enemies . . . that ye may be the children of your Father which is in heaven." Herein shall be the blessedness of those who shall have caught the Divine impulse of the Redeemer. It shall be the blessedness of renunciation, a blessedness in which you shall not have your rights, nor demand them, but shall rather find your highest joy in the steadfast superiority of love to hatred. It seems hard, it is true, to conceive how that can be a reign of righteousness in which righteousness is persecuted and wronged by selfishness and violence. Most wonderful of all is it that He, the most gifted and deserving of the sons of men, narrowed his own horizon of aspiration to the humble sphere of a servant-Saviour. Yet so it was; he counselled and evinced no ardor of desire for achievement, except that Divine longing to be baptized with the baptism which the Father had appointed. Not until this had been accomplished in spirit could he pray for the further consummation, "Glorify thou me with thine own self with the glory which I had with thee before the world was." As a Saviour and as a Master his principle for himself and his disciples was: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—*Selected.*

The pleasure of commanding our passions is to be preferred before any sensual pleasure, because it is the pleasure of wisdom and discretion.—*Tilton.*

CHRIST has lived and he asks living followers. He has died a sacrifice and he asks the spirit of self-sacrifice in you.—*Bishop Huntington.*

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, TENTH MONTH 1, 1887.

TRAINED AND TRUSTY WORKERS.

TOO many people in this busy world are devoted to the practice of grumbling over the wrong doings of our fellow men, and some are quite expert at it, yet it is but seldom that either of these classes offers a remedy for existing evils. There is little reason to wonder at this state of things, when we see how persistently vices, crimes, accidents, and mishaps of all kinds, are blazoned in the public prints, and spread broadcast in all their hideousness before the people. It would seem as if great courage were needful even to live in this rushing and materialistic age.

But there is another side, and it is well sometimes to halt and take a view of it, and it is wisdom to reflect upon it. Such an occasion for reflection came to us quite recently in the great celebration of our one hundred years of existence as an independent nation, under constitutional laws of our own making. The event brought together from all parts of our great country thousands upon thousands of people, and their almost uniformly good conduct should at least teach us one great lesson, that of respect for, and trustfulness in, the true nobility of those who perform the labor that has been the main cause of our prosperity during the past century.

The great industrial display that was made, and the universal interest manifested in it, are most noteworthy, especially as this interest was more general and heartfelt than in the military display that succeeded it; a circumstance that should cheer and encourage those of us who sometimes doubt the spread of the principles of peace. Do not these things give evidence that the truth is spreading in ways we may not know?

But it was not the great army of workers that so marvelously displayed, with pardonable pride, their various avocations, that so impressed us. It was the fact that great as the display was, it only partially represented that which produced it. Here were masses of people, but more were left behind to perform their parts in works that could not be wholly suspended. Thousands of trained hands were on duty, ready by their skill and promptness to enable others safely to enjoy their holiday. Witness the care necessary to carry with safety to and fro the immense crowds that taxed to the utmost all the various avenues of

conveyance, and one can but feel a thrill of pride in workmen so trained and so faithful in the discharge of duty. And not only the duty of regular service, but often these skilled workers are called to respond to higher claims when suffering humanity demands their help. Truly we can say that such "labor is worship" and "good deeds" performed in the humility in private or public life, in high or low station, will be ranked as "prayer and praise" to God, as surely as manifest devotion in houses built expressly for his worship. And not alone on such occasions as these, (though these lead us to think and value trained and trusty workers), but in our everyday life, we hear almost daily of heroes who in their regular performance of duty risk injury to themselves, and even their lives, to save others whose lives counted by our shortsighted standard cannot compare in value to the one offered for sacrifice. In multitudes of homes are devoted ones trained by experience to noble service in whatever line of work their Creator has allotted them; their record if written would more than compensate the whole history of crimes.

It is to this side of life we would point the young as being the true one to follow. Not only to the brief pageant of display that occupies but the passing hour, brilliant as it may be, but to the years of faithful and honest work that has somewhere, by some one, been performed, that makes such a display possible. Let us point also to the need of the cultivation of the cheerful spirit during the performance of this work, that will bring into the most laborious life a love for it that alone can make it long endurable. It is one of the blessed compensations granted by a beneficent Creator that a faithful performance of any labor beneficial to his children, will bring peace and happiness in its fulfillment. When the demon of discontent is resisted, something like joy kindles in the hearts of even those condemned to the hardest toil.

In the increasing ages, as we learn more and more to realize the wise purposes of the Almighty, we will feel less and less disposed to murmur at the mishaps and misdeeds of humanity, and quietly try to remedy the one by a more complete and careful training of the children to some work and to some duty; and the other by a more vigorous and patient study of the causes leading to them.

NAMES WANTED AGAIN.

LAST year, in response to our request to that effect, we received from a number of our friends lists of names of persons who were not already subscribers to the INTELLIGENCER AND JOURNAL, and who, it was thought, might be interested in it. To these we sent, subsequently, copies of the paper, free, for a few weeks, and a number became regular subscribers.

This year we desire to repeat the process, and we

shall be obliged for more names. In every neighborhood where there are any Friends or "Friendly people," there are some families, no doubt, who do not take the paper, and who might do so, if they were made acquainted with its character. We desire very much to reach these, and hope our readers, one and all, will consider whether they cannot send us their names,—if not ten or twenty, then two or three, or even one.

In the Far West we know there are many scattered members of our religious body, and many others in sympathy with it, to whom nothing would be a more welcome or, we trust, more useful visitor than a Friends' paper. Its contents would veritably be a message from home. Let us have names of these, and wherever it is possible, let us have a subscription, if not from them, then for them, by some one interested in their welfare.

MARRIAGES.

LIPPINCOTT—BALLINGER.—On Fourth-day afternoon, Ninth month 21, 1887, at the residence of the bride's father, under the care of Chester Monthly Meeting of Friends, N. J., Joseph Lippincott, son of Asa R. and Hannah D. Lippincott, and Marianna, daughter of Chalkley and Elizabeth Ballinger,—the latter deceased.

SHOEMAKER—KINDLEY.—On Fourth-day, Ninth month 7th, 1887, at Friends' meeting-house, in Richmond, Ind., under the care of White Water Monthly Meeting Abraham Shoemaker, of Preble county, Ohio, to Margaret Kindley, of Richmond, Wayne county, Indiana.

DEATHS.

BROWN.—Passed from works to rewards, Sarah Brown, on Seventh month 31st, 1887, at the home of her grandson, F. A. Beall, near Camden, Preble county, Ohio, a member of Westfield Monthly Meeting, aged 101 years 1 month, and 2 days.

COX.—In Kennett Square, on the 23d of Ninth month 1887, Hannah Bond Cox, wife of Jacob P. Cox, in her 63d year.

CRANSTON.—Near Marshallton, Del., Sixth-day, Eighth month 19th, James Cranston, aged almost eighty years, a member of Wilmington Monthly Meeting.

DAVIES.—In Philadelphia, Ninth month 21st, Mordecai Davies, in his 74th year; an attender of Race street Meeting.

LEEDS.—At Wilmington, Del., Ninth month 21st, Beulah, widow of Benjamin S. Leeds, of Philadelphia, and sister of our late friend, Deborah Marot, in her 87th year. She was mother of Josiah W. Leeds, of Germantown.

LOWNES.—At Morrow, Warren co., O., Ninth month 6th, 1887, of heart disease, Anna Birdsall Lownes, aged 77 years and 10 months.

She was the daughter of William Birdsall and Hannah Steer, of Sandy Spring, Md., widely known members of the Society of Friends. She married Josiah B. Lownes, and in 1835 removed to Ohio. She was endowed with intellectual abilities of a high order, which were improved by extensive reading and reflection. Her judgment was clear and reliable, and she was conscientious, upright, and religious. Her sufferings, though severe and protracted, were endured with great patience and resignation, and she was

sustained in life's trials and in her sickness by the comforting influences of the Holy Spirit, in whose teaching and support she had been taught to trust, and she found her faith and confidence in her Saviour unshaken to the end.

MOORE.—On Ninth month 21, 1887, at Sandy Spring, Md., Anna Leggett, infant daughter of Joseph F., Jr. and Estelle Tyson Moore, and great-grand-daughter of the late Patience H. Leggett, aged 14 months.

OFFLEY.—On the 4th of Ninth month, 1887, Norman Griscom, son of Michael and Mary Griscom Offley, aged 3 years, 10 months, and 29 days.

PRATT.—In Newlin, on Fifth-day, Ninth month 22d, 1887, of paralysis, Joseph H. Pratt, aged 72 years.

SMEDLEY.—On Ninth month 21st, 1887, at the residence of her son, Thomas D. Smedley, in Bradford, Pa., Sarah L. Smedley, widow of the late John Smedley, formerly of West Goshen, Chester county. She was the daughter of Elijah Lewis, of Willistown, Pa.

YARNALL.—In Media, Pa., on Ninth month 22d, 1887, Ruth Yarnall, in the 86th year of her age.

ZERNS.—At Watertown, N. J., Ninth month 21st, William M. Zerns, M. D., of Philadelphia, son of John R. and Lydia F. Zerns, of Salem, N. J., aged 35, a member of the monthly meeting of Friends of Philadelphia.

For Friends' Intelligencer and Journal.

SUMMER DAYS ON THE MAINE COAST.—VI. MOUNT DESERT.

SOME fifteen years ago, we first visited this grandest of the isles that repose in the inspiring waters of this most romantic and pleasurable of all the coast regions of our country, and we desire to see something of the change that is being wrought in regions once so lovely in our eyes. Here we learned somewhat of the creatures of the lower deep, and sought the mystery of the structure of the sea cucumber, the mysterious *Holourian* of these seas; of the sea anemone, the flower-like zoöphyte of the ocean caves; of the acorn-like barnacles of the rocks and wharves; of the vast profusion of both marine life and of land creatures that find their habitat on these shores, and curiously inquired as to the *conifera* which rise so nobly on the mountains that look down into the deeps of ocean on the one hand, and into the mirroring face of glacial lakes of long-forgotten antiquity on the other. Lingered through the long days of the summer of 1872 and 1873, we gathered up the treasures of field, forest, and ocean, as we could, and made of them such catalogue as was practicable, not as a means of instructing others, but as an evidence to our friends and fellow students that we had seen these things and noted them for ourselves. Now let us once more look upon a land so rich in pleasant memories of easy intercourse with nature and dilettante studies. How lovely are the approaches to Mount Desert! The island-studded seas are as blue as the Mediterranean in its most smiling mood. The rock which abounds seems to be white granite which vies in delicacy with the classic marbles of the Greek isles, and the fir balsam and its congenial kindred spring up in glad abundance on every point of vantage.

Our steamer furnishes a splendid point of observation, for we mount to the upper deck and have un-

obstructed views in every direction—up to the picturesque coast hills of Camden, and very soon we discern the eleven mountains of Mount Desert—the boldest peaks along our Atlantic seaboard. The verdure is the richest of which these shores and highlands are capable, for the present has been a summer of unstinted rain in this region.

We are approaching the coast of the Island of Mt. Desert and take pleasurable note of the mountain heights, our steamer turns warily in the mouth of Somes Sound, and in due time we come into sight of the Island House of old times, which looks strangely unfamiliar to us, and of the old lobster factory which is now quite done canning for this season. Here we land, and a carriage of the sort styled "buck-board" invites us to accept a ride to the old hotel, of which we have such happy memories. But on both sides of the harbor are many pleasant looking new houses that might be more tempting. But we go immediately to the Island House to greet the venerable host who fifteen years ago made us so happily at home at his hostelry. "Deacon Clark," now seventy-six years old, looks to us scarcely older than fourteen years ago when we last saw him. He greets us kindly and tells us we can have the best his three houses can offer of rooms unoccupied.

We are accordingly initiated promptly, and are soon at home among the guests, when we find that we are in the midst of friends of long standing. The dear little lad of the past is now the promising young man, trained by the best masters, and winning every honor by his merits and his kindly courtesy. Friends from our own city, near and dear, and friends with whom we claim acquaintance of later date all unite to make us at home. The first afternoon is occupied by a sail up Somes Sound. How delightful to glide swiftly over these sheltered waters, looking up to the overhanging heights, that from this near distance seem almost sublime in attitude, and that are curiously beautiful in color—a happy study for the artist. Newport Mountain¹ is described as "terrible in sternness, yet lovely in its warmth of color, above the steely sea,—a wall of bluish-gray granite, with satiny brown reflections under the noonday sunlight, thinly clothed with trees that lend a purplish brown tone, and seamed with cracks like curving strata-lines;" and this will answer for many other of the bold heights of the Desert Isle. We enjoy the pure bright air of the afternoon, comparing the scene with what we remember of by-gone days.

Many pretty clearings have been made upon the sound, and summer homes have risen among the firs and birches, and here are many brain workers who are seeking physical and mental renewal in this land of pure air, fragrance, and beauty. Many hotels occupy choice sites, and seem to be approved as reasonable in charges and very well kept. But this is not the ultra-fashionable side of this Island, though it has some of the best features of the place. The sailing is safe and delightful when the weather is favorable, and that is more than can as truthfully be said of Frenchman's Bay which washes the other side.

Some of the geologic features of this island are in-

teresting. I quote W. B. Lapham: "As in other portions of the State, the southern brows of the lofty granitic hills are everywhere crushed and broken into fearful precipices, while their sides, turned to the north, present plains of greater breadths, and dip at vastly less angles down toward the level country beyond. The great boulders lie at their southern feet, and those specifically the same, but of less magnitude, are transported the farthest off, and are more worn and rounded. It seems to have been the special business of the great denuding agent, to cover the barren surface with soils, which soils are the result of local detritus—gravels, clays, and sands, crushed and ground out of the detached rocks."

In speaking of the geology of this region, Prof. Hitchcock says: "Another large basin of mica schist is in the southern part of Hancock county, three sides certainly resting upon granite. This granite is shaped like a great horseshoe, one end being at Mount Desert Island, running through Sullivan, Franklin, Number Eight, North Ellsworth, Orland, Surey Bluehill, and Sedgwick to its other end on Deer Isle; and within this curve the mica schist is situated. The character of the rock is gneissoid, and sometimes talcose and again like silicious slate. The country within this arc is low and rolling, while the great granite curve is composed of high mountains. After this depression, the schists were deposited in it, though in this case the schist failed to reach anywhere near to the top of the ridge or basin. The rocks in this valley belong to one formation, and were formed during the same geological period."

The action of the great ice sheet of the glacial geologic period is very perceptible all over this island. Prominences have been peremptorily planed off, and the deep scratches which the ice masses have left in their progress are more conspicuously frequent than I have ever observed elsewhere. The lakes of excavation that occur so frequently are of glacial origin, it is fully believed; and indeed on our former visits when we went round to every convenient accessible point of observation we were fully satisfied of that fact, and fancied we could find just the right moraines to satisfy the glacial theory fully. At the "Sea Wall" near South West Harbor, there is a great ridge of the egg-shaped pebbles which have the same granite substance as the mountains, and have been moulded by the wearing, rhythmic action of the breakers, into curiously uniform shapes varying from a few ounces to two or three pounds in weight. The artists, who always abound among the summer visitors, have used them to make sketches of choice bits of scenery as memorials to friends afar, and they have passed as friendship's tokens in many directions, and their geological significance been forgotten. Our landlord, Deacon Henry H. Clarke, of South West Harbor, has adorned his new chimney-place of brick with a good selection from these fine colored pebbles of granite, and they are quite ornamental. An arch of the whole pebbles adorns the space below the mantle, and several split stones are used for a mosaic in the tablet above the mantle. They are varnished to develop their color.

Green Mountain is the largest, broadest, and high-

¹Miles away on the Bar Harbor side of the Island.

est of the group of mountains, and a railway, now, on any day from Bar Harbor, takes travelers to the top. The height is set down as 1,527 feet, and there are six others which approach it in magnitude, besides a multitude of minor hills.

The view from the summit of Green Mountain is accounted very grand and comprehensive, reaching from Mt. Katahdin on the one hand to the limitless vasts of the Atlantic on the other. Again I quote from Lapham: "From the summit the scene is grand, almost overwhelming. Here one gets a bird's eye view of more than three-fourths of the entire island, including its harbors, bays, coves, sounds, lakes, ponds, mountains, forest, farms, and villages; also of several towns on the mainland, numerous islands along the coast line, and a broad expanse of ocean. The Schoodic Mountains, Bluehill, and the Camden Hills are seen in the distance, while in the opposite direction white sails gleaming in the sunlight glide smoothly over the azure sea. The soil is thin, and lacking in the elements of fertility. There is not much level surface, and what there is, is either sandy or marshy and wet. The water of the ocean is nearly thirty degrees colder than at the mouth of the Kennebec, owing to the Arctic current which here strikes the coast." The ice business, granite quarrying, and catering to the wants of summer visitors are the chief industries of the people of this island.

The heavy tides should be mentioned, as they rise fully twelve feet on an average. I believe the ordinary tide in unobstructed seas is only about three feet, while here the inexperienced is startled to find that one may go forth on a full sea in the morning and return after a six hours' sail, to find the waters so strangely shrunken that it is needful to scramble over quite a stretch of unsightly and slippery seaweed in order to find a landing. Wharves are constructed accommodated to these conditions, so that one need not do the hardest thing necessarily. Very often we go down quite a stairway in the twelve or fifteen feet height of platform to find the deck and then come sailing home a half day's rejoicing on seas, and land upon the top of the wharf. The depths beneath the wharf, which are easily accessible at low tide, are the resort of many curious little crustacea, which live peacefully and comfortably between high and low tide. To those who have never watched the starfish, the sea anemone, the barnacle, and the myriad curious creatures of the ocean in their strange amphibian life, it is an interesting study. On the other side of the island, at Bar Harbor, were a series of natural rock pools which were aquaria of great interest which we watched curiously years ago. They were merely accidental basins in the rock, from one to two feet in depth, which the retiring tide left filled with the sea water, which were replenished when it rose. So they were conservatories of animal life, and lured us to linger hours in contemplation of the processes needful to the existence of such simple forms of creation. It is pleasant to learn that these pools have been so far conserved by the "improvers" of this now most fashionable resort of the gay world. The forest that was our pleasant shelter from the sunbeams, and our botanic garden in other days, is all gone, and gay

and costly summer cottages with their gardens occupy its space. But the rocky border land between high and low tides is left to the rock pools. Humble inquirers into the life secrets of zoöphytes of these cold seas may still linger by the inviting aquaria and learn what they can of the mysteries of humble life in these interesting waters.

The gay world has mostly departed and their quarters are to be enjoyed by that which is not gay and is satisfied with quiet pleasures and the study of nature, but so it is not to be this year for us; and we go home willingly to our own city. The last morning (the 11th of Ninth month) was steely bright with hoar frost, and cold as autumn should be in this north land. We go cheerfully and not unwillingly, for real life has its advantages for practical people.

One of our parting words concerning the balsam fir trees was an inquiry concerning their health. The summer has been one of abundant rain, and I think they are in much better heart than they seemed at Mouse Island. Then, too, I thought the soil kindlier. Deacon Clark seemed to be of opinion that their worst enemy is a dry season. Yet his great music hall was decked with a profuse garniture of dead and dying branches. No one has shown me the pernicious insect to which their decay has been ascribed, and the impression with many seems to be that a sterile rocky soil and drought will account for the decadence of the balsam fir. At any rate it is saddening.

High prices are asked for every eligible site for building on this island. Very humble persons, holding a little land in pretty locations, find themselves offered prices that would insure them much more than a competence, but they stoutly cling to their soil in some cases. Seventy thousand dollars were offered, it is said, for the holding of a washerwoman at Bar Harbor, and refused. I expressed wonder at the decision to a native. He assured me he did not deem it unwise, saying, "She can now make a good living and do it easy. What more could she do if she had the \$75,000? She might lose all that money." I was puzzled for a reply.

The people feel their position to be very good, with all the influx of wealth and fashion coming among them every summer, and are in no hurry to sell their little homes. S. R.

S. W. Harbor, Mt. Desert, Ninth month 10.

For Friends' Intelligencer and Journal.

A SKETCH IN THE NORTH CAROLINA MOUNTAINS.

TWENTY miles from Asheville, we leave Pigeon River Station, and seated in rustic chairs in an open wagon ride along the river, passing two Indian mounds at Garden Creek Farm, and finding a more rugged road as we follow the East Fork to a narrow cove among the great foot-hills of Mt. Pisgah. In the only half acre of level space the "family mansion" nestles close to Cold Creek, which is crossed by a high foot bridge, leading to the cottage on a steep hill, occupied by the boarders. Here are tall chestnuts with green balls swaying in the sun, and the hemlock spruce borders the ever-talking stream that comes pouring its clear waters down a steep and

rocky pathway. Sheep peck among the boulders, while directly back of the house cows pasture in a field that seems to reach half way up the sky. On one side Cold Mountain towers up six thousand feet, and hundreds of other peaks touch the clouds. Walking, and riding the donkey or horse, are delightful occupations, as the scene changes every half mile or so yielding new and continued beauty. Everything seems to have the power of giving enjoyment, until we enter the so-called home, church, or school-house. The native whites,—for there are few colored here, lack thrift and energy required for right-living. A woman lies ill in a log hut, with no window; the husband holds the baby, and two others cling to the bed clothes. There is nothing she can eat, no wood cut, the rain comes through large holes in the roof, and he in a complaining voice, says, "she was never sick this long in her life." Inquiry finds she is twenty-two, married at fourteen and he at eighteen. Neither can read, and they could not wind the small clock loaned them to take food and medicine by. We insisted on having the roof mended and her drinking the milk, he "gave away by the gallon," instead of the whiskey prescribed by a neighbor; but when we suggested the garden should contain more than pumpkins, he answered with pride: "I've two hundred bushels of corn in the field; just one man can make that and a hundred of wheat."

Up the mountain a man, unable to work for two years, was the father of a four months' old baby, and three other little ones, while the mother worn out with cutting wood and dragging it to the house, was hoeing the corn, etc.

These people are poor in a most fertile spot, where energy and work would make them comfortable. The remedy is education and giving up tobacco, the effect of which is visible everywhere on the faces of the young, or in the stunted mental and physical nature. There is little whiskey in this "settlement," but when we told a pretty woman of twenty-four, (the complexions and rosy cheeks here would be the envy of city belles) that the fathers used too much tobacco, she meekly replied: "I only rub [snuff] a little, once in a while." Meeting a small fair-haired boy, we asked if he used it and how old he was. "Yes; used it about two years; I'm six going into seven." A week later there was a very pathetic look in the up-turned face, with his first words, "I aint chewed none since I seed you'uns, and hev giv it up." The next message was through the grandmother some weeks later: "Bobby says he aint never gwine to use any more tobacco, and if he lives till he is fifteen he's going to hunt you up."

Three day schools are within two miles, and all full. Teaching in one is by a young man who "came along." Out of fifty-eight pupils, (some of the boys married!) only four had slates, and when we suggested that instead of thumbing the blue-back Speller, at c-a ca, d-a da, h-a ha, they write the words on their slates, he replied in a tone that was meant to settle the matter: "We don't teach script here." He willingly gave us the alphabet class of ten and the rough black-board was used to awaken the minds of the little ones, while others gazed with open mouths.

There had never been a picnic in the settlement until the two Sabbath schools were gathered in the picturesque cove at Shut-In Church. This is a log structure, also used for the school, nestled in the great foot-hills with the East Fork and wagon road occupying all the level space. S. J. Entrikin printed a banner for each, and our "catch-alls" supplied tassels and ribbons. The rude pulpit and seats were taken out under the spreading trees and chairs from the wagons did duty for the aged, and the women with babies. Looking at the hundreds that filed in couples to the long table, one wondered where they all came from, yet many horses and mules were fastened on the hill-side, most of which had carried two or three on their backs. Ministers of different denominations spoke so freely on the needs of Sabbath schools, it left opportunity for us to give some light and understanding on the duties of parents to establish better day schools, with more comfortable benches, and to provide slates and suitable books.

Mingling among them, and visiting in their houses, aroused an interest, and on our last Sabbath both congregations, Methodist and Baptist, assembled at Pisgah church. The children were addressed first, then invited out, and a meeting for young girls and women, who were spoken to on the importance of physical, mental, and spiritual growth, the great wrong of too-early marriage and the sacredness of motherhood. After that, a solemn time with only men present, as it seemed right to have them by themselves, and if possible awaken a sense of the great responsibility of becoming fathers before full physical or mental stature had been reached. Also the great wrong of bringing up families in one room, when a little effort would add more and secure for the woman and mother that privacy and quiet which were her right. The language and illustrations were fitted to their understanding, and although all over seventeen had been admitted, idle curiosity melted away before the truth, and young men as well as bowed forms with hoary heads paid reverent attention. In the little space given for silent prayer the spirit of our Father seemed present with us. At the close, one minister banded a scrap torn from a book on which he had written "God bless the effort." Shut in as these people are, raising what they eat, spinning and weaving nearly all they wear, trading roots for their few luxuries, they pass from one generation to another with little change. Old prejudices are handed down with other things, for one man "wasn't sure he would go to the pic-nic; he had heard one of Ivester's boarders was going to preach and the Book said, women must keep their mouths shut." The offset to this was a convert who "wouldn't a took a thousand dollars for what I heard them Sundays."

Sister E.'s busy brush is not able to get all the picturesque and artistic sights that we see day after day in this mountainous region.

M. SCHOFIELD.

It is no great matter to live lovingly with good natured, humble, and meek persons; but he who can do so with the froward, wilful, ignorant, peevish, and perverse, hath true charity.—*Kempis*.

For Friends' Intelligencer and Journal.

NOTES BY THE WAY.

WHILE visiting, during the past summer, I met an agreeable woman from a town in south-western Kentucky. She told me of their county's having adopted a stringent Prohibitory act last fall. A Mrs. Wilson, a temperance lecturer from one of the western States, had visited the country shortly before, and had greatly interested many of the women. On the day that the question was to be voted on, these women or some of them furnished free lunches on the street in every one of the voting precincts. These were for the voters, and it was done to keep them away from the influence of the saloons. The measure adopted was a very stringent one, as it forbade the selling of intoxicating drinks even on a physician's prescription. My friend had a cough, and it was recommended to her to try rock candy dissolved in apple brandy. She sent the prescription to a druggist, and he sent back word, that he had no brandy, and he was not allowed to have it.

On the subject of education of the colored people, in the town, she told me that they have a prosperous public school, having a school-board of their own color, a colored superintendent, and colored teachers, women mostly, born in their own town and educated at Nashville, Tennessee. Great interest is felt by the colored people in the work of education. The white people have also one school under the charge of a superintendent from Ohio. Both are graded schools, the white one and the colored one.

* * *

I have been much interested lately in the conversation of a man born in Kentucky, but now living in the State of Arkansas. I hear that he served in the Union army,—while one who accompanied him here was in the other army. The former is under the charge of a physician of this city, and is accompanied by his family. He takes a prominent part in public affairs at home, and is especially interested in farming. He estimated that five per cent. of the colored men, (heads of families), who were born slaves are now owners of real estate. All the colored people in his region are farmers or farm laborers; and thirty per cent. own their stock and implements, renting land. A good instance of a successful farmer is Henry Green, a trustworthy negro, with "credit as good as anybody's." He owns eighty acres, forty in cultivation, all in cotton, and rents an adjoining field of 150 acres, in cotton and corn. His corn averages about forty bushels to the acre, and cotton about three-fourths of a bale to the acre, worth about \$40 a bale. On his own land Green made a bale to the acre.

At cotton picking time in the fall, the whole family belonging to such farmers, down to six years of age, turn in to the work; but in the wet weather, from December to the latter part of February, only the adults pick. An active man can pick from 150 to 300 pounds a day, and is paid from fifty to seventy-five cents per hundred.

* * *

Col. —, my new acquaintance, was so polite as to allow me to take notes of some of his experience.

Thus I learned that on his plantation of 1,500 acres, he allows each renter one acre for garden and orchard. He has only outside fences, and the colored men have the privilege of cutting all the wood they want for fuel and fencing their gardens.

Most of the colored men, he said, buy from local store-keepers. They do not raise their own pork, but buy meat, flour, groceries,—many even buy corn. The store-keeper charges them 100 per cent. profit on the pork he buys at St. Louis or Kansas City, and other supplies at the same rate. Most of them are tied to him by debt and mortgage. He is himself bound in a corresponding way to the cotton commission merchant in St. Louis or New Orleans. All those who are making a success of farming do as does Col. —; they buy supplies themselves and sell to their hands at twenty per cent. profit.

My informant has observed that all lands worked by inferior mules did not produce well; and the farmer got into debt. So he requires his tenants to have large, strong mules. He went to St. Louis last year, and bought twenty-one, sixteen hands high, paying \$165 apiece. He sold them to his hands at \$200, and he added that they paid for them the first year. The legal rate of interest in Arkansas is six per cent., but ten per cent. may be contracted for. The best uplands, free from inundation, sell when improved at from ten to fifteen dollars per acre. He is in the eastern part of the State on a tributary of the Mississippi.

* * *

The State of Arkansas forbids the sale of all intoxicating drinks, and of alcohol and its compounds, permitting however, "bitters" sold as medicine. But any county may obtain the privilege to license the sale, thus: at any general election, or once in two years, the vote is to be taken, "For License" or "Against License." Any county that votes for license can have the sale, but with the following reservation, which is called the "three mile law." All adult inhabitants, including women over 18, living within three miles of any church or school-house, may petition the County court not to grant license in that territory, and if it appears to the court that a majority have signed the petition, the County court shall not grant license.

The effect of the law, in its "Local Option" feature is that in any township where there is a majority against license, the sale of liquor in such township is forbidden, and that if the majority in the county is against, it carries the county including townships that may have voted for license.

Of 78 counties in Arkansas, probably about one-half voted at the last election for license, and many of these contain townships that have prohibited it.

P. E. GIBBONS.

"He that lives in love lives in God," says the beloved disciple: and, to be sure, a man can live nowhere better.

The fairest prospect often ends in a gloom, and the darkest frequently brightens daily more and more.

COMMUNICATIONS.

A CALL TO MORE ACTIVITY.

EDITORS INTELLIGENCER AND JOURNAL :

I WOULD like to ask the Society of Friends at large in regard to the work of the spiritually called of our members, especially those in the ministry. Why is it there are so few called to go outside of our own society? Are they fully satisfied that we need not try to convince those of "the world," as we are wont to call them, that it is not necessary to do as the ministering Friends of old did? The founders of the Society were an aggressive people; they felt called upon to publish the good things they found, and went through hardships that we as a people of the present day would flee from. What have we been depending on to keep up our numbers? Have we not been afraid that we might be called over-zealous? Can we be too zealous in doing good? Is the harvest not ripe, ready for the laborers? The people are now ready to break loose from their old thread-bare creeds if they only knew where to go. Many are leaving their old societies, and if they could only hear of the "Light within," they would gladly accept it. But they have all been taught that revelation ceased ages ago, and they have nothing left but tradition, and full belief of the letter as it is in the Book. I want the Friends to examine for themselves and see if they do not find that our Society is asleep, or that something is wrong with us. I do not wish to have any one undertake the work until they are fully convinced that they are called to it. But I think by close examination that many will find they have been called, but have asked to have the work put on some one else.

DANIEL GRIEST.

Ellis, Kansas, Ninth month 12.

For Friends' Intelligencer and Journal.

FIRST SORROW.

CLEAR was the blue of the heavens,
Fleecy the cloudlets of white,
Over the glorious concave
Floating in quiet delight.

Looking around me in rapture,
Earth seemed created anew,
Peaceful, and quiet, and happy!—
All else lay hid from my view.

Little I thought that the cloudlets
Gliding so softly away,
Borrowed all light from the sunbeams,
Darkening at close of the day.

Long, was my day in the sunshine,
Life had no sorrow for me;
Breathed I a prayer in my gladness,
Ever from care to be free.

Glorious as ever the sunset,
Closing the bright happy day;
Soon, ah, too soon all the beauty,
Faded forever away!

Standing alone in the twilight,
Watching the gray shadows fall,
Denser, and denser becoming;
Darkness now reigns over all.

Gazing in terror around me,
Groping, with no one to guide;
Finding no refuge to shelter,
Lost, in my effort to hide!

Fiercer, the storm beat upon me,
Driving me still to and fro,
Weary, I sunk in my pathway,
Knowing not whither to go.

"Will I be left, thus to wander?"
Cruel! I cried in my grief,
"Oh, for the day that had vanished!"
—Still I could find no relief.

Dreaming too long in the sunshine,
Careless that night would approach,
—'T was not my Maker who caused it,
Only myself to reproach!

Seized with a passionate longing,
Kneeling most humbly in prayer,
Asking forgiveness, and courage,
Take up the cross I must bear.

Lighter is growing my burden,
Longer I am not afraid;
Calling for help in my sorrow,
More than I ask is repaid.

Promise, and hope for the future,
Never again I despair;
Always with Him, I'll find comfort,
Rest from the world's weary care.

Dark tho' the clouds be of sorrow,
Light there is shining above.
I shall be patient in waiting,
Trusting God's wisdom and love.

HERMON.

MY DOG.

I LOVE my dog—a beautiful dog,
Brave and alert for a race;
Ready to frolic with baby or man;
Dignified, too, in his place.

I like his bark,—a resonant bark,
Musical, honest, and deep;
And his swirling tail and his shaggy coat
And his sudden, powerful leap.

Oh, never a corpulent pug for me,
Nor a Spitz with treacherous snap!
Never a trembling, pattering hound,
Nor a poodle to live on my lap!

No soft-lined basket for bed has Jack,
Nor bib, nor luxurious plate;
But the doorstep brown, that he guards so well,
And the lawn are his royal state.

No dainty leading-ribbon of silk
My grand, good dog shall fret;
No golden collar needs he, to show
He's a very expensive pet;

But just my loving voice for a chain,
His bound at my slightest sign,
And the faith when we look in each other's eyes
Proclaim that my dog is mine.

He'll never be carried in arms like a babe,
Nor be dragged like a toy, all a-curl;
For he proudly knows he's a dog, does Jack,
And I'm not that sort of a girl.

—Bessie Hill, in *St. Nicholas*.

YOUNG PEOPLE'S PLEDGE

I PROMISE Thee, sweet Lord,
That I will never cloud the light,
Which shines from Thee within my soul,
And makes my reason bright;
Nor ever will I lose the power
To serve Thee by my will,
Which Thou hast set within my heart,
Thy precepts to fulfill.

Oh, let me drink as Adam drank,
Before from Thee he fell;
Oh, let me drink as Thou, dear Lord,
When faint by Sychar's well;
That from my childhood, pure from sin,
Of drink and drunken strife,
By the clear fountains I may rest,
Of everlasting life.

—Cardinal Manning.

From the Public Ledger.

NATURAL HISTORY STUDIES AT LONG-PORT.

BOY and girl observers on the seashore, with eyes trained for seeing, are quick to find the treasures of the beach. My young friend Bessie brings me on a large clam shell, filled to overflowing, a mass formed of perhaps a hundred or more gelatinous cylinders, connected by an opaque rope of firm consistence, dark in color. The cylinders are from two to three inches in length, about one-third of an inch in diameter, and are composed of round, transparent eggs, agglutinated together, each cylinder containing probably two hundred eggs, so that at least twenty thousand eggs must have been deposited in the whole mass of cylinders. Examined with a hand microscope, the embryos are distinctly seen within the transparent shell, and appear like a tiny bag with tentacles folded above it. At the base of the tentacles two minute eye specks are seen. With a compound microscope, the egg shell appears to enclose sufficient space for a happy little animal to exercise itself in. Not only are the pulsations clearly visible, but the movements of the young animal may be discerned as it turns from side to side, apparently for the pleasure of activity. It reminded me of the remark of a gentleman, who, on looking at the similar movements of an embryo snail, said he did not see any use in its hatching as it looked happy enough where it was.

And now arises the question, what is the parent animal which deposited these twenty thousand or more eggs? The general aspect of the embryo suggests a cephalopod. I consult Woodward, but he does not help me. There is an exceedingly useful volume, "Structural and Systematic Conchology," by George W. Tryon. I look over the plates; find nothing exactly like this but in plate 18, figure 12, there is something sufficiently similar to convince me I am on the right track. I turn to the page referred to, and by reading a few paragraphs, come to a description which I recognize at once. These eggs are undoubtedly those of *Loligo punctata*, one of the cuttle fishes observed at Atlantic City by Mr. Tryon. This is his description: "I have seen hundreds of cylindrical cases, each three to four inches long and half

an inch in diameter, composing a single, soft, jelly-like mass which lay quivering on the beach, reflecting from its glistening surface rainbow hues, and filled with almost innumerable rapidly-pulsating embryos; say, at least 250 to each sack. The details of their form and the colored spots of their body were distinctly visible to the naked eye. Each embryo is enclosed in its separate, round, transparent egg-case, and during its development the yolk bag is attached to its mouth and surrounded by its arms."

The embryos described by Mr. Tryon are much further advanced than these, but there is no doubt of the description applying to the object before us. These are so young that no color is as yet developed except in the eye, the remainder of the body being semi-transparent and only a little whiter than the fluid contents of the egg shell. I can find no sack as yet, the eggs being simply held together by jelly. They are separable without rupturing any discoverable envelope. There can be no doubt that as they mature the outer layer of gelatinous material hardens into sack. The egg cylinders are a little smaller than those described above, but in every other particular, with the exception noted, they correspond accurately. As the mass of cylinders lies in a basin of sea water before me, it has a slight shade of *Sepia* brown.

About two months ago, a large boat landing, with a fine pavilion over it, was erected by the Camden and Atlantic Railroad Company at Longport. This structure has only been completed about two weeks. While the upper portions of it were being finished the small people of the sea were busy selecting a home for themselves on the piles and understructure. As we look down into the waters of Beach Thoroughfare we see the submerged timbers covered with a thread-like beard, and on a dark night the water itself brilliant with points of light from phosphorescent jelly fishes. The beard and the jelly fishes are intimately connected with each other. The beard is the beautiful flower-like hydroid known as *Hydrocadon*, and the jelly fishes are produced from its head.

Under the microscope the stem or thread is seen to be surmounted by a rayed head. The rays are transparent, and remind one, in form, of an aster. In the centre of the circle there is a column, brownish at the base, surmounted by transparent tentacles. Within this circlet of tentacles is the mouth which provides nourishment for the head. Between the mouth, in the centre, and the rays of the outer margin, there is a space which produces medusa buds. In one head I counted seventeen of these, clearly visible, the remainder being out of focus. The buds were in different states of progression, three nearest to the mouth being almost ready to leave the parent stem and assume their independent life as jelly-fishes. Different heads were also more or less advanced, in some the medusa buds being as yet almost globular and much smaller than in others.

I brought in a colony consisting of perhaps one hundred stems, from two to three inches in length, each of which was crowned with its flower-like head. The next evening only three heads were visible. I kept them provided with sea water, and in a short time observed that the bare stems were sprouting new

heads. I have kept them under observation for eight days, and at the present time the flower-like heads are numerous, showing that a succession of heads are produced on the same stalk. Nor is this all. As stated in "Seaside Studies," "The hybocadon has a one-sided outline, one large tentacle only being fully developed, while the others remain abortive, so that the whole weight of the structure is thrown on one side of the bell. Upon this large tentacle small jelly fishes, similar to the original, are produced by budding. This process going on until ten or twelve such jelly fishes may be suspended from the tentacle." It is no wonder that this species has been named Hybocadon prolifer. The Longport heads are pinkish, rather than deep orange, as described. Otherwise I see no difference between them and those observed by the authors of "Seaside Studies." I was fortunate in having with me a drawing of Hybocadon copied from the original in "Contributions to the Natural History of the United States," and, therefore had no difficulty in identifying the specimens under the microscope with the drawing. The only difference I saw was that in one of mine more medusa buds were nearly ready to escape as jelly fishes.

During the prevalence of the south-east winds I had another opportunity of seeing the Physalia and of carefully examining the structure of the air-sac and the crest. There can be no doubt in my mind that the crest is highly sensitive to the touch, and that it possesses remarkable powers of contractility. I saw it twice contract so as to move one end through an ascending curve until it gained an upright position, when it threw itself over, evidently adding to its comfort by this change of position. I presume that it can right itself in this manner on a rough sea. The effort seemed to revive it when its strength was waning. Looking carefully at the crest, I saw that its base was about an inch broad at the widest part, narrowing toward each end, and that there was a thin membranous partition between it and the air-sac. The crest itself was divided by twelve vertical partitions of equally delicate membrane, resting on the horizontal partition, which formed the floor of the crest. Beginning in the centre with an intermediate partition were four on either side, making nine in all, which did not reach to within half an inch of the floor, and such intermediate partitions shortened by regular gradations and in exact order until the whole crest was a ruffle of partitions and their interspaces. If the circle of a coral polyp were drawn out into such a crest we should have exactly a similar plan of structure.

After the Physalia colony died and the tentacles had begun to dissolve, I cut away all but the air-sac and its crest, and found in one group of appendages a circular opening, which led, not into the air-sac, but which I believe communicated with the crest by means of the double membrane of the air-sac. I inserted into this opening a very fine camel's hair pencil, and moved it about freely between the membranes. I imagine that nourishment might be conveyed to the crest by means of this circular opening, although there is no visible space for the transmission of fluids.

After a time I punctured the inner membrane, when the air-sac immediately collapsed. I blew it up by inserting a glass tube into the opening I had made and then returned the whole to a basin of sea water. The air did not escape, but the air-sac remained inflated for several hours. Probably the water prevented the escape of the air, or possibly the air-sac still retained some contractile power, and closed the opening.

The same south-easterly winds which brought in the Physalas deposited large quantities of gulf weed on the Longport shore. This weed differs from the Fucoids most common here which are *F. viscosus* and *F. nodosus*. In the former the leaves are small and narrow, with a midrib and toothed edges, the air bladder being globular. The plant is quite ornamental and presses beautifully. Two species are recognized, *Sargassum vulgare* and *S. bacciferum*. In the latter, the berry-like air-bladders are the larger of the two. This species is covered with feathery Hydroids, and the leaves are sometimes encased in the cells of Polyzoans.

These masses of Sargassum must have been torn loose from their moorings in the ocean, and brought for hundreds of miles on the waves.

It will be remembered that in his voyage of discovery, Columbus sailed through the Sargassa Sea, and that, at least since that time, it has never been free from floating masses of this *Fucus*. The waters of the Sargassa Sea are kept warm by the Gulf Stream, and they harbor multitudes of small tropical marine animals which find protection in the beds of Sargassum. Fishes congregate to prey on these small animals, and amongst them is found the curious hand-fish, whose nest, if I remember aright, was found here by Professor L. Agassiz. The hand-fish is one of the most grotesque of its tribe. The fins are modified for creeping and walking, but not like the Sea-Robin, for flying also.

During August there have been remarkably high tides at Longport the culminating point being on the 25th instant.

GRACE ANNA LEWIS.

A JAIL ON WHEELS.

THE Canada Pacific railroad beats them all for improvements. Other roads have freight and baggage cars, coaches, sleepers, and pay-cars; first-class, second-class, and emigrant cars, President's cars, directors' cars, and managers' cars and snow-ploughs. The Canada Pacific has all of these, and a prison-car besides. The prison-car has four separate cells and a guard-room, all stoutly ironed and capable of standing a siege from without or a mutiny within. The car is used to transport prisoners from the Pacific coast to the Kingston penitentiary.

THE whole track of history is marked with the ruin of empires, which having been founded in injustice, or perpetuated by wrong, were ultimately destroyed.—*W. M. Taylor.*

Love is the hardest lesson in Christianity; but, for that reason, it should be most our care to learn it.

CHARLES SUMNER'S GREAT STRENGTH.

CHARLES SUMNER stood six feet two inches high without his shoes, and he was so well built that his height was only noticeable when he was near a person of ordinary size. But there was a manner about him, a free swing of the arm, a stride, a pose of his shaggy head, a sway of his broad shoulders, that gave to those who knew him best, the idea that he was of heroic size. Then, too, there was something in the intent look of his deep-set eye, his corrugated brow, the frown born of intense thought, and his large head, made to seem yet larger by its crown of thick, heavy, longish gray hair, all of which gave the idea of physical greatness; but with his frequent smile the set frown passed, his whole appearance changed, and his face beamed like a dark lantern suddenly lighted. His smile effected a wonderful transformation in his whole appearance, and it set up a peculiar sympathy between himself and its recipient.

For one of his sedentary habits, he had extraordinary strength, and yet he was not an athlete. While in Washington his only exercise was walking, and as he believed it was the pace rather than the distance that tells, when opportunity offered he would go at a rate that amazed beholders. Some persons attempting to join and keep up with him only succeeded by taking an occasional hop, skip, and jump, such as children practice when walking with their parents. Up to the time of his injuries he walked much in Washington, for, as he said, he could outwalk omnibuses, and give them long odds.

He was hardly aware of his enormous strength, it was so seldom called into exercise. His books were packed in large boxes at the end of each session and sent from his rooms to the Capitol, only to be returned at the beginning of the next session. These boxes weighed nearly five hundred pounds each, and were difficult to handle in passages and stairways, and so were accompanied by four men. Once when he was living at the Rev. Dr. Sampson's, one of these heavy boxes got stuck in the stairway. It could be extricated without damage to the walls only by lifting it over the banister. The four men failed to apply their strength to the most advantage, for they got in each other's way, and thus failed to move the box. The Senator, hatted and gloved, ready to go out, came down the stairs.

"Why don't you lift it over the rail?" said he.

"How can we?" answered one. "You have no idea of its weight."

"Let me try," said the Senator, and, leaning over the rail, he seized the rope becket at the end of the box and lifted the latter clear of its establishments by one sure pull, splitting his glove, however, across the back. The men were amazed; and he, a little embarrassed, said, "I didn't mean to lift it, only to try its weight;" and then went back for fresh gloves. —*Cosmopolitan*.

THE smiles of the world are always more pernicious to the soul than its frowns. Its smiles, like a soporific draught, soothe the soul into carnal security, whilst its frowns drive us to God.

LUCY SALMON, the new Professor of History at Vassar College, is a woman with a future. Her book, "The Appointing Power of the President," is the clearest monograph that has appeared on that difficult subject, and is a noteworthy production for one of the non-political sex. Miss Salmon is a graduate of Michigan University and a fellow of Bryn Mawr College. It is curious, by the way, that seven of the ten fellowships open to competition in that woman's college are held by graduates of co-educational schools. — *Woman's Journal*.

PROFESSOR RILEY, Superintendent of Indian Schools, in speaking of the education of Indian children, said that, unfortunately, the Government did not have buildings enough to accommodate more than one-half of the Indian children who would attend school. The only Indians now opposed to the education of their children were the Utes, in Colorado, and he thought they would give in before long. The greatest need of Indian schools, he says, is on the Sioux Reservation.

NEWS AND OTHER GLEANINGS.

—Forty-four of the seventy-five counties of Arkansas have no saloons.

—Great Britain has 13,000 Bands of Hope and juvenile temperance societies, with an aggregate membership of 1,600,000.

—The Governor of New Mexico, in his annual report to the Secretary of the Interior, says that, at the present rate of increase, the census of 1890 will show a population in the Territory of not less than 200,000. During the past year there has been an increase of public schools under the compulsory law passed by the last Legislature.

—According to the latest authorities, the Missouri-Mississippi River is not only the longest in name, but the longest in extent of stream, in the world,—four thousand three hundred and eighty-two miles. The next longest is the Nile, four thousand miles; and the next in order are the Amazon and Congo.

—Two skeletons, dug up several months ago in a cave near Orneu, in Belgium, appear to belong to the oldest race of which any record exists. These prehistoric individuals were contemporary with the mammoth, and inhabited the country before the great ice age. They were short and thick-set, with broad shoulders supporting a long and narrow head, with an extremely low forehead.

—Our Consul at Buenos Ayres reports to the State Department the results of recent explorations of Terra del Fuego. "Contrary to common belief, founded upon reports of early navigators who failed to penetrate the interior, the archipelago contains valuable farming lands, forest, and mineral deposits. It is peopled by two distinct races of savages—one being well formed and remarkably strong, subsisting chiefly by the chase; the other, a coast people, physically inferior but not deficient in intelligence." . . . The Argentine Government is taking steps to colonize and develop the islands; a Governor has been appointed and a thorough scientific exploration is to be undertaken.

—It is stated in the Boston *Advertiser* that the trustees of Wellesly have not considered the name of any person as Miss Freeman's successor, and they are reluctant to believe that the present successful President will really leave them. Her resignation takes effect upon the choice of her successor.

—Two Russian ladies named Gortshakow, have lately ascended Mount Blanc. They were twenty hours in reaching the top. These two and one French lady are said to be the only women who have scaled that lofty peak.

—The Woman's Exhibit in the Chicago Exposition shows books written by nearly two hundred women, and over sixty papers edited by women.

—Mrs. Johnson, superintendent of the woman's prison at Sherborn, Mass., allows no alcoholic liquors to any inmate, not even to those in the hospital.

CURRENT EVENTS.

PRESIDENT CLEVELAND proposes to make an extended trip to the interior, occupying twenty-two days, and has engaged a special train, consisting of an engine, a baggage and a supply car, and two palace cars, for his journey to the Western and Southern States. The cost, it is thought, will exceed \$10,000. This train will convey him for about forty-five hundred miles.

A STEAMER, the *Aleis*, from ports in Italy, arrived at New York, last week, with a number of persons on board sick with Asiatic cholera. Several died on the voyage. The ship was held at the "lower quarantine," in New York Bay, and the passengers were transferred to Hoffman's Island, near by. A dispatch on the 26th, said: "Two patients died on Saturday evening and one yesterday. Francesco Casario, 33 years old, was yesterday removed to Swinburne Island, and it is thought he will die. Twenty-three of the passengers are now very sick."

QUITE cold weather was experienced in many localities in the East, at the close of last week. There was frost in the country around Lynchburg, Virginia, on the night of the 24th, and it is feared that great damage has been done to the tobacco crop, of which a third is yet in the field. Snow fell north of Farmington, Maine, on the 25th, covering the mountain tops.

AT Dayton, Ohio, on the 24th inst., George Zeigler went to a corner grocery, where Daniel Alexander agreed to pay for all the liquor Zeigler would drink. Zeigler drank twenty-two glasses of five-cent whiskey, walked two hundred yards home, sat down, and soon died.

A DESPATCH from Quebec, Canada, says: three children of a farmer named Gadabout, while playing on the Island of Orleans on the 24th, where the artillery competition was held recently, found a shell and lit the fuse. The bomb exploded and killed them all instantly.

NOTICES.

. A Circular Meeting under the care of a committee of the Monthly Meeting of Friends held at Green street, Philadelphia, will be held in meeting-house, corner Unity and Wain streets, Frankford, on First-day, Tenth month 2d, at 3 p. m.

. The evening meetings for worship at Race street and Green street, will resume to-morrow, at 7.30 p. m. Afternoon meeting at Spruce street, 3.30 p. m. All are invited.

. Abington First-day School Union, will be held at Hershaw, on Seventh day, Tenth month 15th, at 10 o'clock. Conveyances will meet at Haboro, the train leaving 9th and Green Sts., Phila., at 9.01 a. m.

J. Q. ATKINSON, } Clerks.
ANNA MOORE, }

. The annual meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will be held in Race street meeting-

house, Eleventh month 5th, 1887, at 10 o'clock a. m. All interested in the cause are cordially invited to attend.

S. RAYMOND ROBERTS, } Clerks.
TACIE A. LIPPINCOTT, }

. Circular meetings will occur Tenth month as follows:

2. Frankford, Phila., 3 p. m. (Take 5th street cars to Unity street.)
2. Birmingham, Pa., 3 p. m.
9. Kennett Square, Pa., 3 p. m.

. Reopening.—On First-day, (to-morrow, 2d inst.), Race street First-day School will be resumed after morning meeting. West Philadelphia, at 9.15; Girard Avenue, 9; Green street, 9.30; Germantown, 9.30; and Frankford, 9 a. m.; Fair Hill, 2 p. m.

The attendance of both old and young is solicited.

. Clerks of Unions comprising Philadelphia First-day School Association and Superintendents of schools within the limits of Philadelphia Yearly Meeting not connected with any Union, are requested to forward annual reports as early as possible to

S. RAYMOND ROBERTS,
26 West Johnson street, Germantown, Phila.

. Concord F. D. S. Union will be held at Goshen, Pa., on Tenth month 8th, at 10 a. m. Visiting Friends coming by train from Wilmington and elsewhere will be met by carriages at West Chester, and conveyed to the meeting. A cordial invitation is extended to all interested.

THOS. B. BROWN, } Clerks.
CLARA B. MILLER, }

. J. M. Truman, Jr., 1500 Race street, Philadelphia, has received towards the erection of a meeting-house at Genoa, Neb.:

P. A. T.,	\$50.00
Samuel Jeans,	20.00
Joseph Jeans,	20.00
Mary Jeans,	20.00
Anna T. Jeans,	20.00

Total to date, \$199.00

. An Impostor.—Friends are cautioned in regard to a woman who has called on several, claiming to be collecting funds to aid in putting a child in the hospital. She is said to usually wear a sunbonnet and claims to be recommended by well-known Friends, which is not the case.

PUBLISHERS' NOTICES.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL, should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceeding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

. We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

FRIENDS' INTELLIGENCER

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LOVE.

OH for the gift of perfect love

That pierces through the shell!

That hates the sin with deepest hate

Yet loves the sinner well.

The love that seeks, mid so much dross,

The hidden gold to find;

That strives, while driving out the sin,

The sinner's wounds to bind.

A tender, hopeful, cheering love,

That can despair of none,

However black the records be

Of sin and evil done.

Believe it, love can warm the heart,

However hard and cold;

And love may grasp and strengthen hearts

That nothing else can hold.

Be very tender in thy love

Of souls that go astray;

There is no surer guide than love

To the forsaken way.

—Selected

INDIANA YEARLY MEETING.

[We present, below, a summary of the proceedings of the Yearly Meeting, mostly extracted from the daily newspapers of Richmond.—Eds.]

THE meeting of Ministers and Elders convened on Seventh-day, Ninth month, 24, being about the usual size as to numbers. Friends present felt and expressed that they thought it a favored opportunity. Those present with minutes were Catharine Foulke, from Philadelphia Yearly Meeting, and Thomas Foulke, from New York, the former accompanied by Ann Shoemaker, of Norristown, and Benjamin G. Foulke, of Quakertown, Pa. A few other Friends were also in attendance, and a cordial welcome was extended to all.

On First-day, the 25th, the weather was fine, and the meeting-house was filled, both forenoon and afternoon. The same Friends were present as above, and several "Orthodox" Friends, including two from England. The gospel was preached (says a private letter), in the demonstration of the Spirit and of power, on both these occasions, to the satisfaction of Friends. The clerk of New England Yearly Meeting (Orthodox) joined in the services of the afternoon meeting.

The sessions for business began on the 26th. Da-

vis Furnas and George R. Thorpe were appointed clerk and assistant clerk for the ensuing year. It was decided to hold two sessions a day, (instead of one, as formerly), from 10 to 12, and from 2 to 4, (a lunch being provided in the basement of the meeting-house, at noon). Among the Friends noted as present were John Wildman and wife, (Bucks county, Pa.), Caleb Williams, Hannah A. Plummer, Jehu Allen. The epistles from the six other yearly meetings were read, to the satisfaction of the meeting.

On Third-day, (in men's branch), the answers to the queries were considered, and summaries adopted, as follows:

First. Our members who are situated so that they can are generally diligent in the attendance of meetings on First-days. Mid-week meetings are much neglected. The hour for meeting has been observed, and unbecoming behavior when assembled generally avoided.

Second. As far as appears Christian love has been maintained among us in a good degree. Tale-bearing and detraction have been discouraged. But few differences are apparent and care has been taken to end them.

Third. While apathy on the subject is manifested, most are concerned to practice and teach plainness and simplicity of dress, speech, and conduct and to guard our children and those under our care against pernicious reading and corrupt conversation. We encourage the frequent reading of the Holy Scripture.

Fourth. So far as appears, Friends are clear of using or dealing in alcoholic beverages. Nearly all are clear of attending places of harmful diversion. Moderation and temperance are generally observed.

Fifth. The necessities of the poor are duly relieved, and the children's education is provided for.

Sixth. Our testimony in favor of a free gospel ministry is generally maintained, though not enough care is taken to discourage the employment of salaried ministers on marriage occasions. We are also faithful to testify against oppression, oaths, military services, clandestine trades, prize goods, and lotteries.

Seventh. So far as appears, Friends are careful to live within their means, and to avoid business beyond their ability to manage. Care has been extended where deviation from rectitude has appeared.

Eighth. Care has been extended to offenders of our good order, perhaps not always as timely as would have been prudent, but endeavors have been used to reclaim all such by patiently manifesting love for them.

Ninth. No schools among us under the care of Friends.

The subject of aid for Friends' Schofield School, at Aiken, S. C., and for Friends' meeting-houses at Lafayette, Kansas, and Genoa, Neb., was opened, and it was decided to request the various monthly meetings

to open free subscription for these purposes, the amount raised to be placed in the yearly meeting treasury, and paid out on the order of the representative committee.

In women's meeting, Mary W. Cook, of Waynesville, O., and Rachel M. Matthews, of Richmond, Ind., served as clerks.

The total membership of the yearly meeting was reported as 1,821, a nett gain of 63 since last year.

It was decided to amend the discipline in one particular, so as to read: "Friends are advised to avoid the erection of costly monuments above the dead."

A committee on philanthropic labor was appointed, and instructed to proceed in their appointment as way may open. The Indian Committee reported: "The way has not opened for our committee to put forth its hand in aid of the Indian during the past year. We are sorry to be informed by a Friend from Nebraska that the condition of those formerly under the care of our New York Yearly Meeting—the Omahas and the Winnebagoes—has not continued to improve since they were taken out of the hands of Friends, but that the reverse is observable." The committee heartily endorses the "Land in Severalty" measure. "This law, if faithfully and honestly administered, will probably solve the Indian problem, and be the means of ultimately elevating the Indian to the high plane of American citizenship. A special work of the central executive committee was to impress upon the Commissioner of Indian Affairs the importance of providing a matron at the Santee agency in Nebraska, to encourage and instruct the Indian women in the art of housekeeping. The men at this agency are far in advance of the women in the civilized modes of life."

The meeting did not feel prepared to send delegates to the convention to be held at Baltimore, but will abide by the action of that convention. A matron will cost \$500 per annum for the Santee Agency, and this meeting is willing to pay its share for that purpose.

The meeting closed its sittings on Fifth-day, the 29th. An extended report of the work of the Committee on Philanthropic Labor was presented, a summary of which we shall give next week.

The First-day School Association held two sessions, one on Second-day evening, and the other on Fourth-day afternoon, both being very interesting. Emily P. Yeo and Sarah Pierson acted as clerks. Friends' Literary Society held an interesting meeting on Third-day evening.

SPEECH is the expression of self; but in any true personality there is a self that cannot be expressed. As Carlyle says: "Under all speech that is good for anything, there lies a silence that is better."—S. S. Times.

No one is poor and no one is rich, when we direct the thought to the Eternal. The Fatherhood of God bridges over the abyss.—Auerbach.

MISTRUST no man without cause, neither be thou credulous without proof.

WHAT THE FAITH OF FRIENDS OFFERS.

[These communications are answers to "A Query," published Eighth month 27, and others of the same character were printed in last week's paper and the one previous.

—EDS.]

EDITORS INTELLIGENCER AND JOURNAL:

THE motive of the religion outlined by "A.," in the "Query," is the *wrath of God*. "Love for Jesus" cannot be the motive, for, from the statement of the creed, he is loved because "*he died for you*" that "*you might be saved from pain*." However we may put this doctrine, it represents a *wrathful God*, whose vengeance was appeased only by the sacrifice, as the statement puts it, "of a pure and perfect being."

This is not the groundwork of the religion of Friends, nor, as says a respondent, "R.," is it any part of the teaching of Jesus himself. Jesus was born in an eminently religious nation. No people could be more punctilious, more rigid in their religious observances; but theirs was a religion of tradition, of fear, and not of affection. The motive of their religion was a similar motive to that expressed in the Orthodox creed,—the reconciliation of an outraged Deity.

Mark how different the teaching of Jesus! His was indeed a new doctrine, for he iterated and reiterated the thought of a *loving Father*. The expression was almost original with Jesus. It is true that the Psalmist had before compared the Lord to a father that "pitieth his children," and Isaiah had said that "his name shall be called the everlasting Father," but nowhere in the Scripture history, antecedent to the teaching of Jesus, was the relationship of God to man significantly set forth as that of a loving Father. Read the Sermon on the Mount, and note how Jesus dwelt upon this thought. "Your Father,"—"Your Heavenly Father,"—"Your Father in Heaven,"—"Thy Father,"—twelve times thus addressing them in this one discourse, once associating himself with his audience in the expression "My Father in Heaven." Can any one fail to realize the import of this message that should take away the fear of a *wrathful God*, and substitute a *love* for a *Divine Father*? Or can anyone fail to note the significance of his more frequent use of the words "your Father" than of "My Father," classing himself with his hearers, by the latter expression, under the universal Fatherhood, and into the universal brotherhood, but by the former often-repeated expression, emphasizing the application to them, because they most needed the lesson: He whom you must serve and love is "*your Father in Heaven*." Friends accept this teaching of Jesus, and the only motive of their religion is the *love* of the Divine Father and that "love casteth out all fear."

It is impossible for the writer to conceive a condition of happiness arising from the contemplation that "a pure and perfect" being died for him, to save him from the just punishment of his own wickedness; the doctrine is one of such utter selfishness as to be abhorrent to me. My happiness has more certainly resulted from my too infrequent efforts to serve others, than it has from sacrifices that others have made for me, and the true Friend finds his keenest

enjoyment in the thought and the realization that he has pleased his Heavenly Father by giving up some of his own selfish purposes.

"To the conscience stricken, or disheartened offender," for whom "A." asks what have Friends to offer "that can compare with the statement that the churches outside make," viz., the vicarious atonement, our Society has the one clear, comforting thought to give, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

But Friends have even more than this to offer, which the "churches outside" do not present with any force or clearness. The fatherhood of God were not complete if he were not a communicating Father. He is not alone the Father of our fathers, but he is *our own* loving Father,—not alone one that once spake to our ancestors, and whose messages have thrilled through the ages to feebly vibrate in our souls to-day, but one that speaks every day and every hour to all the human family. Friends have this comforting faith to offer that the time has come, which every man may realize, if he will but put away the stumbling block of his conflicting, falsely-called "evangelical" creed, the time has come of the new covenant when as "saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people."

What can the "churches outside" offer compared with this? Man is not dependent upon *imputed* righteousness for salvation, but upon his own faithfulness to duty; not upon an historical voice of God for guidance in right and duty, but upon the intimations of the divine Spirit that he may, if he will, feel within his own soul, and, feeling, learn to obey, to his own advancement in all things good and true.

Let him that would know what happiness and peace can flow from such a realization, diligently question his own soul, turn to the inspeaking word, reverently regard the intimations of duty that arise, and faithfully attend to them, and he will not need to ask what have Friends to offer to compare with the comfort of the "evangelical creed."

WM. M. JACKSON.

New York, Ninth month 27, 1887.

EDITORS INTELLIGENCER AND JOURNAL:

In response to the Query, "What have Friends to offer to the conscience-stricken or disheartened" in the place of the evangelical teaching that the blood of Jesus cleanses from sin, and saves us from the wrath of God, I submit some observations.

There seems a strange inconsistency in the teaching that "God so loved the world that he sent his beloved son into the world as a victim to appease his wrath." "Is it love of God" or the "wrath of God," that is most effectual to the sinner? It may be that to some natures the element of fear is more potent than love in the beginning. It is written that the "Fear of God is the beginning of wisdom." Also that "perfect love casteth out fear." After all, it is the love of God which forgives the sinner and saves him

from sinning. Jesus never spoke of the "wrath of God." Indeed he used the word "wrath" once only in all his recorded sayings, and that was in reference to the destruction of Jerusalem in war. But his constant teaching was of the "Love of God," which he represented in person, and which he died to prove. He said to Pilate: "For this end I was born, and for this cause I came into the world to bear witness to the truth." And he sealed his testimony with his life. In this sense He "died for us," and it is no less touching and tendering to our hearts than if he were considered a "scape goat" for our sins. I fail to find authority for that interpretation. Moses and the prophets, John the Baptist and the apostles, speak of the "wrath of God," but Jesus never.

It is this love or Christ of God, Emanuel, God in us, that is our Saviour now. The "indwelling Christ" is as immanent now as in any century of the world.

There seem to be three classes of people: those who wish to do right, and those who wish to do evil, and those who are indifferent. How to reach the two latter and make them want to turn toward the Father, seems the most difficult work of the missionary. There is nothing more pathetic in the life of Jesus than his cry over Jerusalem, which rejected his invitation: "O Jerusalem, Jerusalem! how often would I have gathered thy children together, and ye would not!" And, "ye will not come unto me and be saved."

Life without the "pleasures of sin," falsely so called, seems to many like wine without spirit, flat and tasteless. Having no conception of the joys of a true Christian, they have no desire for them. How to induce them to *want* to give up their sinful life and return to the Father before they have run their evil course, and, like the prodigal, come to feed upon husks, is the grievous question. If our hearts are filled with this yearning love for the erring it may meet the "conscience-stricken" and direct him to this boundless Love, which is always awaiting us.

When one has reached the point of sorrow over sin, he is near that which will restore his soul.

When a mother has so wrought upon her child's heart as to make it desire to do right, her work is nearly accomplished. A loving earthly parent would not be satisfied with the punishment of an innocent child for a guilty one. A right minded child would not wish to see an innocent brother suffer in his stead. Nothing would be accomplished by this, between the child and the father. When one is sincerely penitent he feels that he deserves the consequences of wrong doing and takes pleasure in making what amends he may; happy if the father has only forgiven him, and he is assured of his love. He is then reconciled to the father and at one with him. There is peace between them, and the child's heart is full of joy and peace. He obeys the father gladly, since he feels there is nothing against him. The father does not punish the child, for there is no need of it, the conditions have so changed. Consequences there may be, but even these may be mitigated, because of the changed heart of the child, who feels that the father is just and his judgments right, and he willingly bears his sentence.

Repentance, *sincere* repentance, and amendment of life, must be the conditions of forgiveness; and if we continue to listen to and obey the Divine voice in our souls, the love and mercy of the Father will fill up the measure of our shortcomings.

This saving redeeming Love is the "Rock of Ages, cleft for me." Bathed in this Love, the sinner may "lose all his guilty stains." Then let us substitute "the Love of God" for the "blood of Jesus," which in one sense represented it. It is simple and easily understood, and is the one effective element in any "plan of salvation." It is this which has always tendered and converted the soul, through all religious teachings, in all ages, and with all nations.

"Oh Love of God ineffable,
Oh Love of God most free."

H. A. P.

EDITORS INTELLIGENCER AND JOURNAL:

I have so often felt that so few comparatively among the Society of Friends understand what its "Fundamental Principles" are. The great lesson which Jesus endeavored to impress upon the minds of the people in his day, and which he illustrated in such a variety of forms, was: the nearness to each of us of that kingdom of which it was possible for us all to become subject, by faithful adherence to that which was made manifest to us. This feeling of faithfulness must enter into all we do,—we must do the best we know in every thing. Let nothing escape, and the result must be of necessity a growing consciousness of that higher life in which is realized a sense of the Eternal Presence.

These thoughts have been suggested by the "Query" of what have we to offer in place of what the church offers, when we are directed to "come to Jesus." There can be no more practical way of coming to Jesus than to come into a measure of the *same spirit* which is set forth in his life, and there is no surer way of coming into this spirit than faithfulness to the best impulses of our being.

MARGARET P. HOWARD.

Ninth month 7.

For Friends' Intelligencer and Journal.

THE DAKOTAS OF THE SANTEE RESERVATION.

I HAVE been much interested in reading a letter in the *Friends' Review* from a correspondent who visited the several Indian agencies in the Northwest during the past summer. Especial interest attaches to the Santee Sioux reservation, in Northern Nebraska, which, as the writer states, has been under the care of our Friends for "twenty years back." It is gratifying to note that these Indians are reported to be the most advanced in civilization of any of the Dakota nation. After giving a brief account of the material progress of the Santees, he concludes by stating: "Their opportunities for religious instruction are good from the Presbyterian and Episcopal missionaries and native workers among them." This, to my mind, is scarcely just to the Friends, who have been all these years working for the temporal welfare of the people committed to their oversight by the Government of

the United States, and who, while they have not built chapels and set up special Indian services, have not been unmindful of the moral and spiritual welfare of the whole people.

Religious services after the manner of Friends were held regularly, while the nominating of the agent rested with Friends, and the control of the Agency was given them, (subject always to the approval of the authorities at Washington.) Whether this control continues under Agent Hill I am not able to say; but I made several visits to that agency previous to his appointment and always found on First-day morning a Friends' meeting, with usually more or less of the Indian people in attendance.

When our Friends entered upon the work, they found the religious field already occupied by the "American Board of Missions," (Presbyterian) which had been supporting mission work among the Dakotas since 1835. As early as 1833 laborers of that denomination went from the East, and at their own cost gave them instruction in the arts of civilized life, while preparing the way for future evangelization by a study of the Dakota tongue. Later on, a dictionary of the language was completed, followed by the publication of a large part of the New Testament and portions of the Old, printed in Dakota.

Besides the work of this body, the Episcopalians, under the influence of Bishop Whipple, had started a mission at the Agency, and with both organizations our Agents and employes maintained friendly relations. No efforts were undertaken by them that could in any way hinder the progress of the work they found already in operation through these channels. Had these Indians been destitute of religious instruction and without schools and the civilizing influences of Christianity, there were many earnest devoted followers of Christ amongst us, both here, and in the West, who would have rejoiced to carry the Gospel as we understand it, to them, and may we not believe that they would have received with gladness our message of salvation. Let us be thankful that the good work of civilization and christianization is going on among our red brethren, and be ready to lend a helping hand when opportunity offers.

These Dakotas of the Santee Agency are the Indians or their descendants, who were mixed up with the great Sioux rebellion of 1862, and the fearful Minnesota massacre. After an imprisonment of three years, those who had not died by the hand of the executioner, or by disease which carried off more than one hundred, were finally liberated and placed on the reservation they now occupy.

The testimony of the correspondent of the *Review* to the great advancement these Indians have made, has called up some interesting particulars in relation to the earliest efforts made by the American Board, among the Sioux, while they were still occupying their lands in Minnesota. These are found in a volume called "The Gospel among the Dakotas," written by Stephen R. Riggs, who was one of the pioneers in this field of mission labor. As I have before stated, this work was begun in 1835, under many discouragements and difficulties, but by steady, earnest, and faithful devotion to the cause they had espoused, the

fruits of their labor began to be realized in the gathering into church fellowship of a few of the men and women over whom they had gained an influence. These were encouraged and helped to better ways of living and more provident habits, and their children trained in mind and morals, in the schools which were started among them. In the year 1856, owing to the destruction of the mission building by fire, at Lac-que-parl the Indians that were under the care and influence of the missionaries were moved to a central point and united for mutual protection and the promotion of their advancement in better ways of living. In order to carry out this purpose, all who joined in the work were required to adopt civilized habits in their dress, to build houses, and cultivate the soil. A constitution was drawn up and signed by nine Indians of full blood and eight half-breeds, a president or chief was elected, also a secretary, and three judges, whose duties were to arbitrate and decide all difficulties between man and man. The new settlement was called "The Hazelwood Republic." In their constitution they declared their faith in one God, and their desire to regulate their lives by the teaching of his word as revealed in the Scriptures. They professed an earnest desire for education and pledged themselves to the support of schools; they agreed to conform to the habits of white people, to live in houses, cultivate fields, and keep stock, and for all injuries done to property or person, remuneration or restitution was required. They pledged themselves to work for the elevation of their people,—to be obedient to the laws and respect the officers of the United States government. On their own request they were recognized by the agent as a separate band, and then forthwith treated as such.

These men went earnestly to work to build themselves comfortable houses for their families, and contributed besides to the erection of a church edifice capable of accommodating one hundred persons. In 1857 Dr. Williamson, one of the missionaries, writing of the condition of this Indian Republic, says: "The advance in agriculture and house-building is greater than in religion and letters. Last year, for the first time, the Dakotas of this neighborhood raised more corn and potatoes than they needed for their own consumption during the year. They have sold many bushels of each and still have some to spare. Fifteen families live in log-cabins and two in framed houses. The cabins consist of one room, and all have one or more glass windows; nearly all have stoves." A building for a boarding school was erected, and a small school was successfully carried on until the outbreak in 1862. The Government lent them a helping hand with oxen and wagons, and as timber was scarce in the reservation brick was introduced. Dr. Williamson wrote again in 1860: "The United States Government has erected for the Indians in this neighborhood not less than a dozen brick houses."

Seeing the prosperity of the "Hazelwood Republic," a similar attempt was made at the Red Wood agency, but the religious and educational elements were not strong enough to ensure success. Two years later, just after the massacre that sent a thrill of horror

through the length and breadth of Minnesota and the whole North, one who was instrumental in bringing about this advancement wrote: "We looked upon the burnt dwellings and desolated fields of the Upper Minnesota and saw the people imprisoned and scattered." The good and true suffered with the guilty; and many who had bravely risked their lives in efforts to save the whites from the bloody knife of their savage brethren, found themselves doomed to a long imprisonment, away from their wives and children and friends, who were huddled together with little care on the part of their captives, on a distant agency, (at Crow Creek), where in poverty and suspense they awaited the release of the prisoners. During all this ordeal, they were not forsaken by their friends of the American Board, and when at last the order came for the prison doors to be opened, and the men were again united with their families and given the tract of land that is now occupied by them, the missionaries came also, receiving from the Government allotments of land upon which good, substantial, and commodious buildings were erected that have since become the head-quarters of mission work and a centre of educational effort for the great North-west, among the Dakota Indians.

L. J. R.

SCRIPTURE LESSON, No. 40.

TENTH MONTH 16TH, 1887.

TRUST IN OUR HEAVENLY FATHER.

GOLDEN TEXT: "Humble yourselves therefore unto the mighty hand of God, that he may exalt you in due time; casting all your anxieties upon him, because he careth for you." 1 Peter 5: 6-7.

READ Matthew 6: 24-31. Revised Version.

THIS lesson begins with the relation of master and servant; this relation is often used to illustrate spiritual truth. It was one that prevailed all over the world at that time, and those to whom Jesus spoke were quite familiar with all its details. So when Jesus declared ye cannot serve God and mammon, he meant they could not be wholly given up to the service of God as belonging to him in the sense in which the slave is the property of his master, and serve at the same time and in the same relation mammon, representing riches and the earnest pursuit of earthly treasures; not that Jesus condemned the pursuit of riches as wrong in itself, but the setting of the affections upon these things to the neglect of the duty and service we owe to our heavenly Father. The controlling purpose of the soul is what occupies the thoughts, and if these are given wholly to the pursuit of wealth, the seeking of the heavenly treasures will be neglected.

Be not anxious. Anxiety is opposed to the spirit of the kingdom of heaven; the thought through out the lesson is of anxiety and not of mere care or carefulness.

The general design of this paragraph is to warn his disciples against avarice. The old laws forbade covetousness, the Christian law is equally severe. "Take heed and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12, 15.)

The desire to possess, is, a selfish desire and all selfishness is contrary to the gospel. Jesus would encourage his disciples to be trustful, and to cultivate a spirit of contentment.

The practical teachings of this lesson are:

1. The impossibility of serving our Heavenly Father with the whole-heartedness that is his due, while the thoughts are engrossed with the accumulation of earthly treasures.

2. That while we should be careful, and use with prudent forethought the means at our command to provide for the needs of our human life, all anxiety to possess worldly goods must be kept under the control of the law of righteousness.

3. That every day brings its own portion of anxiety, and our life will be more in accord with the spirit of our lesson, if we let the present only occupy our chief attention, trusting our Heavenly Father to give us the strength needed for the cares of the future.

REVERENCE WITH A DOWNWARD LOOK.

THE reverence of the Pagan, as Goethe has shown, always looked up; it sought the divine in things high; but the reverence of the Christian, this great seer tells us, is found by looking down. It is found in humility. God to-day is oftenest found in things lowly; the gate of heaven is under our feet more often than it is over our heads. "Mind not high things but condescend to things of low estate," says Paul. "He that would be greatest among you let him serve," says Jesus. A few weeks ago we stood on the top of Mt. Washington at four o'clock in the morning. The company had been hurried out of bed by the ringing of the bell that announced an approaching sunrise. We watched eagerly the clouds above us; at first they were so flaky and soft that they seemed to be just the screen needed for the sun to throw his rarest colors upon; the fleecy softness would change his fire into gold and turn his red into vanishing pinks. All eyes were turned toward the eastern horizon where "spurting and suppressed it lay," full of promise, but while we waited a mist came up from the distant sea. It touched first with gray and then with dampness the morning; the rebellious company halted shiveringly upon the rocks, half in hopes that their thirst for a sunrise might counteract even an east wind, and lift the fog and give us the sky again.

When the disappointment became too palpable to be concealed, some one suggested a walk in order to get up an appetite for breakfast so that that could be enjoyed if nothing else, and so a few of us started down the carriage road. We had not gone far before pebbles, lichen, mosses, mountain flowers, and mountain butterflies began to charm us. The mind met new delights in every turn. Unconsciously a warmth fell upon us, and lo! as we looked down there were the glories we missed by looking up. Great chasms, into which daylight was pouring like wine into a goblet, suggestive blues, mystic grays, eddied round the precipices, farther and farther the revelation extended, valleys opened, little lakes glistened like diamonds, and all the delights of a mountain painting seemed to be ours, at least more of them than we

could carry. Tardily we realized what we ought to have known before, that the glories from that mountain cone were more beneath us than above us. What were the ether-filled spaces above, with their treacherous fleets of sailing mists, compared to the heroic ranges beneath us, the wooded slopes and peopled valleys in which the children played and where lovers trysted. There is where the greater glory was. That is where heaven is to be looked for.

Let this symbolize the spiritual truth represented in our title. We stand ever on the mountain top. Would we find the glory of heaven, the "gate of God," seek it, not by looking up into the intangible ether of the unknown, the limitless spaces of our ignorance, but down into the craggy crannies of crooked human nature, among the weather-beaten rocks of human experience, down the shaded slopes of human society, the valleys of history where baby aspirations have bloomed, where manly temptations have been resisted, where human tears have fertilized the flowers of human affections.

Ancient tower-temples had altar chambers at the foot and at the top; both were fitting. It is well to climb at times where the soul can have a better view of the realm to which it belongs. But the most devout, the truest worshipper, I take it, will frequent most often the humbler altar at the foot of the tower; it is nearer to the hearthstone, it is not so far from the cradle, it is easier to keep the path worn between that shrine and the grave, flowers grow better down there, too, and we remember that the singers in our mountain party were in better voice and could sing longer at the foot of the mountain than on top. The knight sought high and far the "Holy Grail" that all the while hung beside his castle door. Underneath your feet is holy ground. The reverence that abides is the reverence that is humble. "Neither in this mountain nor in Jerusalem shall ye worship the Father, but in spirit and in truth."—*Unity*.

CHRISTIAN LIBERTY.

THERE are two sides to Christian liberty, the liberty to do, and the liberty not to do; the liberty to use, and the liberty to let alone. Yet, singularly enough, many a man seems to think that the only way in which he can truly show his Christian liberty is by self-indulgence within the limits of that liberty, rather than by self-denial within those limits. The apostle Paul stood firmly for Christian liberty in matters of meats and drinks and observances of times and seasons, and he insisted that no disciple of Christ had a right to judge his brother in any one of these things. But having pressed vigorously the rights of a Christian so far, he emphasized with like force the propriety of a Christian's denying himself in the sphere of his liberty, whenever it seemed wise for him to do so. "All things are lawful," he said, "but all things are not expedient. All things are lawful, but all things edify not. Let no man [in these lawful things] seek his own, but each his neighbor's good." And he added: "Whether therefore ye eat, or drink, or whatsoever ye do, do all [not merely to your enjoyment, but] to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks [to the outside

world], or to the church of God: even as I also please [or seek to please] all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." In other words, when Paul found that his eating, or his drinking, or his doing in the sphere of allowable action, was liable to be a means of stumbling to his weaker brethren in the church, or to persons of the outside world whom he would fain win to Christ, then he was ready to exercise his Christian liberty of letting alone those things which were lawful, but which, under the circumstances, were not expedient. Paul's doctrine is sound, and Paul's example is a safe one now, as at all times for eighteen centuries past; and he who has the spirit of Christ is pretty sure to be like-minded with Paul so far. His chief desire will be to know, as a practical question, in what way—of indulgence or of abstinence—he can so exercise his Christian liberty as best to avoid giving offense to those, in the church or in the world, who may be influenced by his words and ways as a messenger of Christ.—*Selected.*

TIME FOR READING.

I DO not think for a single moment that everybody is born with the ability for using books, for reading and studying literature. Certainly, not everybody is born with the capacity of being a great scholar. All people are no more born great scholars, like Gibbon and Bentley, than they are all born great musicians, like Handel and Beethoven. What is much worse than that, many are born with the incapacity of reading, just as they are born with the incapacity of distinguishing one tune from another. To them, I have nothing to say. Even the morning paper is too much for them. They can only skim the surface even of that. I go further; and I frankly admit that the habit and power of reading with reflection, comprehension and memory all alert and awake, does not come at once to the natural man, any more than many other sovereign virtues come to that interesting creature. What I do submit to you and press upon you with great earnestness is that it requires no preterhuman force of will in any young man or woman—unless household circumstances are unusually vexatious and unfavorable—to get at least half an hour out of a solid busy day for good and disinterested reading. Some will say that this is too much to expect; and the first persons to say it, I venture to predict, will be those who waste their time most. At any rate, if I cannot get half an hour, I will be content with a quarter. Now, in half an hour, I fancy you can read fifteen or twenty pages of Burke; or you can read one of Wordsworth's masterpieces,—say the lines on Tintern; or say one-third—if a scholar, in the original, and, if not, in a translation—of a book of the *Iliad* or the *Æneid*. I am not filling the half hour too full. But try for yourselves what you can read in half an hour. Then multiply the half hour by 365, and consider what treasures you might have laid by at the end of the year, and what happiness, fortitude, and wisdom they would have given you for a lifetime.—*John Morley, in "The Study of Literature."*

Joys cannot unfold the deepest truths.

THE newly amended scientific temperance instruction law in Michigan provides that instruction shall be given in physiology and hygiene, with special reference to narcotics and their effect upon the human system. The instruction shall be given by text-books, where the pupil is able to read, and as thoroughly as any other studies pursued in the school. The proportion of space that books must give to the subject is stated. The books must be approved by the State Board of Education, and the school board's are subject to fine or forfeiture for failing to comply with the provisions of the act. This act applies to all schools in the State, including schools in cities and villages, whether incorporated under special charter or under the general law.

A WRITER in the *Westminster Review* on "Physic in the Far West," states that in Japanese medical history women were early instructed in the art. The court maids-of-honor were taught mid-wifery, needle-puncture, the use of moxa, and the treatment of wounds—the last as necessary to them as to the European chateaus of feudal times. The chief reason for this admission of women was that the court physicians were not allowed to prescribe directly for the female inmates of the palace, who formed, in fact, the *Michado's harem*. There were nuns in Japan before Buddhism, just as there were in India, Egypt, Greece, and Rome before Christianity, among the Druids, and in pagan Mexico and Peru. In 717, these primitive Japanese nuns tended the sick, administered potions, and nursed incurables. They were, with other doctors, admitted to the concurrent practice of charms and incantations; and in 723, female professors were appointed to teach medicine to their sex. At present women are allowed to practice, and only the other day it was announced that two Japanese ladies had obtained diplomas in Western medicine.

TAKING Carlyle altogether, there never was a man whose conduct throughout his life could better bear the fiercest light. He had no sins of youth to apologize for; and, in the grave matters pertaining to the law, he walked for eighty-five years unblemished by a single spot, never deviating from the strict line of integrity. Although more than once he was within sight of starvation, he never did less than the best. He never wrote an idle word, nor a sentence that he did not believe was true. He had frailties and impatiences, but he had no dishonest or impure thoughts. He lived a life of single-minded effort to do right.—*Froude's "Life of Carlyle."*

WE can never fully know or be known at the best through words alone. Unless that which is beyond the possibility of expression be perceived, there is a hopeless barrier between heart and heart.—*S. S. Times.*

GIVE because you love to give—as the flower pours forth its perfume.—*Spurgeon.*

To speak well belongs to few, to live well belongs to all.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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LYDIA H. HALL.

PHILADELPHIA, TENTH MONTH 8, 1887.

THE STUDY OF THE SCRIPTURES.

THAT there is need in our Religious Society for a more general knowledge of the Bible as a whole than was felt in years past, is seen in the wide-spread interest now taken in First-day schools, and in Bible study.

Not that Friends have been without a knowledge of the fundamental truths contained in the Scriptures, for no other Christian sect has laid such stress upon these, as a rule of conduct, and none are more familiar with, or take upon their lips more frequently, the inspiring precepts of the Great Teacher, than do our ministers.

But there has been a lack of continuity in our reading and study; we have taken such parts as were explanatory of the principles and testimonies adopted by our predecessors as the groundwork of Christian faith and practice, to the neglect of those portions upon which much stress is laid by other denominations, as the historical and argumentative. That these are not essential to our spiritual development we readily grant, but they are important to a clear understanding of the vital truths to which they stand related.

To follow the gradual unfolding of spiritual truths, from the germinal thought of the earliest record holding as it does the sum of all that has since been written and said of duty and accountability, is a line of inquiry that touches the springs of human life in a closer and more direct contact than any other branch of knowledge. All else that we learn is of that which is without us, "know thyself," is a precept that cannot be set aside, and whatever will help us to gain this knowledge must be worthy of our deepest and most earnest thought. The race to-day in its highest and best development is the sum total of all that previous ages have gathered up and made permanent; had the thinkers and inquirers of the yesterday of the world been satisfied to feel and think, and hide within themselves whatever gave them help and hope, the man of to-day would be as ignorant of himself, and as easily led by his appetite into the wrong, as was Adam, whose sin, according to the popular idea, has tainted the whole human family.

While we keep to the line of the higher spiritual thought, in this increasing interest in Scripture study, we may well encourage all who are thus engaged to

continue therein, believing that for our doctrines and testimonies we have nothing to fear, since the deepest, clearest, and most forcible utterances of the prophets of old are in accord therewith, and when we come to the New Testament we find for every principle we hold, and every truth precious to us as a people, the sanction of the great head of the Christian church.

FRIENDS' BOOK ASSOCIATION, 15th and Race streets, Philadelphia, are about issuing a circular that will be sent to Friends generally, to which we call attention. In it are embraced so much in this line of trade that it would seem that all tastes might be supplied, and we would urge upon Friends to give the Association their patronage.

We have already received, in response to last week's request, a number of names of persons to whom copies of the paper may be sent as samples, and shall be obliged for more.

DEATHS.

BARNARD.—In Philadelphia, on the morning of Tenth month 2d, Mary Lundy, widow of William Barnard, in the 77th year of her age; a member of the monthly meeting of Friends of Philadelphia; interment at Marlborough Meeting ground, Chester Co., Pa.

BROSIOUS.—Ninth month 27, 1887, at Octoraro, Lancaster county, Pa., William Brosious, aged 89 years and 7 months; a recorded minister and valued member of Penn's Grove Monthly Meeting for over fifty years.

His remains were interred on the 2d inst., at Homeville, where a large and solemn meeting was held, and much testimony borne to his pure life and labors and example in the cause of righteousness.

EASTBURN.—In Solebury, Bucks county, Pa., Ninth month 26, 1887, Moses Eastburn, in his 73d year; an esteemed member of Solebury Monthly Meeting.

GASKILL.—In Wilmington, Del., Ninth month 24th, Esther Gaskill, aged 93 years.

HAYHURST.—Tenth month 2d, Keziah Hayhurst, aged 77; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

MARIS.—Tenth month 3d, at the residence of Joseph A. Boud, Wilmington, Del., Deborah A., daughter of Norris and Ann Maris, in her 42d year; a member of Birmingham Monthly Meeting. Interment at Friends' ground, West Chester, Pa.

MERRITT.—At his home near Poplar Ridge, N. Y., Eighth month 7th, 1887, Richard Merritt, in the 71st year of his age; a member of Scipio Monthly Meeting.

PANCOAST.—Ninth month 30th, Isabella, daughter of the late David J., and Phebe Pancoast, aged 65 years; interment from Mullica Hill Meeting-house, N. J.

ROWLETT.—In Philadelphia, Ninth month 30th, Lizzie C., wife of George Rowlett.

SAUNDERS.—On the 24th of Ninth month, 1887, in Kansas, Joseph Saunders, formerly of Philadelphia, in the 69th year of his age; a member of Horsham Monthly Meeting, Pennsylvania.

WILLIAMS.—Ninth month 30th, suddenly, Joseph J. Williams; a member of the Monthly Meeting of Friends of Philadelphia.

THE LAKE MOHONK INDIAN CONFERENCE.

FRIENDS' INTELLIGENCER AND JOURNAL:

THE Mohonk Conference again assembled this year, by the kind invitation of Albert K. Smiley, at the Lake Mohonk Mountain House, on the 28th ult., to consider the present aspect of Indian affairs. Some who have met with us on previous years were necessarily absent, and we especially missed from our Pennsylvania delegation, Dr. James Rhoads, President of Bryn Mawr College, and Herbert Welsh, the active and indefatigable Secretary of the Indian Rights Association. We arrived on the evening of the first day's session (Fourth-day), as the postponement of the opening of Swarthmore made it impossible for me to leave home at an earlier date. The hours of the opening session, on Fourth-day morning, were devoted to an interesting discussion of the work now before the friends of the Indian, imposed upon them by the passage of the "Dawes Land in Severalty Bill" since the last meeting of the Conference. As usual, there was no session in the afternoon. In the evening the proper education and training of the Indians, to prepare them to profit by the allotment of lands in severalty, and to meet the new duties and responsibilities before them, was fully considered. The general impression seemed to be that for the proper performance of the work needed to civilize and christianize the Indian race, we must look to the religious organizations of the country. The mere intellectual training of the Indians in government schools, without proper moral and religious instruction, was deprecated, as being entirely inadequate to secure the elevation of this people, and their preparation for the high and responsible duties of American citizenship. The necessity of a body of men and women, called to this service by a sense of duty, and consecrated to it, to go out as missionaries and teachers among them, was dwelt upon with especial emphasis, and some conspicuous examples of such self-sacrificing service were pointed out for our encouragement. In the afternoon, the mountain being still covered with a thick veil of mist, which had hung over it ever since our arrival, the usual ride, amid the lovely scenery around us, was omitted, and the hours were pleasantly devoted to hearing a report of the work done by the Woman's Branch of the Indian Rights Association during the past year. Among the important work which they have accomplished is the establishment of a fund to be loaned to Indians who receive their lands under the severalty bill, that they may at once build upon them comfortable homes. This is to be, in the future, a fruitful and important field of labor. Most of the evening hour was given to Senator Dawes, who spoke eloquently and with deep feeling upon the application of his "Land in Severalty Bill," the difficulties in the way, and how they could best be removed. It is the unanimous judgment of the Conference that this bill affords the only true key to the solution of the Indian problem, and that it constitutes the most important step ever taken in the entire range of legislation for this oppressed and unfortunate people. The services of Senator Dawes in this work are placed by the Conference at their true value, and he is justly considered being

as truly the friend of the Indian race as was William Lloyd Garrison, the friend of the colored people, although his motives have been attacked by those who do not understand his work.

The next morning (Sixth-day), after the usual religious meeting held in the house daily at 9.45 a. m., the Conference assembled punctually at ten o'clock. The further consideration of the Dawes Bill, and especially what additional legislation is needed to make it most effective and productive of good results to the Indian, was taken up. Prof. Jas. A. Thayer, of the Law School at Harvard, presented an outline of a plan for further legislation for the protection of the rights of the Indians during the transition period, while this disintegration of the reservations and the healing up of the tribal system are in progress. This plan involves the establishment of courts on the reservations and changing the entire management as now conducted by the Indian Bureau at Washington. It is a plan elaborated largely by the "Boston Citizenship Committee," a body which has been very active in advancing the interests of the Dawes Bill. To that Bill it is by no means antagonistic, but it is rather intended as a supplement to it, to aid in more effectually securing the beneficent results for the Indian at which it aims. The whole subject called out an animated discussion and it was referred to a committee to report at the meeting of the Indian Commissioners in Washington in the first month next. The rest of the morning session was chiefly occupied in considering a resolution recommending the modification or abrogation of the treaty with the remnant of The Six Nations in the State of New York, and the application of the principle of the Dawes Land in Severalty Bill to the gradual disintegration of their reservations.

A very interesting address was given by Hiram Price, ex-Commissioner of Indian affairs, upon the Prohibition of the sale of Intoxicating drinks among the Indians. This prohibition is now complete on all the Indian Reservations, though the penalty for the violation of the law is insufficient, and its enforcement consequently quite imperfect. The speaker made a most telling comparison between the condition of the 200,000 inhabitants of the city of Washington, and the 200,000 Indians, greatly to the disadvantage of the former, where he assures us, missionary work, upon this subject, was much more needed than among the Indians! When he first entered upon the duties of his office, he found the government furnishing scalping-knives, and large quantities of intoxicating drinks to the Indians! He promptly struck these off the list of supplies, and endeavored, though unsuccessfully, to include tobacco. He called earnestly for the passage of an act preventing the army from introducing intoxicating drinks upon the reservations, and largely increasing and fixing the penalty for the violation of the Prohibitory laws. Senator Dawes, who attended all of our sessions, was present, and I do not doubt that, upon this, as upon other important subjects, the views of this Conference will through him be properly represented in Washington this winter. In the afternoon, the heavy clouds of mist still shutting out all the valley below

us, the last hope of a drive for the members of the Conference this year disappeared; so another afternoon session was held, in which several who are actively engaged in different branches of Indian work interested us by recounting their experience. The order of the Indian Bureau, forbidding the use of any language but English, in any school, public or private, on a reservation, which had been severely criticised in earlier sessions, was again brought under review, and the general view was expressed that the position of the Department upon this subject was untenable, and that it would not be maintained. Not that the Conference objected, at all, to all possible encouragement of English in the schools, but the sweeping nature of the order had closed many schools where only native teachers could be obtained, and which were wholly taught in the Indian tongue. This was deemed unwise, and it was thought that the change could be more gradually introduced.

General Marshall, for some years associated with General Armstrong in his excellent work at the Hampton Schools, and now President of the Unitarian Indian Aid Association, in Boston, gave a very interesting account of the labors of the Unitarians in their new field among the Crow Indians. This denomination has, as yet, done comparatively little in the Indian cause, but it is now entering nobly upon the work, and will have a fuller report to make another year.

In the evening the Conference assembled at 7.30 for its closing session. The report of the Business Committee brought forward the comprehensive platform of principles of the Conference, the carefully prepared result of the three days' discussions, and this important paper will be fully presented to the country through the public press, and cannot fail to do a valuable work for the Indian, and cause all of his friends, everywhere, to take courage. The session was continued until a late hour by closing addresses of many members, and the expression of our gratitude to our host and hostess for our bountiful entertainment through the week. The next morning at 6.15 the stages were at the door, and we reluctantly bade adieu to Mohonk, and enjoyed greatly our early morning ride along the well made roads down the mountain side, through the dripping forest, glowing in the feeble morning light with the most brilliant autumnal hues.

The impression left upon my mind by our Conference is that our Friends must take up and carry on vigorously their share of the great work of educating the Indians, and preparing them for their new position. Can we not find among us those who will contribute liberally to this work, as well as those who will go forth, in a devoted and self-sacrificing spirit, as laborers in this broad missionary field? Nor yet must we lose sight of our important work for the colored people of the South. "This ought ye to have done, but not to have left the other undone." The more of such labor for the elevation of humanity we undertake, as a religious organization, the better it will be for our Religious Society, as well as for the world at large.

EDWARD H. MAGILL.

Swarthmore, Tenth month 1.

THE LIBRARY.

ANIMAL LIFE IN THE SEA AND ON THE LAND: A Zoology for Young People. By Sarah Cooper. Illustrated. New York: Harper & Brothers.

THIS work is of extraordinary beauty and usefulness. It is offered to young people with the hope that it may help them to a knowledge of natural history. It presents truthfully and accurately what may be likely to come under their ordinary observation, while avoiding the more difficult terms of science.

The author commences with the sponge, and goes systematically through the animal kingdom, tracing a gradual development from the simplest forms of life up to the highest, ending with man, the most wonderful of the works of the Creator. No less than 278 illustrations, some of them of much beauty, occur on 405 pages. Indeed the beauty of the illustrations, and the simple style of the text leave scarcely anything to be desired in the way of a zoology for children. While for advanced study works of the highest merit are plentiful, it is believed elementary books are greatly needed both for school and for family use. This, however, is so clear of trivialities, and so clear in its presentation of truth that it will prove acceptable for not only juvenile but mature minds.

The work is the result of the studies of a practical and skillful teacher in her endeavors to present instructive lessons in zoology to an enthusiastic class. We recommend the lessons that have been already so successful to the use of elementary schools generally, and we suggest that the book would be helpful and suggestive in First-day school work, as it is written so clearly and in a reverent spirit. S. R.

AN APPEAL FOR TEACHERS.

Editors INTELLIGENCER AND JOURNAL:

AT its last session, Friends' Mission, (Philadelphia), was increasing in numbers, and had an average of over seventy. For the present season a suitable superintendent has not offered, and the corps of teachers will be insufficient for so large a school.

The neighborhood is one where there is room for much labor, and although there is some evidence of good being effected, a strong possibility exists of the school being closed, unless additional help can be secured, and we desire this to be of the Friendly sort.

A number of Friends do not feel called to take part in schools for Friends' children; but can we not hope that some at least of these do have an interest in the education and reformation of those who through parental neglect and contact with evil surroundings are liable to become wrong doers and a burden on society?

An appeal is made to all to consider whether they have not a duty in this concern, and a hope is felt that additional help will be willing to attend at the school, Fairmount avenue and Beach street, to-morrow (First-day), at 2.45 p. m.

J. M. T., Jr.

ALL is uneasy to one who seeks rest in himself and not in God.—*Swrin.*

SWARTHMORE NOTES.

THE College has opened under very favorable conditions. The whole number of students arrived is 248, and more are yet to come. Of those present 164 belong to the college classes; twenty-eight Seniors, twenty Juniors, thirty-nine Sophomores, and seventy-seven Freshmen. The classes are fully organized and the work of the College is regularly progressing in the various departments.

—Samuel S. Ash spoke acceptably in the first meeting of the year, on First-day, the 25th of Ninth month, and Martha Townsend in the meeting on the 2d instant.

—Dr. William H. Day, late of Johns Hopkins University, has taken charge of the combined departments of Physics and Chemistry.

—Thomas A. Jenkins, Horace Roberts, and Elizabeth B. Smedley, of the last graduating class, have already applied to the Faculty for the arrangement of a course of study for the Degree of Master of Arts. William G. Underwood, of the same class, is engaged in Engineering work in North Carolina, and Henry B. Goodwin, also of the same class, has entered upon a post-graduate course of study in Engineering, at Princeton.

EDUCATIONAL ITEMS.

—A friend sends us the following notes: Friends' Academy, Locust Valley, L. I., founded and established by Gideon Frost, entered upon its eleventh year on the 13th ult. It is under the care of eleven trustees, all members of the Society of Friends, most of whom were chosen by the founder. It opened with seventy-five students, about one-half being boarding pupils. The boys' department for boarders is full and some fifteen applications have been refused for want of room. The girls' department has one vacancy. The new Principal, Oren B. Wilbur, of Easton, Washington county, New York, with the aid of his assistant teachers, has the school well organized and in good working order, and a successful school year, as far as good school work is to be done, is anticipated. The founder of the institution is deserving of much credit for establishing a school of this kind and making such arrangements as he did that children can have the privilege of receiving a good education at so low a cost.

"OLD FASHIONED QUAKERISM."—LETTER FROM THE AUTHOR.

[In the London *Friend* of Ninth month 1st., we find the following letter from William Pollard. As has already been stated in these columns, he is one of the "Three Friends," authors of "A Reasonable Faith." His letter below is of interest as expressing additional thoughts, and indicating his views on questions of importance. It may be best for us to note our dissent to the intimation in the concluding paragraph that our Friends have "lost their way," in a doctrinal sense.—Eds.]

DEAR FRIEND: It is no doubt best, as a rule, for authors not to reply to criticisms on their own writings. But I will venture upon a few explanatory words on some points of general interest, touched

upon in the notice of my lectures in the Eighth month *Friend*. It seems almost a duty to do this, for the sake of the large number of readers which the lectures have already obtained.

I am bound in the first place to admit the kindly tone of the review. The writer has evidently tried hard to be fair; though I think he has quite failed to comprehend the standpoint of the author he is reviewing. This is strikingly shown in the way he refers to the first lecture (on Primitive Christianity), in which not merely "various points of similarity between the primitive believers and the early Friends are pointed out," but in which an attempt is made, not, I hope, without success, so far as a few pages will admit, to show that in doctrine and practice, in church government, and individual sense of duty, there was a remarkable agreement in principle and the outcome of principle between the early Christians and the early Friends.

Again, the reviewer says of the early Friends that "we are not called to take them as our guides." That perhaps depends on the meaning we attach to the word. It is nowhere said or implied in these lectures that we are blindly to follow these remarkable men. On the contrary, it is pointed out in a number of places that the great aim of the early Friends was to bring people, not to theologians, or to churches, but to Christ, that they might learn of him: and that "we have each to formulate our own creed, from the testimony of the Spirit of God within, and the Scriptures of truth without." But in one very important sense it is surely not correct to say that we are not called to take these enlightened men as our guides. The early Friends were enabled to interpret to us and to the churches, as few had done since the first century, the real practical meaning and method of the Gospel. If we feel this to be so, these men, Fox and Barclay, and their companions, will rightly be more of guides to us in our endeavor to understand truth and duty, than either Augustine or Luther, or the Puritans, or the so-called "Evangelicals" of modern times. If we do not feel this to be so, why are we calling ourselves "Friends?"

When persons put in contrast the writers of the New Testament with the early Friends, to the disparagement of the latter, they seem to forget that we value the early Friends not only as the best exponents, in a general sense, of the true and spiritual meaning of New Testament truth, but also as the best teachers of the way effectually to get at this truth. We do not take them in place of the apostles, but as helps and guides in the understanding of that good news which Christ revealed, and which the apostles preached, but which has become so mystified and involved by the definitions and systems of theologians, that its beauty and efficacy have been terribly overlooked.

Again, the reviewer implies that these lectures undervalue the preaching of the Gospel! He says, "The author conveys the idea that the work of our Society is not to proclaim far and wide a full Gospel." I cannot easily express the astonishment with which I read this strange comment. As it seems to me, these lectures are full of reminders of the duty of

Christian activity. They show how intense this was in the early days of Quakerism; they indicate some of the results of this activity: and invite the present generation to follow in the same path of zeal. They point out—what is often much overlooked—that there are many ways of preaching the Gospel, and many classes who still need a fresh and fuller proclamation of the Divine message; and that the Society of Friends, if faithfully acting up to its principles and its calling, should be preaching the full Gospel—in a shape the creeds very imperfectly present—to the churches and the people at large. Further, that the breadth of its principles, and the freedom for service it enjoys, give it a special call to preach the gospel of God's pity and patience, and the sweet reasonableness of the truth as it is in Jesus, to the thousands of poor, perplexed souls who have been stumbled by the theologians, and who as truly need the sympathizing help of the church as any heathen tribes in India and Madagascar.

There is one other point to which I should like to refer. The reviewer states that he cannot regard the description given of the Hicksite and the Beaconite controversies as accurate. If he had said that the account was not complete, it would be easy to admit it, as the statement on these important subjects is necessarily limited to a few sentences. I may be allowed to say on this matter that I have carefully read through the principal pamphlets and papers that appeared in connection with these movements—a course of reading that probably few of this generation have undertaken—and my conviction is that no one could do this with an open mind without coming to the same conclusions as those given in the lectures. That there were extreme positions taken up by both the divergent sections in the Hicksite controversy is, I think, indisputable; and abundant evidence could be produced to prove that the Beaconite leaders "pushed the central truth of Quakerism on one side," and largely replaced it by a doctrine and a theological system.

On what is called the Hicksite controversy, the feeling left on the mind of the writer, after as complete a research into contemporary and other evidence as he has been able to make, is, that the attitude in some respects of the orthodox yearly meetings toward the separatists can hardly be expressed by any other word than *unchristian*. To stand aloof from brethren who have lost their way, and are failing, as we think, to realize that great fundamental truth of the Gospel, the divinity of Christ; to treat them as moral lepers, who are to be left in their trouble and perplexity, while we pass by, almost scornfully, on the other side, is surely not to be otherwise described. When will the Quaker Church recognize its ungenerous attitude, its grievous blunder in this matter? When will mission-work be considered to include the thoughtful and intelligent help of the perplexed? Thy friend, truly,

Eccles, near Manchester. WILLIAM POLLARD.

ORTHODOX FRIENDS.

—The Conference of Yearly Meeting delegates met at Richmond, on the 23d ult. There were about one hundred delegates present, the four volunteers from Philadelphia being admitted to seats, with the right to speak but not to vote. Francis W. Thomas, of Spiceland, Ind., presided temporarily, and James Wood, of Mt. Kisco, N. Y., permanently. The Conference continued four days, an adjournment being reached on the evening of the 27th. Among the questions discussed were: "Is it desirable that all the yearly meetings should adopt one declaration of doctrine?" This was decided affirmatively, hardly any opposition appearing. "Shall the Yearly Meetings unite in Mission Work?" The general expression was in the affirmative. The subject of the "ordinances" was reached on Seventh-day evening, but there was no discussion upon the merits of the question, a minute being adopted, as reported by a committee that "the recent official utterances and reaffirmations of eight yearly meetings on this continent have definitely settled this question." There was extended discussion of the subject: "Public Meetings for Worship and the Methods used therein." This drew out expression upon the ministry and singing, and a considerable diversity of views appeared. There was also a very marked difference of opinion upon the subject of "the proper relationship between the minister and the church, and of the church toward the minister, and how the ministry is to be sustained." This occupied nearly the whole of Second-day, the 26th, and the remarks of the different delegates were in many cases very direct and earnest.

On Third-day afternoon, 27th, the declaration of faith was presented, and in part discussed. David B. Updegraff and others expressed themselves as desiring it differently stated. It was, however, adopted at that and the evening session. [The reports in the Richmond daily papers, from which this report is compiled, do not give it in full, but we shall be able, no doubt, to give its language, later.—Eds.]

INDIAN SUMMER.

WHY Indian summer? Did the red men build

Their camp fires in the woods these latter days,

And so with warmth the pleasant land was filled,

And the blue smoke spread to a thin white haze?

How sped the hunter's arrow 'mid the trees,

And the ripe leaves sung softly overhead;

And still they sing the old-time symphonies,

And drop their garlands o'er the nameless dead.

And thus may mother earth, and sky and air,

Keep sacred many an anniversary day.

Tho' heedless mortals hear nor hymn nor prayer,

Nor read the signs along the accustomed way.

O mystic charm, that crowns the purple hill!

O breath of balm, from some sweet hidden place!

Send the slow blood the quickening pulse to thrill—

Move the dull senses by the spirit's grace.

Selected.

THE simplicity of higher minds ever will, while the world lasts, be a puzzle to the coarse perceptions of ordinary "clever people."—*Selected.*

HE that hath no bridle on his tongue hath no grace in his heart.—*St. Jerome.*

KNOWLEDGE AND FAITH.

FATHER, it is not knowledge that I ask
Of what thy wisdom deems it best to hide;
Ask thee, rather, for a perfect faith,
Content to walk in darkness by thy side.

I ask thee not that I may see thy face,
And know, through mortal vision, that thou art.
No: rather would I give myself to thee,
And feel thy being in my inmost heart.

And, if about my pathway clouds shall rise
Till all around be only gloom and night,
I would not ask thee why thou sendest clouds,
But let my faith look through them to the light.

So, when our dear ones pass beyond our reach,
Though aching hearts would fain the mystery know,
We ask thee not to draw the veil aside
Nor to our longing eyes the future show.

But rather would we trust them to thy care,—
Trust that thy love surrounds them there as here,
And sometimes, through our longing and our hope,
We dare to trust their spirits linger near.

No, Father, 'tis not knowledge that I ask;
But I would have a faith more clear, more bright,
Till, in the fullness of thine own good time,
Knowledge and faith shall both be one in sight.

M. L. D., in *Christian Register*.

From the *Christian Union*.

TO THE PARENTS OF THE GIRL WHO IS GOING TO COLLEGE.

BY LOUISE MANNING HODGKINS.¹

"I CAN direct the education of the five hundred girls. It is their thousand fathers and mothers who baffle me."

The implied remonstrance of this college President is too often echoed by his fellows. In one of the commencement addresses of the past summer I read, "It is rarely that a parent can offer sound advice with regard to the education of his children." Doubtless those parents who read the same paragraph responded, "Nonsense! It is not true." Doubtless the teachers under whose eyes it fell answered, "Good sense! It is true." What is the reason for this utter divergence of opinion between the two parties most interested and most influential in training youth? The very same that exists when a physician finds it a doubtful experiment to prescribe for serious illness in his own family. Paternity, heredity, sympathy, combine to militate against the chances that his "nearest and dearest" will obtain the results of his best medical skill. Parental love, heredity of temperament, sympathy in choice, are equally forceful to make him who is perhaps the best ethical adviser the worst intellectual counselor.

For example, "How thankful I am," says this prospective collegian, as she turns the leaves to the college calendar, which just now has the interest to her of a new romance, "that I can drop mathematics after the first year!" You the paterfamilias, remember a humiliating day when you were "plucked" in this particular branch of your education; or you, the

materfamilias, recall that you could make but slender acquaintance with sines and cosines, and in consequence early abandoned their society. With no other intent than to speak words of good cheer, you echo the sentiment you should rebuke, and practically prepare for the serious neglect of that which, in this particular case, demands the most assiduous study.

And alas! it does not end here. Nothing is truer than that your mathematical iniquities are now being visited on the unmathematical head of your daughter, again—since the days of miracles are past—to reappear, until the multiplication table bids fair to outwit the children's children of your descent. Were the loss merely that of a knowledge of mathematics it would matter little. It means a defective judgment, an ill-balanced will, an indefinite purpose in the crises of practical life, all for the failure to train those powers whose development could not be better secured than in the study of mathematics.

Perhaps you are turning the leaves of the college calendar to discover that after the Freshman year much of the future work may be optional. To no one is a life of happy options so attractive as to a young man or woman of eighteen. To no one is it so perilous. Remembering how many resources would be open to you to-day had you possessed from your youth a knowledge of various subjects offered in this curriculum, and aided and abetted by your enthusiastic, ambitious, but still immature daughter, you arrange with her a course of study whose correlation of parts is to the mind of the average educator about as remote as the addition of apples, wagons, nuts, and nails used to be to the students of a certain mental arithmetic that for some of us was the bewilderment of our childhood. That study which perhaps would be the very holding thread of a good course you omit, to substitute a year or two in some branch whose value depends on professional work in this line long after the first degree is taken.

Or you are struck by a directly opposing idea. You intend that, after graduation, your daughter shall have a few years abroad. What a coign of vantage she will occupy who can speak two or three modern languages! Provided—which implies a Moltke genius for language—with concentrated effect she can master two to this extent. How impoverished is the mind which in four years has produced the bare result of knowing nothing in two languages! For this, her breadth of view, her measure of intellectual stature, have been arrested in their best growing days that she might perfect with tedious difficulty what she may obtain with swift ease in its native home if she brings to its acquisition a mind temperately and symmetrically trained to master any subject.

Your daughter is an only child, a single ewe lamb unwanted to be counted in a flock, and you fear for her the effect of gregarious life. You are disposed on this account to suggest for her special grace and favor. Rather thank Heaven that this early warping of her young life, for which she is not at fault, may now receive a straightening touch by four years of life during which her happiness will largely depend on her success in the art of living with other people.

¹Professor of English Literature, Wellesley College.

Or your daughter is not an only daughter. She can ill be taken from a household which has made her its most unselfish member by its unsparing demands on her time and temper. You rejoice that she is to be so near her home that she can still keep the threads of family interests well in hand; and you propose to ask her opinion with regard to the most trifling and temporary matters, and to call her back in such joyful and sorrowful emergencies as the year may bring forth. Said one such overtaxed girl: "I think I must drop my regular course, and ask for my degree on the strength of my 'extras.'"

Possibly your distance from college is so great that it scarcely seems worth the pains at Christmas and Easter to take so long a journey for so short a holiday. By a slight strain of the imagination, and for a reason that would have no support in your judgment in the middle of the session, your desire for her presence becomes an imperative need, which costs her perhaps college rank, and, worse, physical health. About the third year her strength flags, and you have serious doubts whether a girl's strength and a collegiate course form an equation, when the real subject to consider is, if a woman is equal to the double task of carrying in undergraduate years the burden of a social and a student life. Other hinderances to the success of this new venture crowd to my mind. I touch those which most frequently touch experience. Good fathers and mothers of the girls who are coming to college, believe that this is to you, no less than to your children, a day of opportunity. After you have, for good reasons, selected the college where your child shall be educated, believe that for you it is "a time to keep silence," and a time to have faith in methods with which, in your professional or business lives, it is impossible, unless you are yourself a teacher, for you to have made yourselves familiar. By such quiet confidence we can work to one end; namely, to make your daughter as a "corner-stone polished after the similitude of a palace."

From the American. (Philadelphia.)

THE FIRST FROST.

SONG gives place to silence, towards the end of August. The monotony of soulless sunshine has proved irksome, and the birds that have not already departed cluster by the dripping springs. The squirrels, until now a timid and day-shunning folk, tread the tall, out-reaching oaks, tapping, in ill-humor, at the still resisting acorns. Impatience is now the moving factor of the animal world, and with it is sulky silence. Furred and feathered life, alike, are heartily tired of summer and await a change—do they know what? He who is given to country rambles has long since learned the secret: it is the first frost.

This first frost does not usher in a new season, but renews the summer. Sleepy, silent August days, half-stifled in a worn-out atmosphere, are the really melancholy ones, "the saddest of the year;" but at once, with the first frost, is activity renewed. This earliest intimation of the on-coming winter need not be everywhere. You will find no trace of it upon the upland fields. There are, in low-lying, damp, weed-

hidden nooks, a few dainty crystals, that disappear before the sun rises as though frightened at what they have done. They might well have tarried, for they deserve a blessing.

What then does this first frost accomplish? The pulses of the song-birds quicken, and they resume their singing. Their limp wings are braced, and they scatter over the fields, along the wooded hill-side and close-woven thicket. Not only they, the wearied summer visitors, reappear among their several spring-time haunts, but down from a frostier north the advance guard of the winter-songsters come, Canadian tree-sparrows, a cheery, twittering host. Come, as do many others, to make glad our winters and replace those, that fearing to face the ruder blasts of the north wind, seek shelter in the South. It is strange that the idea is so prevalent that here in New Jersey we have comparatively birdless winters. There are two score species that are, with very few exceptions, moderately abundant; many are phenomenally so. All may be seen during a single stroll in winter, but of course, not always. To see birds at this season, one must not stick closely to the highways, but pass from field to meadow, from woodland to marsh, to do so. Forty species may seem an extravagant claim, but it is a simple statement of fact. There are at least forty. Why call it thirty-nine? It has been flatly contradicted. Well, there is an element of our population, that, having ears and eyes, yet neither hear nor see, and these are they who, lacking powers of observation, are prone to criticism. It is a good plan to listen to the nut-hatch, while these critics carp, for the burden of that bird's song is *crank-crank!* *crank-crank!* It boldly sings what politeness forbids us even to whisper.

The first frost has come: dare autumn leaves be mentioned? I have seen a striking picture of an irate editor flooring the twentieth spring poet that had that day called upon him. Should I not take warning? At least I shall not venture far. Whether or not the frost actually ripens the leaves, it cannot be gainsaid that the change of color begins at this time or earlier; but often, excepting one or two trees, a year passes with no change save sombre brown. Always, however, there are tiny areas of the brightest tints, a change more beautiful than the general reddening of the forest. A branch of a maple, turned to dusty gold, a solitary gum tree clothed in scarlet, a winding creeper, bronzed to the very tips: such bits as these, rare as gems along the pebbly shore, are fruits, or so it seems, of the first frost, and loved the more because of their rarity.

Those faithful friends of the poets, asters and golden rods, convenient blooms that have done duty in literature for a solid century, flourish it is true, before the coming of the frost, but renew their youth in the reinvigorated air. It is not they alone however, that brighten the dusty highways and deck the winding wood-lanes; at least, not here. The dittany empurples the leaf-strewn forest with mosses and sweet fern, carpets the upland woods, and then, with the first frost, comes the chinkapin. A pygmy, but still a very prince among our nuts, graciously evolved for impatient autumn-lovers. To gather them is only a

foretaste of the nutting season proper, it is true, but a foretaste often with a keener flavor than the feast that follows offers. Chinkapins are the last gift of summer; a gift that comes with gladness, solid nuggets of sunshine; not wrapt in dead leaves and sodden with the tears of melancholy November.

What of the cooler meadows and the lotus? It would dampen my ardor certainly, if it were cut down; but it is not. Hailing as it does from far warmer lands, we tremble for the tardier blossoms, yet really need not. From afar I can see those gigantic leaves and tall flower stalks, capped with the roseate bloom of this historic plant. It is as much at home and as hardy as the sweet white lily or the yellow nuphar. And here, in the flooded marshes, we can go nutting again. From the great funnel shaped torus or seed-pod of the lotus, one can gather sweet fruit, larger and as toothsome as upland chinkapins. In the dense shade of the lotus in Eastern lands, I recall that rare native form, once cultivated here by the Indians. I can picture a group of Indian women in canoes, or perhaps their vagabond husbands, wading in the water, gathering the large seed—a true nut—or reaching into the shallow depths for the newer growth of tubers. From the nut was made a good flour; the tubers, boiled, are equal to potatoes. The Indians did this, far back in pre-historic times; some of their ancestors do so still; and it would not be strange, could it be shown, that where I to-day gather lotus nuts in the same marsh, the long-forgotten Indians, in centuries past, did the same. Be this as it may, nutting in the marshes is one of the luxuries following a first frost—for the nonce, I am a happy lotus-eater.

In the woods and over the meadows alike, the air trembles with the cry of innumerable crickets—if not they, then of insects unknown to me. Single shrill trumpeters are hard to find. Trace up never so closely the sound that issues from a certain bush, when at a given distance, the noise ceases. You rest awhile and it begins again; you move, it stops; one step more and it ceases altogether. Scan with all care every leaf, twig, main stem, and very roots of the shrub, if such it was, but you will not find the musician. To crickets we attribute all these late summer sounds not made by birds or frogs, but how far correctly I would that I knew.

Not the first frost nor the second, no nor a black frost seals to silence either the tree toad or the red frog of the woods. They croak spasmodically, at all times and seasons, but give no hint of the utterance's proper interpretation. It may be a croak of thanks for such sweet, life-giving days, or a complaint that the chilly nights have lessened their food supply. If there is any distinction it is an all-bearing ear that can detect it. To the average rambler they croak, and nothing more. It is the same note now that is heard at short intervals, all summer long, and that they utter in early spring when they join in a deafening epithalamium.

But one glory of the time of early frosts has departed: no longer, in long lines, do the roostward-fly crows pass over. There was current an odd saying, years ago, that crows roosted in Pennsylvania, but

foraged in New Jersey. How this impression arose, to what extent it varies, and the truth of the matter, it boots it not to discuss; suffice it, that from my earliest recollection, until within a year, the crow roosts were across the river, and the crows faced the setting sun as they flew home at night. In spite of all the ugly things I had heard of them—not one in a hundred of them really true—I early learned to love the bird, and its full-toned autumn cries are music to my ears. Their roosting trees are felled; the crows have been scattered, and the close of summer has lost one considerable charm. Alas! that even the scanty remnants of our forests should disappear—the mid-winter black frost of Greed has blighted the country.

CHAS. C. ABBOTT.

Trenton, N. J.

THE RECENT TROUBLE WITH THE UTE INDIANS.

GENERAL CROOK, of the United States regular army, has made a report to the War Department concerning the recent so-called "outbreak" of the Ute Indians, in Colorado. He says that the troubles arose from attempts made by the Colorado officials to serve warrants on certain Ute Indians for alleged stealing of horses and for violations of the State Game laws. The report states that it is the custom of certain men living in Garfield county to buy horses of the Indians, and then regain possession of the money by playing "monte" or some other gambling game. The horses alleged to have been stolen were either bought from the Indians or won in this way. While stoutly protesting their innocence of the theft, the Indians gave the parties two other horses in lieu of those which they had been obliged to surrender to the alleged rightful owners. Warrants were, however, issued for the arrest of two of the Indians for horse-stealing, and for twelve others for violation of the game laws. Of this last offense the report says the Indians were undoubtedly guilty. Game Warden Burgett, to whom the warrants were issued, with a posse of seventeen men went to the camp on the north fork of White River, and without attempting to explain his object or mission, suddenly seized several of the Indians who broke away and ran for the cover of the brush. At this juncture the posse fired, wounding three of the Indians. Burgett's posse then retired and united forces with Sheriff Kendall who held warrants for the arrest of the two Indians for horse-stealing. Hearing of an Indian camp on Coal Creek, Kendall sent a party to it.

The report goes on to detail the well-known facts regarding the skirmishes between Kendall's posse and the Indians, and accuses the former of bad faith in the attack of August 25th on Colorow's camp. On the 24th an interview was had with a son of Colorow, in which it was agreed that matters should remain as they were until the "big white chief" should arrive. By this agreement the Indians understood that they would be allowed to continue their march unmolested to their reservation. During a heavy storm of rain and hail which came on during the night, the Indians moved down the river about twenty-five miles to a point, as they believed, on the Uncompahgre Reser-

vation, and went into camp, turning out their ponies to graze. The whites started in pursuit and struck the Indian camp as they were preparing breakfast. They had believed themselves perfectly secure; no sentinel or runners were on the watch, and the whites attained a position on the bluffs without alarming the Indians.

Kendall's party at once opened fire. The surprise was complete. The Indians returned the fire from the brush, to which they had retreated, for about three and a half hours, thus covering the removal of their wounded and the women and children. Later in the day they fell back, and the whites soon after withdrew to Rangley, eight or ten miles distant. In this affair the whites lost in killed a lieutenant of militia and a deputy sheriff. Another man, who attempted to run off a small band of Indian ponies, was shot and killed soon after the fight. Several others were wounded. The Indians lost one small boy, killed: one man and onesquaw were wounded. The whites numbered 180 men, the Indians not more than twenty-five fighting men. The whites justify their attack on the ground that the Indians broke faith with them in leaving their camp.

From the outset, continues the report, with but one slight interruption, the Indians were pursued incessantly, and in every case the whites were the aggressors and fired first. Colorow had no desire to fight and made use of his weapons in self-defense only, for the protection of his women and children and his herds. During the whole time, including the fight of August 25, five Indians died of wounds, one man, two boys and two small girls. Seven others were wounded, one perhaps fatally.

WARM AND HOT SPRINGS.

GEOLOGICALLY considered, a thermal spring is one whose temperature exceeds that of the mean annual temperature of the place where it flows; that is to say, the spring must be warmed by volcanic or other internal heat. But by this definition any spring, say in northern Labrador, that should force its way through a frost-bound soil, at a temperature barely higher than the freezing point, would have to be called thermal; and so in physicians' usage the term is limited to include only those waters which are warm enough to supply warm and hot baths at their own natural temperatures, or at less than these; for they range from ninety degrees upward, past the bathing point and well towards the boiling. Thermal-spring baths are taken at the temperatures which I have described as tepid and warm, and in the lower range of the hot. The tepid thermal baths are especially calming to the nerves. At some of these baths the waters are drunk, though they have little other than a gently laxative effect. The waters are generally transparent and colorless; often they contain carbonic acid gas, and sometimes chloride of lime or common salt. At Nérís and at Schlangenbad the water has a somewhat unctuous feel, or "texture," in the technical description of it, which is very agreeable. Nothing, indeed, can be pleasanter than a well appointed thermal bath; its temperature and the

carbonic acid gas which it generally contains are at once its main curative and comforting agencies.

Mineral waters occur at many places in Europe and America; often in wild upland or mountain regions of exquisite beauty, where mountain rides and rambles form a part of the hygiene permitted or prescribed. Our own country has an ample number of such springs, but the greater part of them are not as yet sufficiently improved to be comfortable and attractive, and attractions and comfort are of no small importance to the visitor at a thermal spring, especially when it is a troubled mind that seeks restoration. I must not say that none of our thermal waters are improved. Among those that offer comfort to the invalid are those at Santa Barbara, in southern California, which has at least good hotel accommodation; the Idaho "Hot Springs," where there are both hotels and bathing establishments; and the "Warm Springs," and the "Hot Springs" of Bath county, Virginia, which are improved and in beautiful regions. All of these are true thermal springs, owing comparatively little to their mineral constituents, and are both attractive and effective cures; nor are these all that might be mentioned. In due time this will be a land of bath-cures, and invalids will come to us from Europe, as we now go thither, for change and for comfort. Meanwhile we must continue to go abroad for a time, not merely to seek such potent waters as those of Carlsbad Vichy, but also for the thermal waters and their comforting cures, their perfectly appointed bathing establishments, under skilled superintendence, their good hotels and boarding-places, and the added pleasure of the social pageant in the larger, and of the mountain scenery in the remoter region.—Titus Munson Cota, M. D., in *Harper's Magazine*.

LIBERTY will soon illuminate the world from the western as well as the eastern side of the continent. Adolph Sutro, the mining millionaire, is erecting her statue on Mount Olympus, in San Francisco. The figure was sculptured by Wiertz, a Belgian artist, and he called it *La Triomphe de la Lumiere*, the triumph of light, and says it was meant to represent "light triumphing over darkness—liberty over tyranny and despotism." Sutro saw it exhibited at Antwerp, and fell in love with it. It is made of artificial stone sawed up into fourteen pieces, and in that shape imported into this country. It is twenty-five feet high, and will stand on a fifteen-feet pedestal, while the mountain under it is 700 feet high. Californians count in the mountain and all its altitude, 740 feet. It has taken two weeks to build the pedestal, two weeks more will stick the fourteen pieces of artificial rock together, and the great work will be done. The light in the uplifted torch of the figure will be electric and of 16,000 candle power. It will illuminate a park and can be seen from the bay, while Mr. Sutro can sit at his parlor windows in the evening and see it.—*Evening Telegraph*.

A MAN may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.—C. H. Spurgeon.

NEWS AND OTHER GLEANINGS.

--King Humbert of Italy is reported to have said in a recent conversation, that the best monarchy is the one in which the king is felt everywhere without being observed; "And the best republic?" he was asked. "It is that one," was the reply, "where as in America, the genius of the people has so deeply penetrated every fibre of social fabric that no place remains for a king."

--Banana trees have been acclimated in Butte county, Cal., and are now in full bearing.

--Justice Miller has appointed Phoebe W. Cousins, the daughter of the late Marshal of the St. Louis district, to be United States Marshal there.

--Montgomery, Ala., has fifteen miles of electric railway, costing \$175,000. The employment of electric safety lamps is strongly favored in England. Columbus, Ohio, will have a three and one-half mile electric road. The electrical supply houses are very busy, and enlargements are in progress.

--Frances Power Cobbe, in addition to the great amount of time spent in philanthropic work during the last twenty-five years, has written fifteen books, and about twenty-five pamphlets on theology, woman's claims, vivisection, etc., and an enormous quantity of articles for newspapers and magazines.

--The electric light in the upheld hand of the Statue of Liberty, on Bedloe's Island, is proving wonderfully fatal to birds, which are attracted by the great glare. On a recent morning 1,372 dead bodies, actual count, were found about the statue, among them being specimens of more than one hundred distinct species. The largest bird was a Canadian woodpecker. It measured thirteen inches from wing to wing, and its girth was correspondingly great. The smallest bird was a lovely plumaged humming bird.

--The new postal regulations recently prepared at the post-office department went into effect on September 15, and postmaster Pearson has been advised by the department that packages of fourth-class matter (such as samples and packages of merchandise) must not contain hereafter any writing or printing on the face or surface except the name and address of the sender, preceded by the word "from," and the number and names of the articles enclosed. Otherwise the entire packages will be subjected to postage at letter rates. Heretofore the ruling of the department has been to the effect that any printed matter not having the character of personal correspondence might be attached to such matter.—*N. Y. Paper.*

CURRENT EVENTS.

PRESIDENT CLEVELAND, accompanied by his wife, and others, left Washington on the 30th inst., for a tour in the Interior States, designing to be absent two or three weeks. He spent three days in St. Louis, and went from there to Chicago.

SOME additional deaths by cholera, of passengers who came on the steamship *Alesia* have occurred at the New York quarantine grounds, but nearly all have been released, and no further danger is apprehended.

THE vote on the Prohibition amendment was taken in Tennessee last week, and resulted adversely, the majority being 20,000 to 25,000.

THERE are indications of more friendly feeling between Germany and France, and war is not now so much feared. The great danger of a collision on that border is believed to be less imminent.

THE Conference of Friends of the Indians, at Lake Mohonk, adjourned on the 30th ult. The platform adopted congratulates the country on the passage of the Dawes Bill and the initiation of an honest execution of its provisions by the Administration; calls for further legislation for the protection of the Indian; affirms that religious education is of fundamental importance; affirms that this work necessitates the cooperation of, if not combination among, the religious bodies of the land, and recommends the calling of a representative body to frame a plan for each corporation; asserts the right of the churches to teach the Indian in all the schools which they support according to their own judgment, and not according to that of any Government official or authority; urges pushing the English language to the front in all educational institutions for the Indian; and asks the extension of civil service rules to the Indian Bureau.

NOTICES.

* * J. M. Truman, Jr., 1500 Race street, Philadelphia, has received towards the erection of a meeting-house at Genoa, Nebraska:

Amos J. Peaslee, Clarksboro', N. J., . . .	\$5.00
Thomas Woodnutt, Philada., . . .	5.00
Cash,	2.00
B.,	25.00
Isaac Stephens, Trenton, N. J., . . .	10.00

Total to date, \$246.00
Additional contributions solicited.

* * Abington First-day School Union, will be held at Horsham, on Seventh day, Tenth month 15th, at 10 o'clock. Conveyances will meet at Haboro, the train leaving 9th and Green Sts., Phila., at 9.01 a. m.

J. Q. ATKINSON, } Clerks.
ANNA MOORE, }

* * The annual meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will be held in Race street meeting-house, Eleventh month 5th, 1887, at 10 o'clock a. m. All interested in the cause are cordially invited to attend.

S. RAYMOND ROBERTS, } Clerks.
TACIE A. LIPPINCOTT, }

* * Circular meetings will occur Tenth month as follows:

9. Kennett Square, Pa., 3 p. m.

* * Clerks of Unions comprising Philadelphia First-day School Association and Superintendents of schools within the limits of Philadelphia Yearly Meeting not connected with any Union, are requested to forward annual reports as early as possible to

S. RAYMOND ROBERTS,
26 West Johnson street, Germantown, Phila.

* * Concord F. D. S. Union will be held at Goshen, Pa., on Tenth month 8th, at 10 a. m. Visiting Friends coming by train from Wilmington and elsewhere will be met by carriages at West Chester, and conveyed to the meeting. A cordial invitation is extended to all interested.

THOS. B. BROWN, } Clerks.
CLARA B. MILLER, }

* * An Impostor.—Friends are cautioned in regard to a woman who has called on several, claiming to be collecting funds to aid in putting a child in the hospital. She is said to usually wear a sunbonnet and claims to be recommended by well-known Friends, which is not the case.

PUBLISHERS' NOTICES.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of

the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

. We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.



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Association of Friends to Promote the Education of the Colored People of the South.

This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

The special design of the Association, for the school year 1887-88, is to extend support to the Schofield Normal and Industrial School, at Aiken, S. C., under charge of Martha Schofield, and to the School at Mt. Pleasant, S. C., under charge of Abby D. Munro.

Subscriptions are earnestly invited. Checks, etc., should be drawn to the order of the Treasurer, as below.

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The use of the INTELLIGENCER AND JOURNAL as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement. When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.

NEW YORK, FIFTH MONTH 20TH, 1887.

FRIENDS' LITERARY AND LIBRARY ASSOCIATION proposes establishing a Friends' Historical Collection, and desires to have a complete file of *Friends' Intelligencer, Journal*, "Yearly Meeting Extracts," "Proceedings of First-day School Associations," and reports and record books of other organizations of the Society of Friends; also, all publications of historical value to the Society.

The proposition has already met with some response, but the committee is desirous of obtaining more books of this character.

Friends having any to donate, are respectfully invited to communicate with JAMES FOULKE, Librarian, or with

GEO. A. McDOWELL,
CLERK OF LIBRARY COMMITTEE.

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FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER {
Vol. XLIV. No. 42 }

PHILADELPHIA, TENTH MONTH 15, 1887.

JOURNAL {
Vol. XV. No. 768.

THE NEW EARTH.

"When shall these things be?"

Ho, watcher on the mountain,
What tidings of the day?
When will the rule of God begin,
When will the truth bear sway?

When will the law of love prevail
Supreme in every heart,
And Christly touch of sympathy
New life and hope impart?

When will pure righteousness be done
In Church and State and home,
And justice sit beside the judge
And on the monarch's throne?

When men are true and hearts are pure,
When priest and people find
That the truest service of the Lord
Is the service of mankind.

—Frank L. Phalen, in *Christian Register*.

For Friends' Intelligencer and Journal.

HOW SHALL WE REVIVE OUR FAITH AND GROWTH?

HOLDING a faith that requires a daily righteousness and promises a peace that passeth understanding, we find a very large proportion of our membership governed by the same impulses, acting from the same customs, and feeling the same unrest and temporal ambitions, with our neighbors who make no particular profession of religious faith. In this we may not differ materially from our other neighbors who do make religious profession as members of various denominations. There seems a growing dissatisfaction with this condition among those who believe our faith to be as true and pure as any yet revealed to man. We long for better evidences of its soundness in the fruits that spring up in our denomination. As we realize that we furnish a share, if not a proportionate one, of those who prove unfaithful to their trusts, of those who are actuated by selfishness, pride, etc., we find a need to speak with humility of our higher, clearer beliefs, as we realize that our profession is judged by the fruits it brings forth. What is wrong? We hear that we are not obedient to the "Inner Light," that we are lukewarm and seeking first the things of this life. Undoubtedly this is true; but the statement does not correct the wrong. Is there anything we can do as an organization, or as concerned individuals to bring about the desired

changes? We cannot confer the power of the Holy Spirit on our membership, and this only can regenerate fully in the spiritual sense. Is there nothing for us to do? As we look over the history of man's growth in righteousness, do we not find that in each era of progress God blessed the efforts of his *working* children who, feeling a new truth or an old truth enlarged, went to work according to their ability to spread the news of that truth among their neighbors and throughout the earth? Was it not by zeal in such work, that George Fox and his co-laborers made it possible for our Society to organize into an instrumentality for upholding the great truth of the indwelling power of the Divine Spirit as a light and guide to man in his duties to God and his fellow-man? If man's help or obedience is necessary under the Divine wisdom, as a channel for the light to pass through to the minds of the unrighteous, may we not seek for avenues for work and methods for attracting the serious attention of the indifferent, now as well as in days that are gone? Our regular meetings and much of our accustomed preaching fail to awaken this attention or create a desire in the hearts of our lukewarm members or others, for a nearer walk with God, or greater knowledge of divine things. From an observation of a number of years, I am led to the conclusion that we as a people do not use the means placed in our power, through fear of passing from under the guidance of the true spirit and into that of self-righteousness. Must we stand still and die for fear that if we move we will die? Is there no "Inner Light" that will guide us in our work and enable us to judge the spirit we are of by the fruits? Do we not need more confidence on the part of those whose hearts are troubled and burn within them that they may move on in an effort to advance the cause?

As two of them feel this desire for something diviner in their experience may they not invite one another to a house or parlor meeting, when all customs may be forgotten and the Spirit only guide?

May not these meetings spring up all over our field of labor, wherein the lips of many may speak from the fulness of the heart, to its own salvation as well as to the help of others? May we not possibly increase the not unfrequent holding of youths' meetings, parlor meetings, or family or neighborhood sittings, at the dates and in the neighborhoods of our Quarterly and Yearly Meetings in which the recorded minister is no more expected to speak than the wayward but conscience smitten boy or girl; where

all are equal in privilege and the fear of man is not allowed to crush the spirit. As life comes and experience increases, will not a living ministry, of old time power, spring up, working in its day and surroundings with the same zeal and the same reward that characterizes the lives of our forefathers. Once begin to *move* in the paths of righteousness and advance becomes easier and all incidental influences aid in the progress, new openings appear, new laborers offer, and now, as in past ages, this work, so far as it is in God's love, will bear the fruits of the spirit, thus increasing the borders of "Our Father's" Kingdom in the earth.

J. W. P.

Chicago, Ill.

From Wm. Pollard's "Old Fashioned Quakerism."

DECLINE IN THE PRIMITIVE CHURCH.

IT would be a mistake to suppose that the primitive churches,—whose condition, polity, and teaching we have sought briefly to describe,—was a community of perfect men, or that it saw every truth fully. It had in fact its own special troubles and shortcomings.

People who had been familiar with the immoralities of heathenism, and who had perhaps been saturated with the hopeless atheism that prevailed, did not at once,—on being reached by the spirit of the gospel,—rise above every degrading tendency. The apostles' frequent reminders of the plainest spiritual realities,—of the simplest requirements of Christian morality, give some indication of what was at times seen to be lacking.

And yet the primitive church as a whole was remarkable for the simplicity and purity of its teaching,—for the godly lives of its members, and for the faithful courage with which it sought to do its work.

We see something of what it had done from a statement in Pliny's letter,—written about A. D. 103,—(soon after the death of the Apostle John), to the effect that the heathen temples in one of the most populous provinces in Asia Minor were almost deserted.

Its character for genuineness and simplicity was doubtlessly largely assured by persecution. As some author rather grimly says, "the wild beasts of the amphitheatre kept primitive Christianity pure."

Before speaking of the Quaker Reformation we shall have to glance rapidly at some characteristics of Church history, during the intervening ages. The word "Reformation" obviously implies a previous period of decline and corruption. A very brief reference to these darker ages of the Church, and to some of the noble witnesses who rose from time to time, to enlighten it, and whom, from some aspects of their teaching, we might almost call Quaker Reformers,—will construct a bridge that may suffice to carry us from the first to the seventeenth century.

We have already referred to the tendency, even in the life-time of the apostles, to lapse into ritualism. "It seems historically certain," says Dr. Arnold, "that the Judaism that sought to enforce the Mosaic law on the primitive believers, after having thus vainly endeavored to sap the very life and freedom of the gospel, did even within the first century transform itself into some sort of Christian guise, and, substi-

tuting water baptism for circumcision, and the mystic influence of the bread and wine for the Jewish doctrine of purifying and defiling meats, did thereby pervert Christianity to a fatal extent."

Traces of this tendency to that which is outward and ceremonial, are apparent in the primitive document, called "the Teaching of the twelve Apostles." They are probably to be seen from time to time in all religious communities. The "weak and beggarly elements," as the apostle boldly stigmatized them, please a merely sensuous and sentimental taste; and seem to construct an easy path to religiosity. And so, as these cravings are gratified, conscience is by degrees lulled, and apparently satisfied with the form without the power or the reality.

It is even possible that some tendency in this direction has at times shown itself,—and that in various ways,—in such an anti-ritualistic body as the Society of Friends. We might query, in passing, whether the preference shown by some among us, in recent days, for reading, singing, and other pre-arranged service in meetings for worship, does not contain more than a trace of this subtle danger that has done so much mischief to the professing Church in the past? This is a thought that may well claim our earnest attention.

After the death of the apostles, one of the earliest tendencies to decline was in some respects more serious than even this craving for externals; though possibly it was less startling. A disposition grew up here and there to entrust the work of the ministry in its varied aspects, to one person or "parson," who was set apart for the work: and for the members of the congregation thus to relieve themselves in some measure of their spiritual responsibilities. No doubt such an arrangement has its plausible side. It possibly seemed only a question of division of labor. "One man,"—it would be said,—"has a special faculty for exposition and pastoral duty and works of piety. Another's talent lies in trade or agriculture, or the affairs of this life. Why should not the first be asked to give his whole time to Church work, for the good of the community?"—the result, if not the aim, being to set the bulk of the congregation more free to pursue their worldly callings without church anxieties.

At first the arrangement took the simplest form; probably quite as simple and innocent-looking as the plans adopted by the Home Mission Committee, recently appointed by London Yearly Meeting. But it contained a dangerous principle, that was likely to grow, and that did grow. This little, and apparently harmless bud, developed in course of time into a gaudy flower; and then into a poisonous fruit. In plain words, it finally resulted in the establishment of a separate clerical Order, that arrogated to itself the name and authority of the Church. It meant, in the long run, neither more nor less than a system of human priesthood, of which the Papacy is only the full and complete development.

It is a question whether the germs of the priestly system are not to be found in the position of every professional pastor, by whatever name he be called. But however this be, the fact is undisputed that the thing grew from a very harmless looking origin, until,

in some form or other, it developed into this evil institution of a human priesthood; and gradually spread its paralyzing influences over most of the Christian communities.

Under this influence the social religious gathering called the Love Feast degenerated into an awful rite, to be administered by priestly hands; and the practice of water baptism, also so administered, was declared to be essential to salvation.

From age to age the decline goes on. It is a sad and humiliating story. The great and pure principles of practical Christianity, which were plainly and faithfully held by the primitive church, are one by one lost sight of or set aside, in the thick mist,—the inevitable penalty of unfaithfulness,—which gradually spread over Christendom. The despotic principle,—rampant in the world,—thus pushed its way into the Church. The brotherhood of laborers, each actively and fully devoting his experience and powers in some way to the service of Christ, was practically supplanted by the trained and paid pastor; who in course of time,—as we have pointed out,—developed into a priest.

Congregations by degrees abandoned both their rights and responsibilities, and placed themselves under the authority of one man who was hired to preach to them, to pray for them, to shepherd and govern them, and, if possible, to be religious on their behalf! At length this substitutional system became almost universal. In course of time the priestly or clerical class thus generated were to be found almost everywhere; and they often proved worldly, ignorant, self-seeking, superstitious;—the lineal descendants of the heathen priesthood whose temples they came to occupy.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XII. THE DANGER OF EUROPEAN WAR.

BERNE, SWITZERLAND, August 31.

GOLDSMITH, in his delightful poem, represents his "Traveller" as seated on the Alps and surveying Europe stretched out at his feet; and from this picturesque standpoint he draws his charming sketch of the characteristics of the surrounding nations. There is an element of reality in this poetical idea, (as indeed there must be in all true poetry), for Switzerland, if it does not offer exceptional opportunities for the study of European questions, yet keeps the mind awake to them by constant contact with people of all nationalities, who through this "play ground of Europe," and who drop fragmentary ideas which, fitted together and placed on a background of historic fact, form views which may be interesting and instructive. I propose in this letter to present your readers with a specimen of such piece work.

The political situation in Europe is such that while war is not to be immediately expected, it is certain at no great distance of time; and no one would be surprised to hear, on awaking any morning, that all Europe was in flames. Two powers are ready to start such a conflagration whenever they shall deem the moment propitious for their designs, and when started no one can guess where the flames will spread.

Europe is occupied by a group of powerful nations in close, indeed uncomfortable proximity, distinct in race and language, antipathetic in religion, and opposed in their most important interests. Between some of these centuries of warfare have engendered bitter hatred; many have recent injuries to avenge; all of them are organized for war in the best modes that science can devise, and are provided with the most perfect appliances for the destruction of human life that the genius of man has invented. The expense of maintaining these armies is greater perhaps than any of these states has ever incurred in time of war, the people are crushed by taxation, and yet whenever one state makes a step forward in the way of military preparation all the rest are bound to follow. Thus constantly increasing demands are made on exhausted treasuries for improved armaments and enlarged battalions, until sober people are beginning to think that a war, short and sharp as wars are now, would be a smaller evil than the maintenance of these immense military establishments which not only impoverish countries directly by expenditure, but still more indirectly by taking myriads of young men from their homes, and educating them in habits incompatible with the resumption of the pursuits of honest industry. And then, too, the causes of quarrel are so various and obscure that there is nothing in the public sentiment of Europe to restrain any power from bringing its grievances, real or fancied, to the arbitrament of war. Russia and France are regarded as the two states from the one or the other of which the first attack will proceed.

And first as to the position of Russia: when Peter the Great became Czar, in the early part of last century, Moscow was the centre and capital of a state which nowhere touched the sea. A nation cut off from the ocean is like an animal cut off from the atmosphere; it is in a condition of suffocation. Peter fought his way to the Baltic, and left as a legacy to his successors the duty of extending their limits seaward in that direction, and pushing their frontier to the Black Sea on the south. That policy has been steadily pursued, and a long step was made in both directions towards the close of last century by Catherine II., in the first partition of Poland and in the conquest of the Ukraine. Since then the position has been bettered, but it is yet far from satisfactory. It is true that Russia now has ports from which ships can reach the ocean, but it is only by the permission of her neighbors. From the Baltic ships must creep through a difficult navigation along the coasts of Sweden, Denmark, and Prussia; from the Black Sea they must pass through the Turkish Bosphorus, within half a cannon shot of the fortresses which command that strait. Russia is not and cannot be content with this state of things. She will seize the first opportunity to rid herself of her dependence on her neighbors, and she is steadily preparing herself to take advantage of the opportunity when it shall arrive. We do not know what are her specific designs with regard to the Baltic region, but Sweden stands in continual dread of her, and with Germany she is notoriously on bad terms. Not only does a long strip of Prussian territory intervene between

Russian Poland and the Baltic, but the two nations differ in religion, one Lutheran, the other Orthodox; and in race, one Teuton, the other Sclav; but the German is an educated race with representative institutions as liberal in their extent as the dangerous position of the country will permit, while the Russians are grossly ignorant, with a government as despotic as any in the interior of Africa.¹ In Russia, then, Germany is regarded as a hotbed of revolutionary doctrine, while in Germany the Russian people are looked upon as a horde of barbarians whose delight would be to overrun, devastate, and pillage civilized Europe. From time to time some of the redundant population of Germany have crossed the border and settled in Russian Poland. These have recently been ordered to sell their property and either retire into the interior or quit the country. Germany has retaliated by an assault on Russian securities, forbidding as far as possible investments in them, and encouraging the brokers on the Berlin exchange to depreciate them by the arts practiced there. Russia has an annual deficit and is a permanent borrower, and the attack told, and some accommodation has been arrived at. But as an indication of the feeling between the two governments the incident is significant.

The designs of Russia towards the south are perfectly well known. They include the conquest of Turkey, and of course the occupation of Constantinople. Besides material considerations, Russia has a strong sentimental motive which urges in this direction. A large part of the population of Turkey is by race Sclav, and by religion Orthodox or Greek, and is thus attached to Russia by two of the strongest ties. Then Constantinople is the metropolis of the Orthodox, the patriarch who resides there is its head, and the church of St. Sophia was his cathedral until it was turned into a Mahometan mosque. The Russians, being a very ignorant, are a very bigoted people; a crusade against the Turks to rescue their co-religionists from the oppressive and cruel domination of the infidel, and to regain and purify their desecrated churches, would be on their part a "holy war." The conquest of Turkey would be for Russia only the work of a single campaign were her adversary without foreign aid; but by a strange fate Austria, who claims for herself the highest rank among Christian States, is constrained to uphold the arch enemy of Christendom, and England, the foremost champion of public morality and popular liberty, is the firmest support of a despotism to which morality and liberty are utterly unknown. To these two powers "the unspeakable Turk" owes his political existence.

The interest which engages England to protect the Ottoman dominion is India. India is her most valuable possession, and Russia threatens to wrest it from her. For many years Russia has been pushing her frontier in Asia to the southeast, and in late years this movement has been suspiciously accelerated; and as fast as new territory is acquired a line of railroad is extended through it. Now nothing separates

Russia from India but the feeble State of Afghanistan, which England has taken under her protection, and has notified Russia to leave alone. The condition of the natives of India under British rule is infinitely superior to what it ever was under their own princes,² but all are not contented. Prominent natives profess to look to Russia as the protector of their race, and there are indications that Russia inclines to accept the position. The communication between England and India is through the Suez Canal. A strong power in the place of Turkey would dominate the Levant and command the canal. "Constantinople," said the first Napoleon, "is the empire of the world." Russia, in the position of Turkey, would close the canal and drive England to the long voyage around the Cape of Good Hope, while Russian troops could reach India by rail over land. The situation would be desperate. It has therefore been an imperative necessity for England to sustain Turkey against Russia, and in so doing to support her in acts that have outraged the feelings of the Christian world. The population of Turkey in Europe is largely Christian. The Sultan's government is at once the weakest, the most corrupt, and the most cruel in the world. The Mahometans are intensely fanatical; consequently the condition of the Christians has been for centuries one of extreme wretchedness. As policy has induced England to ignore their sufferings, so policy inclined the Russians to interfere for their protection; and besides the promptings of mere humanity, Russia has an additional motive and pretext for her interference in the fact that a great part of the Christian population is of the same race with the Russians, and that all are of the same religion, the Greek or Orthodox. The efforts of Russia then have been directed to two ends: to gain the good will of the Christian population and to incite them to constant revolt so as to weaken the Turkish government, and to give her a pretext for armed intervention. One result of the Crimean War was to secure from Turkey treaty-stipulations for the security of the Christians, which were so illy observed that in 1877 Russia had ample reason for making war on Turkey, and did so with the result of obtaining with the concurrence of the Great Powers a species of semi-independence for the territory mostly occupied by the Christians, which was divided into several states under Christian princes, and only nominally subject to the Sultan. It seems to have been a question whether the separation of these small states from Turkey would facilitate their absorption by Russia, or whether their independence, with the sympathy and under the protection of the European powers, would not make of them a much firmer barrier against Russia's advance, than ever the decaying Ottoman power could be. The latter seemed to be the case. The new states started with vigor on their independent career, and were becoming strong and peaceful, when an untoward incident occurred to mar the prospect. Bulgaria is the chief of the new states and lies just in Russia's path. Alexander, the king of this country, had proved himself an able and energetic ruler, when a conspiracy formed by the pro-

[¹ This is a question open to argument. The sufferings of India under the despotism of England, in the last two centuries, have been terrible.—Eos.]

[This description of Russia seems to us too unfavorable. The intimate knowledge of life in that country to be gained from Tolstoi, and other writers of the last half century, has occasioned a revival of the views formerly held.—Eos.]

Russian party seized and abducted him, with the intent to depose him. He made his way back to his capital, and found himself regarded as an enemy by Russia. Thinking he might draw upon his country the hostility of her all-powerful neighbor, he abdicated. According to the treaty to which Bulgaria owed its origin, the king was to be elected by the Bulgarians with the consent of the Great Powers. But the Great Powers could never be brought to agree upon anything because Russia would consent to nothing, and France servilely followed Russia. Then after a long delay Bulgaria took the initiative, elected a king, and asked the Powers to consent. All are willing to consent except Russia and France, and the former insists that the new king shall leave the country. The Bulgarians seem disposed to stand by their king, and it would seem that Russia is disposed to use force, and the use of force will undoubtedly bring on a war. This of course Russia knows, and we may be sure she will not send her troops to dispossess the new king unless she believes the time has come for her to occupy the country. Why France supports Russia in this matter, will be explained presently.

JOHN D. McPHERSON.

[Conclusion next week.]

WHAT THE FAITH OF FRIENDS OFFERS.

EDITORS INTELLIGENCER AND JOURNAL:

"A QUERY" published on 27th of Eighth month has brought forward several good articles, and no doubt has caused much thought among your many readers, and it is well.

The peculiar faith of Friends offers to the conscience-stricken individual the love of God as manifested to all mankind through the Christ, or spiritual influence which illumines the mind and brings it into direct connection with or understanding of the loving character of our Heavenly Father; and by so doing directs us in the paths of righteousness, as more particularly illustrated and taught by Jesus, in whom we recognize the perfect man. We are called upon by this spiritual influence to "depart from evil and learn to do well," for as we listen to the *inward teaching* we are led to a higher life.

Our faith does not lack the element of love, but on the contrary, teaches in strong language its necessity; and all who profess the faith of Friends should possess and practice this element of love, for it must be associated with the very evidence of Christian character. If, then, our young people are not drawn to our religious organization, but go to other churches, the responsibility must rest with individual members who are not fulfilling their Christian duty by reaching out in love to draw them.

If we, then, obey the "still, small voice,"—the inward light—the Christ—which has abided with mankind always, our minds must be full of love, and in obedience to the Divine will we are led to love not only Jesus, but all mankind, and our fellowship is with those who seek to do right, and we have pity for those who do wrong.

Our professions are of the highest and should be so esteemed by our members, and all should lead

lives in full accord thereto, which, we feel, are the commands of God.

We think our Society is awakening to renewed activity, and is beginning to recognize that aggressive work is necessary for the spread of truth. Let the young be brought into active work under the influences of Christian love and we will have growth in our Society of large proportions.

O.
Cincinnati, O.

For Friends' Intelligencer and Journal.

VISIT TO FRIENDS OF FISHING CREEK.

HAVING lately returned from a visit to Friends of Fishing Creek Half Year Meeting, I thought a short account thereof might be interesting to the readers of the INTELLIGENCER AND JOURNAL. Fishing Creek Half Year Meeting is composed of about eighty families of Friends, mostly situated within the radius of a few miles around Millville, Columbia county, Pa. Of these families many have only one parent a member, and in some instances the children are members, yet all attending our meetings and in sympathy with Friends. We visited all of these except some few distant families that the allotted time did not afford us the opportunity to reach. We were cordially received in all places and the necessary assistance provided for the labor, by a joint committee appointed in their monthly meeting. Among the visited were large families of children, where only one parent is a member. We deeply felt the necessity that these should have the benefit of the excellent school established at Millville, with the help of our Yearly Meeting's Committee on Education, but many of these parents while desiring to avail themselves of this opportunity, cannot afford the expense attending it. All these, it seemed to me, should have that help and care from the Society that would eventually gather them to be consistent members of our fold.

We found other dear families of Friends, isolated from the body, who hold their meetings in the quiet of their homes, striving in loneliness to maintain our testimonies, and laboring amid many discouragements. These have our warmest sympathies. They rejoice and give warm welcome to such of their brothers and sisters as are permitted to visit and sympathize with them. Public meetings were held in these as in other neighborhoods, and the earnest attention and thoughtful demeanor of those present evinced that the seed sown by the dear fathers and mothers, who have passed away, still remains, and were their descendants but faithful to water the precious seed, there would yet be "beautiful gardens of precious plants," bearing fruit to the honor of God and the blessing of their fellow men.

The cordial reception and living sympathy of Friends of Fishing Creek will ever be held in grateful remembrance.

JOSEPH B. LIVEZEY.

Tenth month 6th.

RELIGION makes all men equal, culture makes them unequal. There must some day be also a system of culture which will make men equal; then only the right and the true.—*W. L. Burleigh*.

SCRIPTURE LESSON, No. 41.

TENTH MONTH 23D, 1887.

THE GOLDEN RULE.

GOLDEN TEXT: "Whosoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets"—Matthew 7: 12

READ Matthew 7: 1-12. Revised Version.

THE Great Teacher continues his instructions, and enters into detail respecting the relation of his disciples to one another and to the world at large. Concerning those about us he enjoins a kindly, generous feeling. He condemns the spirit so manifest among people who mean well, and who in a measure are obedient to the divine will, that judges others of being influenced by wrong motives in what they do for the general welfare or for the advancement of truth and righteousness among mankind.

Even little acts of generous impulse and self-sacrifice for some charitable object are often misjudged as being done "to be seen of men," and we have need of great care in the observance of our religious duties, and close examination as to our motives lest we fall under the condemnation so justly the due of those who have no higher aim than to receive the applause of men.

Judge not, etc. This command refers to rash, censorious, and unjust judgment. Luke 6:37 explains it in the sense of condemnation. Jesus does not condemn judging as a magistrate, for that, when according to justice, is lawful and necessary. Nor does he condemn our forming an opinion of the conduct of others. . . but of the habit of hastily and harshly judging, without an allowance for every palliating circumstance, and of the harsh and unnecessary expression of our opinion. (BARNES).—Sitting in judgment blinds one to his own faults. He whose hand or tongue is against his fellow men need not be surprised to find the scales of justice so balanced that the hand and tongue of others will be ultimately against him; he reaps what he sows, and this accords with the principles of the divine economy.

Give not that which is holy, etc. Jesus in this precept, refers to the sacrificial meats and holy things prepared for the temple service, which were not to be put on a level with the offal of the shambles. The instruction seems to be that the precious things of religion are too sacred to be thrown before those who spurn, oppose, or abuse them, or who trample the precepts under their feet; those who would not know the value of the gospel and who would tread it down as swine would pearls. II. Peter, 2:22.

WE LEARN FROM THIS LESSON:

1st. How fallible we are, and how necessary it is to cultivate a spirit of love that thinketh no evil, if we would be worthy to be called the children of God.

2d. That the precious and holy things in our Christian experience cannot be understood and appreciated by the sensual and groveling. We must first labor to convince them that there is a higher and better life, and then lead them along the path that will bring them to desire the higher spiritual truths.

3d. That our highest good is bound up in the doing unto others as we would have them do unto us; our whole duty as human beings and as Christian believers is not worthily performed until we have

come under the unselfish spirit of the Golden Rule.

Jonathan Dymond in his Principles of Morality gives the following as the result of observing this rule: To do as we would be done by, refers to relative duties; not to do evil that good may come, refers to particular circumstances; but to do all things so that the Deity may be honored refers to almost every action of a man's life. Happily the Divine glory is thus promoted by some men even in trifling affairs—almost whether they eat or drink, or whatsoever thing they do. There is, in truth, scarcely a more efficacious means of honoring the Deity than the observing a constant Christian manner of conducting an intercourse with men. He who habitually maintains his allegiances to religion and purity, who is moderate and chaste in all his pursuits, and who always makes the prospects of the future predominate over the temptations of the present, is one of the most efficacious recommenders of goodness—one of the most efficacious "preachers of righteousness" and by consequence, one of the most efficient promoters of the glory of God.

THE PLATFORM ADOPTED AT LAKE MOHONK.

THE following is the declaration adopted by the Conference of Friends of the Indians at Lake Mohonk:

1. We congratulate the country on the notable progress toward a final solution of the Indian problem which has been made during the past year. The passage of the Dawes bill closes the century of dishonor; it makes it possible for the people of America to initiate a chapter of national honor in the century to come. It offers the Indians homes, the final condition of civilization; proffers them the protection of the laws, opens to them the door of citizenship. We congratulate the country on the public sentiment which has made this bill possible, on the action of congress responding promptly to the sentiment, all too tardily roused, and the action of the executive, welcoming the bill and the policy which it inaugurates, initiating the execution of its provisions in a just and humane spirit, and pledging its coöperation with philanthropic and Christian societies in the endeavor to prepare the Indian for the change which this bill both contemplates and necessitates.

2. The Dawes bill has not solved the Indian problem, it has only created an opportunity for its solution. The acceptance of allotment and citizenship by all Indians on United States reservations must be a matter of several years' time, gradually extinguishing the agency system, but requiring in consequence increased facilities for the administration of local justice, both civil and criminal, and methods of government supervision and protection during the transition period, wholly free from partisan control. Surrounded as the Indian is by those who have little sympathy with him in his ignorance, we are persuaded that further legislation will be required to guard him in his rights, and to prevent his new liberty and opportunity from becoming a curse instead of a blessing. The method is yet to be determined; the necessity is a constant fact.

3. The Dawes Bill will change the Indian's legal

and political status, it will not change his character. The child must become a man, the Indian must become an American, the Pagan must be new-created a Christian. His irrational and superstitious dread of imaginary gods must be transformed into a love for the All-Father; his natural and traditional hatred of the paleface into a faith in Christian brotherhood; his unreasoning adherence to the dead past into an inspiring hope in a great and glad future. In his case, religious education must precede and prepare for secular education; the gospel for civilization, the story of God's love for the era in which the spear shall be beaten into a pruning hook, and the sword into a plowshare. This is the work of the Christian churches. On them the new era lays new and grave duties, because before them it lays new and larger opportunities.

4. This work necessitates coöperation if not combination. The work of education, which has been heretofore desultory, individual, fragmentary, denominational, must be made systematic, harmonious, organic, Christian. For this purpose the various missionary and educational bodies working among the Indians are earnestly urged to secure at once a joint representative meeting to frame some plan of coöperative action; that they may not conflict with one another in the field; that they may reduce expenses and increase efficiency; and that especially in dealing, both with the Indian and the United States government, they may act as one body representing one great constituency, and bending their various energies to one great end—the Americanizing, civilizing, and Christianizing of the aborigines of the soil.

5. The abolition of the reservation system effected by the Dawes Bill involves the largest civil and religious liberty in the work of education in reservations, and such liberty is required in order to carry on missionary and educational work. While the government must still determine on what conditions it will make appropriations for education, and while it must control all educational operations which are supported by its appropriations, the way should be open for any and every voluntary organization to carry on instruction among the Indian tribes without hindrance or interference. Experience can alone determine what method promises the cheapest, quickest, and best results. Failures may be as suggestive of truth as successes, and no experiment should be forbidden by government authority if it is not made a charge upon the government purse. There is no danger of too many schools, a great danger of too few. No policy will do which forbids Christian men and women to teach Christian truth or to prepare instruction in it in any way they deem right in any part of this commonwealth that is consistent with that civil and religious liberty which is unhampered in every other part of our land, and must hereafter be unhampered within all Indian reservations. We lay on every Christian organization in the land the duty, and, therefore, we claim for every Christian organization in the land the right to push forward this work with all enthusiasm, directing their efforts according to their own judgment, not directed in them by any civil or political authority whatever.

6. The United States government cannot, however, leave this work wholly to voluntary effort. It possesses large funds, equitably belonging to the Indians. These are trust funds. The Indian's greatest need is education in primary, industrial, normal, and other schools. To hold these moneys in the treasury while the Indians are allowed to grow up in ignorance is a misuse of trust funds. We call for an immediate enlargement of government educational work, largely increased appropriations for it and a full recognition by Congress and by the department, as well as by the churches, that the educational need of the Indian is instant, the exigency is pressing, the perils in delay great, and the duty of action unmitigable. We urge the immediate establishment of Indian schools at every practicable point, an increase in the number of teachers, and whatever enlargement of salaries may be required to secure efficient teachers. The most vigorous and united efforts are required to prepare the Indian for citizenship as rapidly as the Dawes Bill will confer it upon him.

7. In the work of secular education, the true end must be kept constantly in view, to prepare the Indians for American citizenship. He must, therefore, be taught whatever appertains to successful citizenship—the economic virtues, temperance, thrift, self-reliance, the duties and responsibilities as well as the rights and privileges of citizenship; some practical knowledge of industrial efforts, and above all, the language of the country of which he is hereafter to be a citizen. The English language should, therefore, be made at the earliest practicable day, the sole medium of instruction in all government Indian schools; and even in purely voluntary and mission schools the English language should be brought to the foremost place as fast as the requirements of proper religious instruction will permit.

8. The introduction of Civil Service Reform into the Indian department is essential to its honest and effective administration. For the work of protection and education, permanence and purity are an absolute necessity; and neither is possible under the partisan method. We therefore demand the absolute divorce of the Indian bureau from party politics in all its appointments and removals.

PERSECUTION.

CHRISTIANITY allows of no name or pretense whatever, for persecuting of any man for matters of mere religion, being in its very nature, meek, gentle, and forbearing; and consists of faith, hope, and charity, which no persecutor can have whilst he remains a persecutor; in that a man cannot believe well, or hope well, or have a tender regard to another, whilst he would violate his mind, or persecute his body for matters of faith or worship towards his God.

Wm. Penn's "Rise and Progress."

But there is a winter, when not a leaf appears, inasmuch that a superficial observer would say, "What good comes of this graft?" * * Yet the Husbandman knows the times and the seasons.—John Barclay.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, TENTH MONTH 15, 1887.

AN INJUDICIOUS AND UNFOUNDED EXPRESSION.

IN the Conference of delegates from the Orthodox Yearly Meetings, at Richmond, Joseph Bevan Braithwaite, of London, is reported to have spoken of "the terrible scourge of Hicksism" as having been incurred by religious unfaithfulness in the Society of Friends, early in the present century. We may be permitted to hope that the speaker was wrongly reported, or at least that his expression was not well considered. The time has gone by when, in view of the experiences of the several bodies claiming the name of Friends, a person of intelligence can be pardoned for professing to be a Friend and yet speaking in this manner. Bevan Braithwaite is a man of education, well acquainted with the history of the Society of Friends in this country as well as England, and he knows how far untrue it is that the original principles of Friends have been "scourged" by the body whom he calls "Hicksites." He knows that the tendency of those with whom he is himself associated in this country has been steadily away from the fundamental doctrine preached by George Fox: that in fact some of them have distinctly denounced and disowned that great and imperishable principle. He knows that the whole history of the turning away of the Friends called Orthodox from this vital truth, in the effort to compel a uniformity of doctrinal views, has been one of controversy, division, and sub-division. And of course it could hardly have been absent from his mind, as he spoke at Richmond, that the very reason of assembling that extraordinary Conference was to check, if possible, the spread of the "ordinances" of outward baptism, etc., and of the employment of a salaried ministry among the yearly meetings there represented. And knowing these things, he should have hesitated long before stigmatizing a religious body which has held fast to the faith of George Fox.

We may add that we allude to the subject in no spirit of controversy. There is no one, so far as we know, in our body of Friends, who has any desire to dispute with those from whom it parted sixty years ago. But it is in the interest of truth not to let such a remark pass by unnoticed, and it must be accounted a just reassertion of principles dear to every true Friend, and valuable to the human family, to

vindicate any who may have incurred hostile criticism on account of their faithfulness to the doctrine of Immediate Revelation. That was the case with those American Friends of 1827 who maintained fellowship with Elias Hicks. They held fast to the fundamentals of Quakerism. They refused to return to the dogmatic ground out of which George Fox and William Penn had led their predecessors. If, in so doing, they overstepped at any point the line they ought to have followed, these departures were such as might have been without difficulty corrected, if they had received that treatment which the "true moderation" of Quakerism demands. And no lesson from the Separation of 1827 is now more plain or more important than that such language of denunciation as is ascribed to this London Friend is inharmonious with that perception of truth, and manifestation of gospel love, in whose absence religious professions can be no more than sounding brass.

DEATHS.

BROOMELL.—On the 8th of Tenth month, 1887, in Oxford, Chester county, Pa., at the residence of her son-in-law, George B. Passmore, Sarah Broomell, widow of the late John Broomell, of Upper Oxford, in the 85th year of her age; a member and for many years an Elder of Penn's Grove Monthly Meeting.

The deceased had won by her quiet, unobtrusive, sympathizing nature many friends to return this sympathy during the many months of affliction prior to her release. And through all this season of affliction she retained her cheerful disposition knowing her time here must at best be short. She retained her faculties in a remarkable manner very near her close. She conversed freely with a friend who called to see her a few hours before her death, inquired for the different members of her family, and about a recent trip she had taken. When she saw her anxious family gathered about her she said: "How pleasant it is for us all to be together!" After a little time she fell into an unconscious sleep and peaceful rest, in harmony with her life work.

BUTTERWORTH.—Departed this life in Mt. Holly, N. J., Ninth month 22d, 1887, Rachel R., widow of Joseph Butterworth, in her 83d year. She was an interested member of the Religious Society of Friends.

HOOPES.—At her residence in West Chester, Pa., Tenth month 10, 1887, Sarah, wife of Pierce Hoopes, in the 90th year of her age; a valued member and minister of Birmingham Monthly Meeting.

PRICE.—On the morning of Tenth month 8th, 1887, Mary Ann Price, in the 66th year of her age; a member of Baltimore Monthly Meeting.

SHARPLESS.—At Media, Pa., Ninth month 16th, Thomas J. Sharpless, formerly of Edgemont, Delaware Co. in his 66th year.

UNDERWOOD.—On Second month 27th, 1887, At Sheridan, Ind., Lewis Underwood, aged nearly 62 years. In life he was quiet and unassuming, a firm believer in the principles professed by Friends, and was a birthright member. Being isolated, he could seldom mingle in a meeting capacity with those of his own household of faith, but was a constant reader of the INTELLIGENCER AND JOURNAL. His unexpected departure leaves a sad void in the home and hearts of those who were bound to him by the strongest

ties of affection. Those who knew him best loved him most, while the uprightness of his life made him worthy the esteem of all with whom he mingled. M. J. U.

WILLIAM BROSIUS.

The following is taken from the West Chester *Republican*. Another exemplary old man has been called from work to rewards in the person of William Brosius of Coleraine, Lancaster county, Pa., who died on the 27th ultimo, in the 90th year of his age. He had been gradually wearing away for several years, and during the latter part of his time his memory failed, and while he would know his friends, who approached him, when told who they were, it was often only momentary, and unless they engaged him in conversation, he would soon forget them. He was in his usual health, though feeble, almost up to the last, and I was informed by his son that he was able to go out around the yard, and to the barn every day and could read almost any kind of print, and comment on what he read, quite intelligently, and was quite bright up the time of his death. He was very conscientious in his views and diligent in his attention to his religious conviction; and I have frequently heard him say that in his youth he walked several miles to meeting twice a week. He was an active member of Penn's Grove Monthly Meeting of Friends, being an approved minister for many years.

He gradually wore away, and his close was peaceful as his life had been. He quietly passed away without ache or pain, and was gone in ten minutes after a change was noticed. His funeral was held at Homeville Friends' Meeting-house, and was very largely attended, particularly by the young people, whose company he greatly enjoyed, and the house was full, and enough outside to fill it again. Margaretta Walton, Enoch S. Hannum, Joseph H. Brosius, Chalkley Webster, Charles Reece, and Samuel McNeil, all spoke of the estimable life and character of the deceased. His remains were interred in the cemetery adjoining the meeting-house.

WILLIAM M. ZERNS.

In the *INTELLIGENCER AND JOURNAL* of date Tenth month 1st, 1887, announcement is made of the decease at Watertown, N. Y., Ninth month 21st, of William M. Zerns, M. D., late of Philadelphia, only son of John R. and Lydia F. Zerns, of Salem, N. J.

This promising young friend was born Sixth month 15, 1852, at Mannington, Salem Co., N. J., of parents who are highly esteemed and consistent members of the Society of Friends. His grandfathers, both on his father's as well as his mother's side, were Elders, who "were worthy of double honor." Much given to hospitality, they were both able to minister advice and counsel to those who appeared in public testimony, and it was accompanied always by the spirit of that charity which "vaunteth not itself," and their end was peace. Their grandson received the first principles of education at a school under the care of Friends, and afterwards pursued a more advanced course under the tutelage of the late Clarkson Taylor, of Wilmington, a well and favorably known educator of youth. He studied medicine under Aquila Lippincott, at Salem, also deceased, and finally entered the Hahnemann Medical College, of Philadelphia, graduating from thence Third month, 1883.

He was a diligent attendee at the Girard avenue meeting on First-days and on week days when opportunity presented, and often expressed a desire for the advancement of the Society and maintenance of its principles, which he sincerely believed in. On one occasion efforts were made to appoint him on a committee, the labors of which he neither endorsed nor approved. He declined to serve, giving as a reason that "though he might not be so well

informed as to the spiritual nature of Friends' principles as some who had accepted service on said committee, yet, for his part, he could not be a party in doing unto others that which he could not approve of those doing unto him."

His sickness extended over a period of three years, being no doubt superinduced by his determination and energy, and an ever-increasing desire to be found in the front rank of his profession. Of a kindly and sympathetic nature, the poor ever found him ready to tender his skill and ability to those unable to remunerate his services, and none were ever refused any assistance it was in his power to render. Ere he passed away, he assured his father and sorrowing wife and relatives "that nothing stood in his way, and intimated that he was fully conscious of his approaching dissolution." He was interred in Friends' burying-ground of Salem, where many members of his mother's family repose in peace. The body was borne to the grave by six members of the Bünninghausen Medical Club, of which he was one of the original members. Addresses were delivered at the house by Watson Toulminson, of Byberry, Thomas W. Stuckey, of Philadelphia, and Joel Borton, of Woodstown, and at the grave by Mary Smith, of Salem, Allen Flitcraft, of Chester, and Thomas W. Stuckey. The concourse was large, and deep solemnity pervaded the occasion. S.

NEWS OF FRIENDS.

NOTES ON INDIANA YEARLY MEETING.

From a Private Letter.

ALL who were present regarded it as an excellent meeting, and one Friend, Sarah Hutton, said without qualification it was the best yearly meeting she had ever attended, and she had been present at a great many. All the proceedings were conducted in great unity, harmony, and love. There was but one voice, one opinion, in regard to this. The attendance was about as usual, the public meeting for worship filling the large house on both sides. On First-day morning there was much gospel labor and exercise, the audience giving profound attention, and much interest was manifested. Among others John Henry Douglas, the prominent Orthodox speaker, was present, sitting throughout the meeting, in the body of the house. In the afternoon, the attendance was just as large, the silence as profound, and the attendance as complete. Near the close, the Clerk of New England Yearly Meeting, (Orthodox,) gave forth rather an interesting testimony, in harmony with what had preceded it. It was kindly in character, and was doubtless meant in that spirit. Two English Friends and others from the Orthodox Conference also attended this meeting. Indeed, during the sittings of the Yearly Meeting several came from the Conference, mostly with the Bible and hymn-book in hand. On First-day morning, one of these, after a short silence, appeared in public prayer, referring therein markedly to the outward blood shed in the crucifixion of Jesus. Following, there was a sermon by a Friend, of our body, about three-fourths of an hour in duration, which set forth the views of Friends in their true spiritual relation, edifying no doubt to all, done in such a way as the gospel of Christ enjoins, and very satisfactory to Friends. (It was remarked by some of those attending the Conference that they did not know what their relation to us would be, in time, now

that the tendency in their own body had become so outward and formal,—going back to the church, (that very condition which Friends as a body came out of.)

All the business meetings were harmonious,—no pressing or crowding points over the heads of any concerned to the contrary. They were conducted in the life and true spirit, making a truly animated and spiritual gathering. The strangers from a distance were mostly named in your report of last week. Several, however, were in attendance from Illinois Yearly Meeting. Several joint sessions, in which reports from joint committees were presented and considered. These were encouraging and edifying. One of these was the report on the Indian Concern, the other that of the Committee on Philanthropic Work, including Temperance. One whole session was given to the First-day school cause, and a large and interesting meeting was held.

The minute of Exercises adopted was full, and embraced much of the gospel labor of the several sessions. The epistles forwarded to the other yearly meetings, like those received, were characterized by much excellent and friendly matter. The committee to draft them were much favored. **

THE FIRST-DAY SCHOOLS.

MEETING OF CONCORD UNION.

CONCORD First-Day School Union held autumn meeting at Goshen meeting-house on the 8th inst., there being a remarkably large attendance. Representatives were present from the various schools constituting the Union, at Middletown, Concord, Uwchlan, Darby, West Chester, Wilmington, Willistown, Newtown, Chester, and Goshen. Reports from these were all considered encouraging, and showed a life and growth among the schools. Mordecai T. Bartram, Thomas Garrigue, Lydia H. Hall, and others expressed especial gratification because of the reports for the Concord and Middletown schools, both of which showed renewed life.

Robert Janney, by arrangement of the committee in charge of the programme of the Union, was called upon to give a practical demonstration of the use of the lesson leaves intended for First-day schools. He introduced this by a few remarks in which he said that the leaves had not been prepared with the expectation that they would be universally used in the First-day schools, but to meet a lack which had existed because there had been no literature prepared for the work of these schools, which embodied Friends' principles. Everywhere the leaves of other denominations had been brought into use—a menace to the individuality and spirituality of the belief of Friends. The Scripture leaves are valuable because we need to teach in the First-day school a knowledge of the Bible and its fundamental teachings. As to the topic lessons they are full of suggestions, while the primary leaves can as yet be looked upon as little more than hints. Any teacher who uses the leaves must do so with prayerful endeavor to get out of them assistance to meet the needs of the individual wants of the class, and must not depend upon them to do the work of the class or there will be a lifeless time. Endeavor to get both the spiritual and the historical teachings

out of them. The speaker, with a class before him, then took up the lesson on "Piety without Display" the subject of a lesson leaf and practically demonstrated how the leaf could be advantageously used.

At the afternoon session, the Business Committee announced that it had agreed to bring forward the names of Clara B. Miller and Edwin J. Durnall for clerks, and Mordecai T. Bartram for treasurer, Thomas B. Brown, one of the clerks, and William P. Sharpless, the treasurer, having declined reappointment. The report was united with by the meeting. The reports from the various schools showed that in many cases the monthly meeting now has a committee of oversight for its schools, while in some instances it does not. There was a varying opinion in the Union as to the authority which such a committee should exercise and just what attitude the meeting should assume toward the school.

It was decided to hold the next meeting of the Union in West Chester, next spring.

THE GOOD USE OF OUR IMPRESSIONS.¹

THERE is a wide spread idea that there is nothing to be done with our impressions, except passively to experience them,—that they involve no further duty, and carry with them no especial responsibility. Never was there a greater error: they, on the contrary, are the germs of all noble life, and are given to us to nourish and develop. We who have lived in the eastern States know that we sometimes find in some of the mountains little rivulets that an animal would almost lap dry at a single draught, but this little stream goes singing on its way until it meets others, all meandering down towards the broad rivers, that go rushing to the sea. And these little streams do full as much good to fertilize the earth on each side of them as the river. These little rivulets might be compared to our lives. If we do not reach out with our influence, and try to benefit others who are groping in darkness, the light we have will not expand into the full growth until it shines in our hearts in all the beauty of Christian character. If we can help another to advance one step in the higher way, let us speak the word of encouragement.

I think I cannot express myself more clearly than by relating a little incident. Not many months ago I was in the dwelling of a resident of this place, who can neither read nor write. His mind, lately, (as he expressed it), had been trying to get religion, or had been seeking after the insubstantial light of Christ in the soul as we would term it. I had not been there long before he asked me if I would not read him a chapter in the Bible. On inquiring if he had any preference, the answer came, "O, read anywhere, just anywhere;" for his very soul seemed just thirsting after the bread of life. During my reading I came across the passage where Christ promised to send the Comforter to his chosen ones. His wife interrupted me by saying, "why I heard Mr. Coal preach about that Comforter and I have wondered what it could be!"

O, what an opportunity to tell them of the inshin-

¹Essay read at First-day School Conference, Benjaminville, Ill., Ninth month 2, 1887, by Ruth A. Dixon.

ing light of Christ in the heart, if we are only willing to open our hearts and let the Heavenly guest come in and rule and reign there and have dominion over us. I mentioned to them that I had recently read such a beautiful sermon, "O, won't you please read it to us, for it gives us something to think of." I think that God is subduing unto himself forces and elements of life that often to us seem quite outside the spiritual realm. The wind bloweth where it listeth, and bears on its breath the fragrance of many flowers that do not grow in our garden, but in the waste places of the earth, as it were. Let us then be ready to teach these poor hungry ones, who are thirsting after the bread of life, and know not where to find it. I tried to impress them with the idea that the heart of God lies as closely about us as the air we breathe, that there is no smallest act or thought that does not echo itself in him, that he is deep down in the hearts of all who are willing to receive him, that he is in all the beauty of the world around us, in the dew drop, in the robin's song in the fleecy cloud,—all these are his vestments. But the divine will has its characteristics, as plainly marked as any human voice. He who knows that voice cannot mistake it for any other, even though he could not describe it more than he could describe the fragrance of a flower. Those who know this voice know it is not imaginary or delusive, but deeper and dearer than anything besides. It is well for us that the outer life is not always an index of the inner, that to us has been given the power to conceal in our hearts their deepest emotions. We watch the buds and leaves unfolding in the spring time, but we cannot see the heart that gives them life and vitality. So we may watch our neighbors and friends, but we cannot know of the hidden motives that may prompt their every deed; only by our own weakness are we taught to look with lenity on them, and were we to search deep we would find that within the hearts of all are some hidden chords which if touched aright would send forth harmony where now only appears discord.

FROM GENOA MEETING.

Editors INTELLIGENCER AND JOURNAL:

DEAR FRIENDS: The members of Genoa Monthly Meeting, Neb., wish to thank Friends who have been so kind in aiding us in raising funds for the erection of a meeting-house for our accommodation, for their kindness and generosity.

We have now a sufficient amount subscribed to meet our demands, and the contract for the erection of a house has been let, to be completed by the first of the Twelfth Month.

DAVID H. BROWN, Clerk.

J. M. Truman, Jr., 1500 Race street, Philadelphia, has received towards the meeting-house at Genoa, Nebraska, from:

H. T. W., Long Island,	\$50.00
A Friend of Baltimore,	5.00
A Friend,	20.00

Total to date, \$321.00

For heavenly care leads to a quiet and balanced sort of living here on earth.—*Joseph Pike.*

COMMUNICATIONS.

CONCERNING CERTAIN PASSAGES IN THE DISCIPLINE.

Editors INTELLIGENCER AND JOURNAL:

DURING a recent discussion in one of our business meetings of that clause in the Discipline usually denominated "the Creed," I was led to believe that though much has been said and written on the subject we have failed to reach the point needful to be considered. Is it not a matter of surprise that opinion should ever have been made the test of membership? Or that we should have presumed to dictate to each other what we ought to adopt as truth? Rather in the spirit of love and condescension let us unite as a body in extending that religious freedom which must ever be held as of priceless value. Life and conduct is the only true basis on which a membership can rest. And as belief is not an effort of the will, the individual mind must be free to adopt or reject as seems best. Any infringement upon this liberty is made at the sacrifice of freedom of religious thought, dangerous in the present as in the past. Nor do we need to be told that this clause is a "dead letter," never acted upon, and so need not be disturbed. Its existence betrays a want of truthfulness and sincerity painful to many members.

E. B. C.

Philadelphia.

SWARTHMORE NOTES.

—The first number of the *Phoenix* for the present College year, being the third number of the seventh volume, will be ready for distribution this week.

—Alice T. Battin, A. B., and Linda B. Palmer, A. B., of the Class of '87, have applied to the Faculty for the arrangement of a course of study for their second degrees.

—The "Fall Sports" will be held by the "Athletic Association" on the 29th of this month.

—Several neighbors' families were present at the meeting on First-day morning last.

—Of the 248 students, 148 are members of the Society of Friends.

HER GARDEN.

WHAT years have slipped since those last hours

We tarried in this garden-plot;

Amid her sweet, old-fashioned flow'rs,

Pansies and pinks and bergamot.

The peonies were full of bloom,

Lupins and lilies 'mid their green;

And dabbias, that through the gloom

Glimmered and shone like terrene.

Her roses too—by many a sage

In rose-lore reckoned worth renown—

Of varied tint, in varied stage,

Here bud, here bloom, here dropping down.

Again, in tender fancy's freak,

I seem to learn their names from her,

The "Damask," "Blush," and this antique

Two-colored "York and Lancaster."

I see her deft hands cull and store—

Where'er decay perfection mars—

The fragrant, falling petals for
Her bowls and tall pot-pourri jars.
Vain thought! A wild, untended air
Lies over path and flow'r and tree;
They lack the impress of her care,
Th' influence of her ministry.
Unheeded now the roses blow,
And strew their loveliness around;
Untrained, the clematis trails low,
And weeds make waste the pleasant ground.
Moss-grown the paths are, and a-fringe
With unkempt grasses either side;
The little gate creaks on its hinge,
Now rocking to, now opening wide.
As if to ape a joyance gone,
Some birds a sudden treble raise;
While still the little gate creaks on,
And lets in careless waifs and strays.
A haunted place; whose shadows fall
Over my spirit, sad and deep;
Since the loved hands that tended all
Were clasped so long ago in sleep.

— Kate Carter, in *Magazine of Art*.

A NATURE PRAYER.

Oh, birds that sang such thankful psalms,
Rebuking human fretting,
Teach us your secret of content,
Your science of forgetting;
For every life must have its ills—
You, too, have times of sorrow—
Teach us, like you, to lay them by
And sing again to-morrow;
For gems of blackest jet may rest
Within a golden setting,
And he is wise who understands
The science of forgetting.
Oh, palms that bow before the gale
Until its peaceful ending,
Teach us your yielding, linked with strength,
Your graceful art of bending;
For every tree must meet the storm,
Each heart encounter sorrow;
Teach us, like you, to bow, that we
May stand erect to-morrow;
For there is strength in humble grace—
Its wise disciples shielding—
And he is strong who understands
The happy art of yielding.
Oh, brook which laughs all night, all day,
With voice of sweet seduction,
Teach us your art of laughing more
At every new obstruction;
For every life has eddies deep
And rapids fiercely dashing,
Sometimes through gloomy caverns forced,
Sometimes in sunlight flashing;
Yet there is wisdom in your way,
Your laughing waves and wimples;
Teach us your gospel built of smiles,
The secret of your dimples.

Oh, oaks that stand in forest ranks,
Tall, strong, erect, and sightly,
Your branches arched in noblest grace,
Your leaflets laughing lightly;

Teach us your firm and quiet strength,
Your secrets of extraction
From slimy darkness in the soil
The grace of life and action;
For they are rich who understand
The secret of combining
The good deep hidden in the earth
With that where suns are shining.

Oh, myriad forms of earth and air,
Of lake, and sea, and river,
Which makes our landscapes glad and fair
To glorify the giver;
Teach us to learn the lessons hid
In each familiar feature,
The mystery which so perfectly
Each low or lofty creature;
For God is good, and life is sweet,
While suns are brightly shining
To glad the glooms and thus rebuke
Our follies of repining.

Each night is followed by its day,
Each storm by fairer weather,
While all the works of nature sing
Their psalms of joy together.
Then learn, O heart, their songs of hope!
Cease soul, thy thankless sorrow;
For though the clouds be dark to day,
The sun shall shine to-morrow.
Learn well from bird and tree and rill
The sins of dark resentment,
And know the greatest gift of God
Is faith and sweet contentment.

— J. Edgar Jones, in *Louisville Courier-Journal*.

DISCUSSIONS IN THE ORTHODOX CON- FERENCE.

[We give, from the Richmond, Ind., daily newspapers, some of the discussions at the recent Conference of Orthodox Friends in that city.]

DURING the discussion of the question, "Is it desirable that all the yearly meetings in the world should adopt one declaration of Christian doctrine?"

Mary Thomas, of Baltimore, would have preferred that the question had been a uniform statement of faith instead of a statement of doctrine. She explained her position in an able and pleasing manner. Silent meetings were highly commended as a profitable mode of worship. She commended the Friends as being the only religious organization that fully recognized the female sex as equal to the male, through whom the Holy Spirit was manifested. She opposed most decidedly the observance of the so called ordinances, giving cogent reasons for discarding them. She believed it would exhibit absolute disloyalty to the Master to allow members of our church to indulge in them.

Charles Brady, of London, agreed with Friends who had spoken favoring a uniform statement of our doctrines. Formerly we were disposed to avoid a free and full statement of doctrines, but he believed the time had come when there should be definite statements upon those subjects.

Jacob Baker, of Ohio, thought in the past the statements of doctrine in our church had been left at too loose ends. He believed it important that the doctrines of the resurrection of the dead and eternal

judgment should be clearly defined. The time had fully come when all doubtful questions should be distinctly set forth.

Dr. Thomas, of Baltimore, thought it was a subject of vital importance that proper words should be employed in expressing our view of doctrines, as misapprehensions had grown out of loose modes of expression.

David B. Updegraff, of Ohio, would answer the question presented, negatively. He referred to the practice of our forefathers in presenting doctrine in the language of Scripture, but now somewhat departed from. When we had departed from Scripture language we were apt to become involved in difficulties. He read an extract from a London Friends' paper disapproving the proposed uniform statement of doctrines.

The subject before the Conference being "Public Meetings for Worship and the Methods Used therein:"

George Grubb, of Ireland, at length gave his ideas of the true sample of a Quaker meeting, and objected to congregational singing as distinguished from individual singing.

J. B. Braithwaite showed at length that the distinctive characteristic of a Friends' meeting is that no priest, bishop, or minister was indispensable to proper worship. He would favor circumspect methods in our own regular meetings, but did not favor restricting methods in our meetings for the gathering of wanderers into the fold of Christ.

A woman Friend in the Baltimore tier said: "The object of Friends' meetings is to convert sinners. Any method is correct that is a success in contributing to this end. I believe in methods."

Mary J. Weaver, of New York, wanted Christ lifted up where sinners are. "I can not be comfortable in a silent meeting. Where the gospel is preached sinners are attracted and converted. No preaching—no conversions. Send men and women to convert the heathen, not Bibles. What would be thought of sending a deaf mute among outcasts to bring them into the fold? God wants the gospel preached."

Dr. Thomas, of Baltimore: "A Friends' meeting is a means to a great end, that of cementing sinners and building up believers. When any meeting requires singing to keep the attendants awake, then it is surely time for all to get down on their knees. We old men have only a few more meetings to go to, and we pray that these few may be held in the power of God."

Jane Votaw, of Iowa: "Our meetings if held in the power of God will begin with prayer and end with praise. I never saw a soul brought in in a silent meeting. I was raised in a silent meeting. It was more silent than Heaven, for we sat still for a long hour, and in Heaven, we read that there was silence for only the space of half an hour. [Laughter.] I do not object to a living silence, but in the Psalms we are told to praise God with a loud voice."

Mary B. Woody, of North Carolina, objected to the idea that when everybody present was converted the meeting might be silent. "Is there no such thing as the strengthening of believers by the preached word?"

Benjamin Trueblood, of Iowa: "In worship there are the several separate gifts; and although singing is an art, it cannot but be regarded as a gift. Several voices or even all the voices, may properly join in singing. We are as justifiable in throwing away preaching as singing. Both may be made spurious worship. Congregational singing is justifiable."

James N. Richardson, of Dublin, Ireland, in the language of George Fox, wanted all our meetings held in the power of God. Let the Lord decide. Our meetings will be what we make them. Many of us will soon pass away and when our heads are laid low let not the standard of worship in Friends' meetings be in any way lowered.

Dr. Hartshorne, whilst he did not enjoy congregational singing, was not in favor of its exclusion. But it is the word of testimony which more often melts stony hearts.

Joseph Storrs Fry, of London, rejoiced at the happy and peaceful solutions we have arrived at this evening, congregational singing, though distasteful to some, is not wrong.

Upon the question of the proper relationship between the minister and the church, and of the church toward the minister, and how the minister is to be sustained:

Calvin W. Pritchard: "My calling puts me in the way of knowing that good ministers are in great and increasing demand. People are continually asking for the services of men and of women who can preach. Leaders are necessary. The pastoral work has been a great success in many places. Especially in great cities there seems to be a crying need of pastoral work."

Robert W. Douglas: "The pastoral question claims our attention whether we will or no. Pastors are not needed to take charge of the church. In our body the church generally proceeds to take charge of the pastor. Some one has asked me if I would preach at all if I got paid nothing. Why, yes. And I have even said that so great is the necessity for me to preach that I would even pay for the privilege rather than not engage in my calling. Nobody should preach for the money and the gospel should not languish for the want of money."

Dr. Thomas, of Baltimore, spoke of the precious views of the Society of Friends, which he thought would be endangered by the new methods of support and pastoral work. "Let us not forget the rights of the congregation in our effort to strengthen the minister." He regarded the new departure as a menace against the "priesthood of believers" and the "liberty of prophesying." "The new way will lead to a partial succession and establish a dangerous precedent. I believe money ought to be used liberally, but if congregations and ministers are consecrated there is no need of the innovations proposed."

John Henry Douglas, of Iowa, superintendent of "Evangelistic" work under direction of a committee of that yearly meeting, read from the Indiana minutes of 1885 to show that the Parent Yearly Meeting of the West was fully committed to the new methods two years ago. "It therefore becomes the duty of the yearly meeting to carefully and prayerfully con-

sider how best to care for the new converts. The idea seems to prevail among Friends that this work should largely devolve on the elders, whose duty it is to see that proper pastoral care is extended to all. It is certain the work has been sadly neglected evidently to the loss of membership in nearly all of our meetings. We have members who are qualified for pastoral work, and, if encouraged to that service by the authority of the church, we have no doubt that much good would result therefrom. Many of our meetings wish to provide pastoral care for all their members, but are scarcely able to do so to the desired extent. They are freely to make their wants known to the evangelic committee of the yearly meeting, which is to consider their case, and give them such financial aid as may be in its power. The converts must be cared for. It is not meant that anybody is to be placed over any meeting. In every single case where no special ministry has been provided after a revival there has been a decline. No meeting will be interfered with where there is no need of pastoral work. New meetings have arisen up in isolated localities and then the infant body of new converts has been left alone to grope about in darkness and then die. This cannot be suffered. Why should the church go out to give birth to children and then leave them to perish?" He gave deplorable examples of cases of this kind.

Howard Nicholson, of Canada: "Let us look at the facts in relation to what the church is. For years we have entirely missed the proper relationship which should subsist between the church and the ministry. We have caused our ambassadors to toil for their daily bread and then expected them to draw from their thus depleted mental treasury and edify the church. In London, persons have left off attending Friends' meetings to flock to the meetings of the Salvation Army. We must have a better education and a better distribution of ministers. Some flocks have been killed by too much nursing; one meeting I know of has sixteen ministers. How can we expect a mendicant to feed the flock. The spectre of the 'One man-power' can only arise in an excited brain. There is not much danger of any of the Friends' ministers I know, lording it over their congregations. The prospect of comfort and position would lead our preachers to faithfulness and would be a safe-guard against laziness."

Joseph Storrs Fry approached this question as a delicate one: "It must be handled in a spirit of charity and forbearance. There is no spirit of hardness in the hearts of one of the old world Friends toward your new world methods. We study to appreciate the new and trying circumstances which are thrown around you. I speak only for myself, and none of my European Friends present are in any way committed to what I shall say. He who is in straitened circumstances has a right to look to the church for support. But when we go beyond this we are liable to meet with difficulties. We are not the only body wrestling with difficulties in relation to the ministry. There are serious difficulties connected with the paid ministry, which I hope and pray that the Society of Friends may ever be strangers to. You in the

West, who have instituted a pastoral system, I entreat you not to go too far in this matter. You may wish to retrace your steps at some future time and may not be able."

Mary Jane Weaver, of New York, said the church must foster and care for the minister. She quoted J. B. Braithwaite, that ministers must study and not give the Lord their ignorance. But how can a man who must work ten hours a day or a woman who must work sixteen, after they close their weary toil, study to qualify themselves? We pay evangelists who go away from home to bring in new converts. The railroad gets much of Christ's money. We offer a premium to sadly tempted and straitened ministers to leave their flocks to perish and go out on the road as evangelists.

Benjamin Trueblood, of Iowa, in the course of extended remarks, said: "We are sufficiently warned in relation to the one-man's ministry. It is not sure that a mistake is made if the result proves deleterious. When we think of the failure of our ministry in many places in the past age and the pious nonsense that in many cases the church endured it allays our fears as to the dangers of the future. In the present exigency we do not think so much of what is allowable as what is wise. Some of our preachers have traveled East or to England, and have received thousands of dollars in money. Then why should we in the West, confronted and surrounded by a rushing tide of immigration, hesitate in this matter?"

Mary W. Thomas, of Baltimore: "I take serious exceptions to much that Benjamin Trueblood has said. It is unsafe to set one man over a church. It was not done in the time of the apostles. True, churches sent out evangelists under their support, but whenever one of them settled down anywhere he went to work with his hands to earn his bread, scorning to be a charge in any way. The course marked out by the member from Iowa, will check the development of young ministers. It will cause flocks to depend entirely upon their pastor and neglect worship when he is absent. I have heard that already in more than one place in the West it has had this effect. But my greatest objection is that this project is going to destroy the ministry of women in our Society. It has already tended in this direction, I have heard, in places where it has been tried."

Wm. L. Dean, of New York: "The church is called on to sustain the ministry in all ways and attend at once to its proper distribution. It is just as much called on for consecration as are the ministers. The pastor's ministry does not take the place of that of other resident preachers."

J. F. Hanson, of Iowa: "We need leaders. Some men and women are born leaders, but in some places there are four or five such leaders stepping on one another's toes. The proper distribution of the ministry is a necessity that looks to this conference for an answer."

Washington Hadley, of Kansas: "The office of the minister is one distinct from all others. This one-man power is a false alarm. It does not check others coming up. If one young man in the neighborhood gets a good education it is likely to prompt

ten or twelve others to do so. If one man gets rich it is a strong incentive to others to emulate his example. The only cheap solution to the problem that confronts us and demands a hearing is in endowing the pastoral work."

Augustine Jones, Providence, R. I.: "I found out the young man or minister whom I knew was the one qualified. I resolved to have him labor there, no matter what it would cost. I procured him a good situation in business, and his labors were signally successful. Some say that 'when the snow leaves the mountains we will have warm weather,' but I find that when we have warm weather the snow leaves the mountains. In old times the family of Job Scott was liberally provided for while he engaged in the ministry."

Mary C. Wood, of Ohio, wanted our principles to be inflexible, but our methods to be flexible. "My mother taught me that circumstances alter cases. Some of our preachers have found out that when they stay at their home meetings their families are in distress, but when they go out into the evangelistic field their wives and children are clothed and fed, and the latter are educated. It is easy to see what this state of affairs will lead to."

David B. Updegraff: "I think now we might with propriety say that after the declaration of so many this question 'has been definitely settled,' (Laughter.) 'I thank God for this good flexibility.' But in fundamentals let us follow a line straight and true. In old times many meetings thought they got along well enough without any preacher at all. And many meetings got along on the principle of 'catch as catch can.'"

James N. Richardson, of Dublin, said the Lord would hear the cry of the flocks without a shepherd and would provide.

Maria Richardson, of London, said the preachers of other societies envied the glorious liberty of Friends' ministry. "But is not this liberty about to take wings and leave us under the new methods?"

J. M. Haviland, of New York: The query to the apostles was, "Lacked ye anything?" He instanced young men who longed to forsake their present calling and engage in the work for Christ.

I. P. Hole, of Ohio, insisted that the authority of each congregation over its ministry must never be relinquished.

Eliza Armstrong: The Lord said that "No man can serve two masters," and yet we propose to make our ministers serve their employers for wages, and at the same time serve Christ in the ministry.

Aller Jay said he was on both sides of this question. He did not believe any of our ministers or their families were in danger of starvation. He believed that the pastoral system proposed would destroy women's ministry.

John T. Dorland, of Canada, deprecated the laying of a double burden upon our ministers. Let them take the burden of souls and let the church take the burden of their support.

To acquire great wealth shows great vigor, to keep it requires great wisdom, and to use it well is a virtue and an art.—*Selected.*

VIEWS ON COLD BATHING.

THE essential function of cold baths is to call upon the vital force, the visceral and organic vitality. This is a very different thing from muscular force, though in a well-balanced constitution the latter should imply the former. Vital force is roughly measurable by the individual's power of resistance to cold; the person who could live the longest under a snow-drift, or melt the most ice in a bath-tub without injury to himself, would have the most of this form of vital force. Some people who have no special muscular development would yet bear such a test very creditably. The cold bath calls upon and develops, if rightly used, this power of resistance, and it, like any vital function or organ, is strengthened by constant practice.

If anything has been gained during the last fifteen years in the study of balneology, it is in a better knowledge of the conditions of heat and cold in the human system, and of their effects as applied through baths. I must not stray away into the domain of purely physiological research. But an important point is this: cold baths attack and reduce the temperature of the body, and it is by the instant and powerful demand that they make upon the organism for the restoration of the lost heat that they stimulate and develop the vital powers. The cooling of the skin produces an increased oxygenation and consequent warming of the blood; the sensibility of the superficial nerves is first heightened, then diminished, then heightened again; the pulse quickens at first, then slows. The skin, the motor, and the sensitive nerves, the heart, the muscular system, undergo a powerful stimulus from the cold, and the glow of warmth that results is called the reaction. No cold bath is beneficial that does not produce this genial warmth on quitting it. Stimulus, cooling, reaction—these are the essential functions of the cold bath when taken in moderate duration by persons of reasonably strong constitutions. If it be too long protracted, a sense of faintness comes on, the lips become blue, the breathing difficult, and on emerging from the water shivering continues instead of the occurrence of a warm reaction.

River bathing and sea bathing are the forms in which cold bathing is most frequently practiced, at least by those who do not dwell in cities; but the temperatures both of sea and river, during the summer and autumn months, are as often those of the temperate bath in its lower ranges (68°-75° Fahr.) as of the cold bath. The sensation of chill on entering, often distressing even at the higher temperature just mentioned, is soon succeeded by a warm glow; the water that felt so cold on entering it seems much warmer, and the reaction of the blood to the surface, especially if the bather take active exercise by swimming or diving, produces such a feeling of comfort that the temptation is often to overdo the bath and to risk its tonic effect by remaining in the water too long. It is far better to enter a cold bath when you are well warmed than to cool off according to the dull routine prescription of the books. To cool off before you enter the water is simply to reduce your power of resisting the cold.

For a cold swimming bath such as I have defined it fifteen minutes in stream or sea will generally be enough, though persons of strong constitution may remain in twice as long, or more than twice. Practiced swimmers or bathers are a rule for themselves in such matters. A cold bath indoors should not generally last over five or ten minutes, because the active exercise of swimming is wanting. The bath should be followed immediately by strong friction with coarse towels, and a prompt resumption of one's clothing. The best time of the day for a cold bath is about three hours after either the morning or the mid-day meal. The aged, delicate, and the very young should not use cold baths, nor should those affected with heart disease, nor the anæmic, except with great care and moderation. They are essentially a tonic for strong and a stimulant curative for sluggish temperaments.

The cold-water cure may best be described here. In the correct meaning of the term it is the treatment of disease, especially of chronic disease, by the external and internal use of cold water; but it is frequently used to include a complicated system of hygienic and water treatment, with baths and drinks both warm and cold.

Either in the broader or the narrower sense, the mistakes of the water-cure have been mainly these: (1) the application of depressing and exhausting treatment, especially by means of cold, to delicate invalids—the error of ignorant and indiscriminate treatment; and (2) the error of exaggeration, or claiming that the water-cure is a cure-all. I have known the feeble vitality of a patient quenched entirely by too many cold packs and too few meals, and these of meagre quality; and I have known other patients cooped up within the walls of a cure whose only hope lay in travel, or in some active employment which would give relief to a mortal tension of mind and feeling. But at the more intelligently managed water-cures of to-day these mistakes will seldom be made. For certain classes of ailments it will be found a real curative agency. It is useful in the diseases which come of excessive eating and of deranged digestion, in gout, dyspepsia, and in some forms of rheumatism; in many nervous ailments, and in some chronic affections of the skin. No invalid of these classes need hesitate to use this form of medication when it is prescribed for him by a competent physician.—*Dr. T. M. Coan in Harper's Magazine.*

THE VOICE OF WOMAN.

[A woman writes from Louisville, Kentucky, to the *Woman's Journal*, Boston, earnestly protesting against the doctrine that women must "keep silent in the churches." After alluding to the astonishing measure of bigotry which yet exists in some places on this subject, she says:] CHRIST says, "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." And verily I believe that, except women attain to a childlike faith in the justice of their Heavenly Father, they will not even obtain that equal dominion over earthly things with their brother men, which the Holy Scriptures tell us God gave to Eve in the beginning of time. By listening in silence to charges of injustice done to them by their Heavenly Father, women impute iniquity to

God, and blind men to a preception of their own injustice. What earthly father do we know mean enough to command his daughter to keep silence in his house? Where is the brother who thinks it a shame for his sister to speak in his presence? And "shall mortal man be more just than God? Shall a man be more pure than his maker?"

Paul's admonition to the women of Corinth was to be in subjection to the heathen law of that city: for there is no law in the Bible commanding women not to preach the gospel. On the contrary, the Scriptures make frequent mention of women publicly preaching the Word of God to men. As, for instance, the women who stood side by side with Peter on the day of Pentecost (Acts 2: 16, 17), and Anna, who spoke of Christ in the very temple itself to "all them that looked for redemption in Jerusalem."

Let women realize that Paul has said: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus," and above all, let women obey the command of their Lord and only Master to preach his gospel

WHAT IT COSTS TO SMOKE.

LAST year, the losses by reported fires in the United States reached a total of \$120,000,000, or an average monthly loss of \$10,000,000. This is regarded as an enormous waste, and is largely due to incendiarism and carelessness. How to reduce the amount so lost is a matter of constant study. Legislatures, local governments, and insurance companies make regulations and exercise the greatest care to prevent fires. And yet the loss they occasion is \$60,000,000 per annum less than the amount paid by consumers for cigars, and \$86,500,000 less than the total cost of tobacco consumed in smoke. Last year, tax was paid upon 3,510,898,488 cigars. The average smoker is content with a cigar worth \$30 per 1,000, or one that retails at five cents. On that basis there annually goes up in smoke \$180,000,000, or \$15,000,000 every month, half a million dollars every day. In addition, boys waste on cigarettes \$6,500,000 and those who prefer a pipe a further sum of \$20,000,000. How many smoke? If we deduct from the total population as non-smokers all children under fifteen, constituting 40 per cent. of the total population of 60,000,000, it leaves 36,000,000, of whom one-half are females. Deducting these gives a male population, above the age of fifteen, of 18,000,000. If six out of every ten males above the age of fifteen smoke, it means that 10,800,000 persons consume 3,510,898,488 cigars, or an average per smoker of 325 cigars per annum. This is less than one cigar a day. The average smoker, however, is not apt to be contented with a daily allowance of one cigar, demanding at least two. If the latter basis is the nearer correct the army of cigar smokers would be 4,809,449, being 8 per cent. of the total population above the age of fifteen. Whatever the number of smokers, it is a moderate estimate to place the cost of smoking to the people of the United States at \$206,500,000. If the cost of chewing tobacco is added the total expenditure for tobacco reaches \$256,000,500; that is, a sum that represents a per capita tax of \$344 per annum—*American Grocer.*

NEWS AND OTHER GLEANINGS.

—In the controversy over granting "Home Rule" to the people of Ireland, Jacob Bright is strongly on the affirmative side, (agreeing with W. E. Gladstone), but John Bright is opposed to it. A despatch from London says: "Latham Bright, a son of John Bright, has lately visited Ireland to see and judge for himself as to the actual condition of the peasantry. He has returned with his views in favor of Home Rule confirmed and strengthened. He went to Glenbeigh and talked freely with the people, learning all he could at first-hand concerning the actual state of affairs in their relation to Mr. Gladstone's scheme of autonomy and to the government's high-handed proceedings, with the result of placing him more decidedly than ever on the side of the Liberals. The line of conduct which has been taken by his father prevents him from taking a very prominent part in a public way in the Home Rule movement, but this very repression only serves to increase his feeling of sympathy with the Irish people and with the only rational means thus far proposed for the amelioration of their unhappy condition."

—The fibre of silk is the longest continuous fibre known. An ordinary cocoon of a well-fed silk-worm will often reel 1,000 yards; and reliable accounts are given of a cocoon yielding 1,295 yards, or a fibre nearly three-quarters of a mile in length.

—The increase in the cost of coal in Vermont caused by the Inter-State Commerce Law regarding transportation is leading large consumers there to test other kinds of fuel. A prominent manufacturing concern at Bellows Falls, which formerly averaged 130 tons of coal per week, has purchased a train of cars for bringing sawdust, which they mix with different qualities of soft coal. They are now using less than twenty-five tons per week. William Robinson and Sons, of Putney, are using crude petroleum.

—Outside the walls of Jerusalem, a new town has sprung up, a building club having been established a few years ago, under the operation of which one hundred and thirty houses were erected in four years by the Jews, while along the Jaffa road many country villas have been erected of late by European residents as summer abodes. The latest development of the building of new houses without Jerusalem is to be found in the enterprise which has led to much building being done on the slopes of the Mount of Olives, the summit of which is crowned with the Church of the Ascension.—*Jewish Messenger*.

—"Nature" (French) says that one of the simplest and at the same time one of the most efficient of barometers is a spider's web. When there is a prospect of rain or wind, the spider shortens the filaments from which its web is suspended, and leaves things in this state as long as the weather is variable. If the insect elongates its threads, it is a sign of fine, calm weather, the duration of which may be judged of by the length to which the threads are let out. If the spider remains inactive, it is a sign of rain; but if, on the contrary, it keep at work during a rain, the latter will not last long, and will be followed by fine weather. Other observations have taught that the spider makes changes in its web every twenty-four hours, and that, if such changes are made in the evening, just before sunset, the night will be clear and beautiful.

TRUE culture is kindness of feeling, the power of transporting one's self into the condition of another, and of regarding one's own condition as not belonging to ourselves.—*Selected*.

LIFE lieth not in living but in liking.

CURRENT EVENTS.

THE tour of President Cleveland and his party in the West has included several other Western cities, among them Madison, St. Paul, and Minneapolis. He expects to return to Washington by the 23d inst.

THE Department of Agriculture in its Crop Report, issued on the 10th inst., makes a slight improvement in corn, the average for the whole country being 72.8, instead of 72.3. The average of the seven surplus States is 64.9, instead of 64.2 in September. This is a lower condition than has ever been reported except in 1881, when the average, was nearly seven points lower, and the average yield 18.6 bushels. The indication is now for a yield of a small fraction over 20 bushels per acre. The exact area, exclusive of that cut for fodder as not worth harvesting, has not yet been determined. Slight uncertainty regarding it may cause a variation in the final record of 1 or 2 per cent. from 1,500,000,000 bushels. The test of thrashing has not materially enlarged the average rate of the wheat yield, which appears to be about 11.8 bushels, or four-tenths of a bushel less than last year. The increase in acreage, which is large in Dakota, will make partial compensation and bring the production nearly or quite to 450,000,000 bushels.

NOTICES.

. The fifty-second annual meeting of the Library Association of Friends will be held in the parlor and library room, 1520 Race St., on Sixth-day evening, Tenth month 21, 1887, at 8 o'clock.

The annual report will be read and officers chosen, and an address suitable to the occasion will be delivered by one well calculated to prepare it. The attendance of Friends last year was very encouraging and it is expected this meeting will be equally interesting. The company of Friends generally and particularly our younger members is solicited.

EDMUND WEBSTER, Clerk.

. Dr. H. T. Child will deliver his lecture on Temperance, with illustrations, at Byberry Meeting-house, on First-day, Tenth month 23d, at 2.30 p. m. All are invited. By order of Committee on Temperance of Abington Quarterly Meeting.

S. C. JAMES, Clerk.

. A Temperance Conference will be held under care of the Committee of Western Quarterly Meeting, at Doe Run, on First-day, the 16th inst., at 2.30 o'clock. Lydia H. Price, one of the Visiting Committee of the Yearly Meeting's Committee, is expected to be present.

ELMA M. PRESTON.

. Philadelphia Yearly Meeting's Committee on Education of the Colored People of the South will meet at Fifteenth and Race streets, Philadelphia. (Room No. 1, in the meeting-house), Tenth month 22, at 1.30 o'clock.

AMOS HILLBORN, (Clerks.
GEORGE L. MARIS,)

. The Committee of Philadelphia Yearly Meeting to consider the situation of Isolated Friends in the West will meet at Fifteenth and Race streets, Philadelphia, (Room No. 1, in the meeting-house), Tenth month 21, at 1 o'clock.

HOWARD M. JENKINS, Clerk Temporarily.

. Clerks of Unions comprising Philadelphia First-day School Association and Superintendents of schools within the limits of Philadelphia Yearly Meeting not connected with any Union, are requested to forward annual reports as early as possible to

S. RAYMOND ROBERTS,
[26 West Johnson street, Germantown, Phila.

. Baltimore Yearly Meeting. We have been requested by a member of Baltimore Yearly Meeting to state that Friends will be entertained as formerly, at the Mansion

House, corner St. Paul and Fayette streets, Baltimore, during the yearly meeting week, at reduced rates.

*. Abington First-day School Union, will be held at Horsham, on Seventh day, Tenth month 15th, at 10 o'clock. Conveyances will meet at Hathers, the train leaving 9th and Green Sts., Phila., at 9.01 a. m.

J. Q. ATKINSON, } Clerks.
ANNA MOORE, }

*. The annual meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will be held in Race street meeting-house, Eleventh month 5th, 1887, at 10 o'clock a. m. All interested in the cause are cordially invited to attend.

S. RAYMOND ROBERTS, } Clerks.
TACE A. LIPPINCOTT, }

*. An Impostor.—Friends are cautioned in regard to a woman who has called on several, claiming to be collecting funds to aid in putting a child in the hospital. She is said to usually wear a sunbonnet and claims to be recommended by well-known Friends, which is not the case.



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This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

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REALITY OF THE IDEAL.

THE life ideal is the only real ;

For outward forms decay.

The higher purpose makes the true ideal,
By living as we pray.

Our human wills may every day grow stronger,
Obeying the Divine ;

Then, as, without life's shadows grow the longer,
The soul within shall shine.

Whatever now is dark, O Christ ! enlighten,
And take away our night ;

May more and more our earthly pathway brighten
Into the endless light.

—Prof. T. W. Bancroft.

From William Foillard's "Old Fashioned Quakerism."

THE REFORMATION BEFORE GEORGE FOX.

AFTER the introduction of what Dean Stanley calls "baptized heathenism" into the professing church, when the Emperor Constantine declared his allegiance to it, the course was steadily downward. There were centuries of settled gloom. Religion became more and more a thing of externals:—something to be performed: confessions, asceticisms, pilgrimages, inflictions, gifts to the church—anything, in place of the living the Christian life! The protests and labors of the great German Reformer show us to what a fearful head these priestly traditions had at length grown and what a tremendous uprising was needful, in order to break them down.

But during this long period of darkness there were some bright and shining lights; some brave and faithful witnesses who proclaimed and *lived* out,—nay, had in multitudes of instances to *die* for, truths near akin to what we call Quaker principles. These men kept the torch of truth burning, and handed it on from age to age, throughout that dreary night, until at length it set fire to some of the more outrageous growths of superstition and priestcraft, and there was a great conflagration, and a great clearing away of rubbish. This was the period generally known in history as that of "The Reformation."

An eminent writer says of such times of enlightenment: "Even in the dreariest seasons of human history some genial breaks and summer days occasionally arrive,—or shall we say rather, plenitudes of the Divine Presence,—by which the glorious impulses of faith and feeling break forth and blossom in noble

human souls; and the poor half-dead world witnesses the stirring of real spiritual life."

Many of these noble souls were called heretics. The pen of history was in the hand of their enemies; and in the records of the time they are generally denounced and often misrepresented. But we shall not be far wrong if we call some of these standard bearers Quaker Reformers, on the principle of our text, that true Quakerism is primitive Christianity. They testified according to their light to the primitive truth. They believed in a living and a present Christ. They sought to uphold the freedom and spirituality of the gospel against innovations which "were turning the servants of the church into a pretentious priesthood, and the service of the church into a tawdry pageant."

Among such faithful witnesses we may name Priscillian, Martin of Tours, and Vigilantius, in the fourth and fifth centuries. Claude, bishop of Turin, was another remarkable man, who lived at the beginning of the ninth century—a little before the time of our Alfred the Great. Claude was chaplain to King Louis, the successor of Charlemagne. He taught that Christ and not the Pope was the true head of the church; that tradition had not equal authority with Scripture; that salvation was through faith in Christ, and not through performances and rites.

Through his moral influence all images in the churches throughout his diocese were destroyed. By the powerful protection of the king this brave man was permitted to die in peace.

Perhaps even earlier than any of these were the Vaudois, who had maintained in a good degree the primitive faith, possibly in an unbroken line from apostolic times.

The poet Milton accredits them with a long spiritual ancestry, when in his celebrated sonnet, he speaks of the Vaudois as—

"They who kept thy truth so pure of old,

When all our fathers worshipped stocks and stones."

Among the "errors" charged by Romish writers against these people, are the following:

They asserted that Christ is the true Head of the Church; that water baptism is useless, and has no efficacy in the work of salvation; that the sacrament of the Supper is equally unnecessary, and constitutes no part of the gospel; that the orders of clergy were not of divine institution; that the church rites of burial had been arranged to meet the avarice of the clergy; that there is no sanctity in church

buildings; that church music is objectionable as being unspiritual; that prayers for the dead are of no avail; and that the cross is not an object of worship.

Other writers tell us that the Vaudois in very early times condemned absolutely all taking of oaths, all shedding of blood, military service, and the punishment of death, as contrary to the spirit of Christ's teaching.

As some explanation of these primitive views, we learn, (also from their enemies), that these simple-hearted people diligently studied the Scriptures and committed large portions to memory; and that they taught the necessity of living up to the standard of the gospel. Another Romish writer says of them, that they are not to be found hanging about wine shops; that they attend no dances or other vanities; and that their preachers live on their daily labor. He adds that he has known shoemakers to be preachers among them.

In many of these particulars we cannot but be reminded both of the church in the apostle's days and of the Quaker church in the seventeenth century.

Somewhat similar statements might be made respecting the Albigenses or Waldenses, in the South of France.

It is interesting to note in passing, that the little company of Friends in the South of France, trace back their origin to the Albigenses.

Coming down to later times we must be content simply to name Wiclif and the Lollards; John Huss and Jerome of Prague, as in the true line of the apostolic succession. Of all these it may be truly said the world was not worthy; but it was happily made more worthy by their faithful service.

In England, the truth of the continued presence of Christ with his followers had been so obscured by the Romish apostasy, that men awoke but slowly to the consciousness of its reality. Hence, during even the stirring times of the Reformation era, religion was treated very much as a sort of state engine, and the English movement was at first largely political, and did not carry the people with it. It was preeminently a compromise with Rome, not a return to primitive truth. The English Prayer Book bears upon its face abundant marks of this compromising spirit.

"During the twelve or thirteen years which followed the death of Henry VIII.," says Macaulay, "the religion of the state was thrice changed. The faith of the nation seemed to depend on the personal inclination of the sovereign." It is a remarkable fact, and one that displays the degradation induced by the long bondage to Rome, that out of 10,000 benefices, there were only 243 incumbents who, having acknowledged the Romish supremacy under Mary, declined to accept Protestantism and the supremacy of Elizabeth in its stead.

In the reign of Elizabeth the Puritans arose, who wanted a more thorough Reformation. These people who were mainly Calvinists were very zealous and earnest, according to their light. They upheld a standard of strict morality, and were almost furious against everything that smacked of Rome. But they, —especially the later Puritans,—built their faith and

practice far too exclusively on the Old Testament; and their divinity,—being full of elaborate metaphysical and scholastic disquisitions,—lacked greatly the warmth and simplicity of the gospel.

It is needful to bear in mind in these brief historic references to a most important period in human history, that even the Great Reformers were far from seeing all the beautiful simplicity and breadth of the truth as it has been revealed and recognized in primitive days.

There was much work still to be done in this direction; and the time had now come when the Lord in his mercy prepared and sent forth one whom he qualified and anointed to do it. If I may reverently apply Scripture words to this memorable crisis, I should say, "There was a man sent from God, whose name was George Fox. The same came for a witness, to bear witness to the Light, that men through him might believe."

WHAT THE FAITH OF FRIENDS OFFERS.

Editors INTELLIGENCER AND JOURNAL:

IN THE INTELLIGENCER AND JOURNAL of Eighth month 27, "A." asks what the peculiar faith of the Society of Friends has to offer to the "conscience-stricken or disheartened offender" that can compare with the statement which other churches make, that a simple belief on Jesus and that he died on the cross and shed his blood for us will save the sinner, no matter how wicked he may have been. "A." also asks whether our faith lacks the element of love.

In every human being, with few or no exceptions, exists the religious element or nature. It differs greatly in degree and in form of development in different individuals, but it is there, and cannot be escaped. One universal characteristic of this religious nature is a belief in a Divine Being, who in some manner, in a greater or less degree, directs and controls the universe, and to whom worship or reverence is due.

The farther back we go in the scale of human development, the more concrete and definite becomes the idea of deity; savages regarding images of wood or stone or other material substances as God; while with the more advanced, God is regarded as an idealized or spiritualized, but still personal humanity, having the powers, passions, and emotions of man; but in a greater degree the ideal conception of God, tending more and more towards regarding deity as an infinite, universal power, a pure necessity, impersonal, indescribable, but always operating in all things and beneficent in its effects.

But what do we know of this power? Religious teachers tell us that some ages ago God promulgated certain laws to govern the moral conduct of men, that these laws apply to all men alike and for all time, and that our only knowledge of them now is to be derived from the Scriptures, each claiming that his interpretation of these writings is the correct one. They also tell us that God "intends" thus or so, that he "wishes" this thing, or is "displeased" with that. And these interpretations of the Scriptures and declarations of the "intentions" and "wishes" of God are so diverse and so contradictory, that the unavoidable conclusion of a reflecting mind must be that

none of these teachers *know* the things they declare with so much confidence in regard to the doings of God with mankind other than themselves individually.

What then *do* we know? We know this: that in each individual there is a power, an influence which impels him to acts of charity and kindness, to pure and noble thoughts, to honesty and uprightness, to a higher and truer life in all directions. We know that when we yield to this power and influence within us we feel peace and happiness, we feel satisfaction and contentment and an approval of conscience that make life a joy. We know on the other hand, that when we resist this influence and act contrary to its intimations we feel an uneasiness, a discontent and an unhappiness that make life a misery. And when we have thus disregarded this influence which is the "Inner Light," the "Christ within," the "Comforter," and left the path of virtue and uprightness, when we have sown the wind and reaped the whirlwind, we have come at length to a consciousness of the error of our ways, in fact, a "conscience-stricken or disheartened offender;" if we turn again to this "Light within," yield to its influence and obey its dictates, cease to do evil and learn to do well, we will find peace and happiness overspreading our whole being and filling us with love and joy.

And all this without a belief in the indescribable injustice of a "plan of salvation" which punishes with death an innocent being because others have sinned, and lets the sinners go free. Jesus never taught such a "plan of salvation." His was the plan of justice and love.

Evangelical professors who deny that this internal power is sufficient for the spiritual government of man, and hold up the Bible as the only rule of faith and practice, teach what they do not practice. For when they meet with contradictory statements in the Bible (and there are many), they accept some and reject others according as their own spiritual judgment tells them which is true; thus placing this "Inner Light" above the Bible, which stands or falls with them as the Light dictates.

The spiritual law in each individual is completely adapted to his condition and needs, and should teach him to be charitable to others, for no two individuals are constituted exactly alike. And the law changes as the conditions and needs of the individual change, or rather, new laws come into operation to meet the new conditions.

The laws which govern the material, mental, and spiritual worlds are alike imperative; and if violated, punishment inevitably follows. We know the result if we violate the law of nature. When we wound our flesh we must suffer till it heals. So when we violate the spiritual law within us, we must suffer in conscience till repentance brings amendment of life. These laws are all beneficent and just, and entirely consistent with the doctrine of love. The wise earthly parent corrects to reform because he loves. When we recognize the justice of punishment we can accept it, and it then becomes tempered with mercy.

It matters not in the end, however, whether we believe this or that doctrine, or whether or not we

believe that the power which operates within us is a personal and sentient being who directs the material universe and the movements and affairs and fate of men, as a general directs the movements of an army, or as an employer directs the labors of his servants, according as the whim of a moment seizes him; the fact still remains that this spiritual influence or law of Christ is within us, and so long as we recognize and are loyal to it, that loyalty will so interpret and construe doctrine as to bring it into harmony with the law.

The essential doctrines, if not all the "testimonies" of the Society of Friends, of which the "Christ within" is the foundation, do not "lack the element of love." Doctrines and creeds will not create love, but the doctrine of truth will favor its development. Love is the fulfilling of the law. Life without love is mere existence, and not worth living. Those who "darken counsel by words without knowledge, teaching for doctrine the commandments of men" hinder the development of the true moral and spiritual life and keep men in the bondage of ignorance and superstition, and out of the liberty of the law of Christ, which is in them, and is a part of them, and which will lead them into all good and into all love. W.

New York, Tenth month, 1887.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XII. THE DANGER OF EUROPEAN WAR.

[Concluded from Last Week.]

RUSSIA, from her vast territory, great population, autocratic government, and settled policy of expansion, is a standing menace to Europe. Napoleon I. said in his day, that in fifty years all Europe would be either Republican or Cossack,—that is, Russian. He was mistaken as to the time, but no one can say confidently that he was mistaken as to the ultimate result. Her geographical position is the best possible both for attack and defense. A short frontier line from the Black Sea to the Baltic is all that is exposed to an enemy. The rest is beyond the reach of attack. The White Sea and Arctic Ocean are on the north, the Pacific Ocean on the east washes the shores of the Siberian deserts, and China and Persia on the south secure it from invasion by any civilized power. Thus protected on every side, Russia lies like a bear in a cave, showing only teeth and claws to its foes. Perhaps the great security of Europe is the dread which the Czar has of assassination. The terrible fate of his father, and the possibility that at any moment he too may be assassinated, is said to weigh upon him like a nightmare.

The interest of Austria coincides with that of England in maintaining the Sultan against Russia. Austria, like Russia, is almost a landlocked State. She borders indeed on the Adriatic, but has no great seaport there, nor is the Adriatic her natural outlet. Her great water-way is the Danube, which traverses the whole length of the empire and drains most of it; and the Danube empties into the Black Sea to which the limits of Austria nowhere extend. If in the distribution of the estate of the "sick man" (as the Czar called the Sultan), any regard be had to geographical

fitness, a large part of the territory including Constantinople would fall to Austria. This addition to her territory would form a compact state and give her a much needed sea-border. Austria, when the time comes, will strive for such a distribution, and will undoubtedly be supported by England, with whom she is now acting in concert.

There is another candidate for the "sick man's" inheritance. Greece owes her independence to the devastation invoked throughout Europe upon the Turks by the massacre of Scio, and other outrages of that kind. A large part of the population of Southern Turkey—Constantinople and south of it—is Greek in all race and language as well as religion, and would form a homogeneous addition to that country. But Greece is too feeble to aid even in enforcing a claim against Russia.

The causes which threaten the peace of Europe in the west lie not so much in conflicting interests as in deep-seated animosities. We need not go further back than the beginning of this century to look for causes of the enmity between Germany and France. The Emperor Napoleon I. conquered Prussia, the nucleus and present head of the German empire, despoiled and dismembered her, treating her with a greater measure of harshness than had been meted out to other states. Queen Louise, the idol of the people, humbled herself before the conqueror, and pleaded for some mitigation of the hard conditions imposed on her country, but to the pain of her humiliation was added the sense that it was in vain; and she died, it was said, of a broken heart. As soon as Prussia was left in peace, every effort, every thought, every dollar was devoted to the organization and equipment of an army, and when a few years later all Europe rose to throw off the French yoke, the army of Prussia was distinguished by its perfect efficiency and by its brutal rapacity when it had entered France. When Napoleon III. attained supreme power there can be no doubt that he determined to avenge his uncle's ruin on the Great Powers who had caused it. He paid off Russia in the Crimean war, and Austria in the war which drove her out of Italy. In these wars he had allies; but with Prussia whose turn came next he thought he could deal alone, and upon the merest pretext he declared war. Never was a greater mistake made. The Prussian armies simply walked over the French, and at the end of a single campaign which placed France prostrate under their feet, exacted an enormous indemnity, and the cession of two provinces, Alsace and Lorraine.

Under this defeat and spoliation France burns with a hatred that increases daily. The loss of the money might be forgotten, but the people of the ceded provinces unfortunately are so much attached to France and so restive under their new masters that measures of great severity have been taken to repress their disaffection. These react upon the feeling in France; and it is the unconcealed, almost avowed, intention of the people and the government to strive to recover the provinces by force whenever the moment seems favorable for the attempt. The attitude of France imposes on Germany the necessity of keeping up an immense army. Prince Bismarck, speaking

of the acquisition of the provinces and rather apologizing for what seems now almost a blunder, has said that his military advisers considered the provinces worth to Germany as a defensive frontier, an army of a hundred thousand men; but it seems that it requires more than a hundred thousand men to hold them. Some persons, however, think that the danger does not arise so much from the revenge of France as from the greed of Germany. Prince Bismarck, they say, was astonished, like all Europe, at the ease with which France paid the indemnity, and is chagrined that he did not exact more, and would now like nothing better than good pretext for repeating the operation.

A recent caricature in a Paris paper represents a cringing Frenchman handing a bag of money marked with the figures of the indemnity, to Prince Bismarck who with a furious scowl says, "that will do now, but next time see you do better." Speaking of the chances of another war, Prince Bismarck has said that if the Germans prevail again, they will "bleed France white." This ghastly threat has sensibly sobered the tone of the French press, and France will hardly renew the conflict without having secured a powerful ally; and she is now looking for one. Italy would perhaps have been her most natural resource in gratitude for the aid of France in the war of independence, had not France unfortunately exacted prompt payment for that service in the cession of the two provinces of Savoy and Nice, and thus squared that account. And then, again, France has recently annexed the African State of Tunis on which it seems Italy had her eye, waiting for a decent pretext for seizing it, when France stepped in and took it, without any pretence at all. Italy was intensely disgusted, and has since been drawing closer to Germany and Austria, with the intent, it is insinuated, of being her enemy in the next war, and of so regaining her two ceded provinces. France is now courting Russia with every indication of having her affection returned. The two powers have no antagonistic interests while they have in Germany a common enemy. Germany sees and appreciates her danger, and has bluntly offered Russia to abet or at least not oppose her designs on Bulgaria, if Russia will not assist France in her next attack on Germany. This overture was a direct abandonment of Austria, which, being a German power, has always been considered as the natural ally of the other German powers against their great foe. But the overture has probably failed, as the relations of the two German empires are again cordial. Every allowance must be made for the frightful position of Germany, wedged in between two such powerful States whose interest in her destruction are so entirely harmonious. France has lately been doing a stroke of work in the interest of Russia. A few years ago an insurrection in Egypt overturned the government and dispossessed the reigning Khedive. The Sultan was powerless to suppress the revolt, and England proposed to France that they two should jointly restore the legal government. France declined, and thereupon England did it alone, and has since occupied the country to keep order, and above all things secure the Canal. France

now insists that the English occupation shall cease, and England finding it a very expensive business to remain, is willing to quit as soon as she can find proper security for the Canal. But she does not regard the course of France in the matter as any manifestation of friendly feelings. England has suddenly become aware of the pleasant fact that the opening of the Canadian Pacific railroad supplies a route to India about as short in time as that by way of the Canal. It is far more expensive, but as an alternative is very valuable.

As matters now stand, should a general war occur we should no doubt see France and Russia on one side, and England, Austria, Germany, and Italy on the other. The preponderance of power is so great on the part of the latter combination, that so long as the present relations of the six Great Powers continue, the peace of Europe will not be broken.

JOHN D. MCPHERSON.

HIGH IDEALS OF PURITY.¹

A CIVILIZATION that all the past has failed to evolve waits upon this new and complete application of the law of purity to man and woman alike; waits upon the new era in which the fine forces of manhood and womanhood that have been squandered in degrading vice, shall be turned into noble activities.

Let your sons and daughters walk in the light. Illuminate for them, from your own purified and exalted ideals, the mysteries which they so early face. Hold your sons and daughters alike to the highest standard of purity and delicacy and strength, as attributes of human nature knowing no sex. Teach them that the reproductive power allies them most closely with the great creative power; that parentage, sanctified by holy love, is the art of arts; that if they be not appointed to parentage, then the subtle but strong forces thus unused, may nerve the hand or stimulate the brain for beneficent achievements.

It is to the young that we must always look as the hope of the world. They are the fruitage of all the past, and also the seed-grain of all the future. For a few years they are seedlings in our hands, to be nourished and pruned and strengthened for the individual life that each must live. In our work with the young, the method of the gardener is not without suggestion to us. He binds himself to keep his garden clean, free from weeds; and this he accomplishes, not so much by standing, hoe in hand, to watch for every daring dandelion that intrudes among his strawberries, as by planting his garden so full of foodful or blossoming things that there is small chance for obtrusive weeds. Let this plan of the gardener suggest the methods of our work with the young. Their ideals are formed, unconsciously to themselves, by the ideals that prevail about them. The home is the garden plot of the child. Father and mother stand to him as the embodiment of manhood and womanhood. According to their valuation of manhood and womanhood, as it expresses itself in their bearing toward each other, or unexpressed even, as it goes to make up that indefinable thing which we call

personal influence, will be the valuation of the child. According to the moral atmosphere that he breathes from infancy upward, will it be to him as he approaches maturity,—manhood will be aggressive, masterful animalism, and womanhood patient, long-suffering submissiveness, or he will see manhood and womanhood as supplementary to each other, neither masterful nor submissive but ministering to each other on that high plane that is able to idealize and spiritualize even the animal functions of man and woman. This high ideal of manhood and womanhood will be an invisible but invincible armor to son and daughter alike, as they go out of the home to mingle with their peers. To maidenhood it gives that self-respecting reserve which stands guard over frankness and cordiality and hospitality, and to any obtrusive advance can signify without an uttered word "Thus far, but no farther." A high ideal gives to young manhood that noble conception of his powers which subdues all that is unworthy, and makes his strength for all great endeavor, as "the strength of ten." This high ideal of manhood and womanhood would revolutionize social-life in fashionable circles, which now alas! by its social life, drinking usages and the freedom of its ball-room customs often becomes a gilded forcing house for vice.

This high ideal of manhood and womanhood is a secure foundation upon which to build a noble intellectual superstructure; and fine moral and mental conditions work together for the promotion of physical well-being. Thus, by wise and generous cultivation of our children's three-fold nature:—the physical, with right hygienic conditions; the intellectual, with knowledge; the moral and spiritual, with up-lifting ideals; we may expect the gardener's fair results. We may expect that vice will find no root-hold in a plot consecrated to active, self-perpetuating virtue.

It is in the nature of things that the purification of society will go on slowly,—almost imperceptibly perhaps; but let us work with faith and courage, and rejoicing that at last the axe is laid at the root of the tree whose fruitage has been so bitter,—that the danger so long hidden and thus made doubly dangerous is laid open to the eyes of the world; that at last the work of purification has reached the very springs of social life. Such work as this lays hold upon the strength of God, and is fructified by the spirit of God.

THE power to feel constitutes the basis of character in both man and woman, and great and inexcusable as Jesus made the offending of "these little ones" is the sin of wounding the heart that loves us. Unhappily, the instinct of cruelty remains after we have, in very shame, dropped its old barbarous means of expression. The tongue is an abiding possession after the lash and whipping post have been abolished. That instrument of keenest torture and malice awaits our training into the practice of those daily amenities of human speech which enter everywhere into the converse of truly-enlightened and cultivated souls.—*Selected.*

If thou wouldst bear thy neighbor's faults cast thine eyes upon thine own.—*Molinos.*

¹A concluding portion of an Address by Elizabeth Powell Bond.

SCRIPTURE LESSON, No. 42.

TENTH MONTH 30TH, 1887.

FRUITS OF CHARACTER.

GOLDEN TEXT: "By their fruits ye shall know them."—
Matthew 7: 20

READ Matthew 7: 13-29. Revised Version.

OUR lesson concludes the Sermon on the Mount. In these closing verses, Jesus compares the way of life as he portrayed it, in the precepts and instructions that we have been studying, to an entrance through a gate. The figure used was a very familiar illustration. All the cities of that day were surrounded by broad, high walls, with numerous gateways leading out to the great highways of travel. Every one who went out or came in must pass through one or the other of these gates. Some were for the caravans and were broad to admit the loaded camels which have been aptly called the ships of the desert; others were only large enough for one to pass through at a time, and these were connected with the narrower ways upon which men traveled; they were called strait because they were narrow, close, and more difficult of entrance. Jesus would remind them that it is not along the great highways in which the multitude tread, that they who follow the precepts he has given forth will be found walking. These precepts lead along the more quiet ways of thoughtful, observant duty,—ways that only those are willing to seek who have made the kingdom of God and its righteousness their chief pursuit. He declares too that it is not enough that they should have heard his precepts, for unless they are obeyed they will avail nothing. Nor are those who hear, to trust to any acts of benevolence or helpfulness they may have performed, as giving them a title to enter into the kingdom of heaven. It is the doing the divine will in the several particulars enumerated and in the loving spirit of obedience to manifested duty, that gives the rights.—*His doctrine.* The scribes were the learned men and teachers of the Jewish people and were principally of the sect of the Pharisees. They taught chiefly the sentiments of their Rabbis and consumed much of their time in useless disputes and vain jangling. Jesus was open, plain and clear in the delivery of the messages he came to declare, and the force and power which he manifested, were calculated to astonish those who had never before heard the truths of God so plainly uttered.

WE LEARN FROM THIS LESSON:

1. Every one who would be a true disciple of Jesus, must find safety in the narrow path of self-denial; there can be no compromise with that which leads into the broad way of corrupting enticements or unprofitable pleasures.

2. He who has sought and found the true path will not be discouraged or dismayed, though there may be many storms and tempests along the path, with his faith firmly resting on the revelation of God to his own soul as his daily needs require, he rejoices always "and in everything gives thanks."

A Christian writer says: "What obligations we are under for this sermon. In all languages there is not a discourse to be found that can be compared with it for purity, and truth, and beauty, and dignity.

Were there no other evidence of the divine mission of Jesus, this alone would be sufficient to prove that he was sent from God. Were these doctrines obeyed and loved, how pure and peaceful would be the world! How would hypocrisy be abashed and confounded! How would impurity hang its head! How would peace reign in every family and nation! How would anger and wrath flee! And how would the race—the lost and benighted tribes of men, the poor and needy and sorrowful, bend themselves before their common Father, and seek peace and eternal life at the hands of a merciful and faithful God." May we not add to this, at the hands of Him who inspires in our souls a desire to know his will concerning us, and gives us of his own Holy Spirit to lead and guide us into all truth, even as Jesus himself declared.

While he was with his disciples and giving them these words of instruction in relation to their duty to the Heavenly Father, and to one another, they did not realize how short the time would be that they were to have him for their guide and instructor, and they were willing that he should stand as it were in the place of God to them, but when he was taken from them, when they could no longer have him to lead them in the ways of righteousness they found indeed that there was a blessed Comforter, not visible to mortal eyes, to take his place and lead their thoughts to his Father and their Father; but this was not their experience while Jesus was present with them.

For Friends' Intelligencer and Journal.

SARAH HOOPES.

"FULL of years and of honor," in this beautiful season of the "sere and yellow leaf," our beloved friend, Sarah Hoopes, has passed from our earthly sight. Her life was so crowded with love that it has interwoven itself into a large circle of friends who will so miss her genial presence; but let not a murmur escape; the expression should only be that of thanksgiving, that for so long she has been spared to counsel and to bless.

Hers was the truly rounded character; noble and well developed in the physical, she commanded our admiration; bright and active intellectually, she never failed to interest; but it was through the grace of the spirit so bountifully bestowed upon her that she so won the hearts of all.

In her we beheld the type of a true Friend, one who unflinchingly stood by her belief in a practical religion, and the spirituality of the gospel of Jesus Christ. Her devotion to her religious society was not performed as a duty required, but as a loving service cheerfully bestowed. Dearly did she love to assemble for public worship, never permitting social and other claims, though these she also enjoyed, to trespass upon meeting time. Most especially did she value the hour of worship spent with the school children, many of whom will long cherish her tender and loving counsel.

In a life falling but little short of ninety years was embraced a multitude of blessings, and not the least of these the gift of a clear mind and thankful spirit till within but a few days of the close. In her own home we will not attempt to lift the veil that

covers the void. We can only pray that the Divine power that so sustained her will be felt to be the support there. In our Society, we must remember how many years she has been gently trying to loose our "childish hands," that would so cling to "inadequate supports," pointing to a surer and stronger dependence. Let us remember her later utterances were laden with one burden, that of love for her people, and her desire that they should live in love. Deeply impressive were her words on the last days she gathered with us, touching the hearts of her hearers, and bringing over them a solemnity that betokened a nearness to him who so sustained this faithful servant and minister of his word.

A large assembly gathered around the form that had contained so precious a spirit, for the last sad rites, and listened with sympathetic attention to the fitting words there spoken, but deep down in many a heart was the feeling that to truly mourn for her would be "to live as she desired." L. H. H.

THE ARGUMENT OF WONG CHIN FOO.

WE have no wish to discourage any who are truly called of the Lord to labor among those who are not professors of the Christian name, but the evidence furnished by the article of Wong Chin Foo in the *North American Review*, of the stumbling effect upon the heathen mind of those iniquities which abound in communities calling themselves Christian, as well as similar proofs from other quarters, strengthens our conviction of the importance of so living as to practically exemplify the blessed effects of the doctrines of Christianity on those who obey them.

The statement is made in that article, that the introduction into China of opium, "has done more injury, social and moral, in China than all the humanitarian agencies of Christianity could remedy in 200 years. And oh you, Christians, and oh your greed of gold, we lay the burden of the crime resulting; of tens of millions of honest, useful men and women, sent thereby to premature death after a short, miserable life, besides the physical and moral prostration it entails, even where it does not prematurely kill! And this great national curse was thrust on us at the points of Christian bayonets. And you wonder why we are heathen!"

However retired and inconspicuous may be the place allotted to the humble follower of Christ, if he faithfully walks in obedience to the revelations of the Divine will, and in communion with God, he will be an instrument in spreading the kingdom of the Redeemer. The existence of a body of such true followers of Christ in a community will exercise a restraining influence on the governments to which they are subject; and will more and more prevent the commission of national crimes such as that adverted to in the case of opium, and the still more frequent one of resort to war; and will hasten the day when righteousness will cover the earth as the waters do the sea. The more fully the Spirit of Christ rules in communities and in nations, the more readily will the way be open for the reception among heathen of the truths of his religion.

The Lord of the vineyard, the Supreme Ruler of

all things, only knows how to carry on his own gracious designs.—*The Friend*, (Philadelphia).

An impression exists too commonly in the world, that the spiritual susceptibility of childhood must of necessity be lost in later life. Wordsworth expresses this feeling in the lament,

"Turn whereso'er I may,
By night or day.

The things which I have seen I now can see no more."

And, again, when he represents the growing boy as attended by reminiscences of heaven's vision, which gradually leave him as he goes on, and fade in manhood into the light of common day. But this impression is not wholly a correct one, as related to every human life. True it is that when the pulse beats vigorously, and the heart is glad, earth seems to us as fair as Eden. True it is that the religious instinct of the child is beautiful in the sight of God and man. But child-likeness can be carried into the maturest life, even though its manifestations are different at different stages of being. The glory which vanishes with the days of youth from grove and stream, is a glory that appeals to the senses rather than to the soul; and inexperienced innocence is not in itself a full suit of moral armor. The most valuable spiritual knowledge is not native to man. It is to be obtained only by the continued effort to live aright. To one who has thus striven, there comes with added years a consciousness of the presence of God as a tried and faithful friend; and this consciousness is a far more precious possession than even the best intuitions of childhood. Nature, too, keeps her highest joys in reserve for him whose life has been controlled by the divine law. At each successive season, he may look expectantly upon a familiar scene, and ask, "What shall I find here that I was incapable of discovering last year?" And his hope of new insight into the great Creator's thought shall be rewarded. The journeying of a just man in the domain of nature and in the domain of grace is toward the light, not away from it. Its best is always in advance, never in the past.—*S. S. Times*.

A BEAUTIFUL memorial to Helen Hunt Jackson and her labors in behalf of the Indians will be the Ramona Indian Girls' School, which is building at Santa Fé, N. M. The building will cost \$30,000, and will accommodate one hundred and fifty pupils. Students will be retained from two to five years. A New York architect contributed the design, which is patterned to some extent on the old cliff dwellings of New Mexico and Arizona. Government aid will largely pay for building the school, but the cost of furnishing must be defrayed by private subscriptions. A fine portrait of Mrs. Jackson has been given, and one rich woman devoted her jewels to the furnishing of a memorial room. Prof. Horatio O. Ladd has charge of the old university at Santa Fé, and has devoted himself to the success of this building.—*Woman's Journal*.

FAITH evermore overlooks the difficulties of the way, and bends her eyes only to the end.—*Bishop Hall*

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, TENTH MONTH 22, 1887.

RELIGION AND MORALITY.

IN every generation of men,—yes many times in each generation, the same questions are asked, the same queries answered. Constantly, over and over again, comes up the old query as to the difference between morality and religion. The youthful seeker after truth is still perplexed with what may be termed half truths. He is told on the one hand that a moral life will not avail; and on the other that if he but lead a moral life he need fear nothing. His perplexities increase as experience in the world shows him that the religious (so called) sometimes violate the moral code, and as occasionally the morally just shock his religious sense, he cries out in his despair, “show me the true way.”

Our sympathies are always touched when these eager questioners begin seeking this “true way.” The experienced Christian who has grown step by step to know that both religion and morality are needful to a life of perfection is oftentimes puzzled to point out the stepping stones. Or he may think each one must seek as he sought, and withhold the light he might give, forgetting that “a man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.”

If we bear in mind the accepted definition of religion, which in a comprehensive sense is “a belief in the being and perfection of God, in the revelation of his will to man, and in man’s obligations to obey his commands and to be accountable to God,” we will readily see that it embraces morality, and that therefore we cannot too much insist on the inseparable connection between the two. The first embraces the last and will not be true unless it does. To be religious one must love God supremely, and then will follow the observances of the new commandment of “loving our neighbor as ourselves,” and in doing this in all of life’s relations, the moral law will be obeyed.

The expression “religious life” is always suggestive of divinity, connecting us in our life here with God himself through the moral attributes that emanate from him. The study of the New Testament will show clearly how a life can be both moral and religious, for Jesus relied for strength and direction upon his Father, and was enabled to say from the perfect manner in which he carried out the moral

law that “I and my Father are one,” and here we see a perfect example of both lives combined.

If there existed a clearer idea of this close connection, we might hope for a greater increase in the number of well-rounded lives, and see less of the abnormal development of some who professedly follow a religious life, having clear spiritual perceptions, yet sometimes falling short in a moral sense. Then, too, some who practice a severe morality might not lose the softness and sweetness that springs from a sense of the Divine touch, from a love that is above, but not apart from, the moral plane, a *love*, if we could but faintly comprehend it, that would so ennoble our lives that we should be done with doubts and questionings; for light and happiness would abound with us here and in the eternity to come.

We call attention to the information under “Notices,” in relation to the arrangement for excursion tickets, etc., for Friends attending Baltimore Yearly Meeting.

We are privately advised that Baltimore Friends have concluded arrangements for the sale of the meeting property on Lombard street, (it having become entirely unsuitable in location for the use of Friends), and the present is therefore likely to be the last session of the yearly meeting held in that house.

We have received additional names of persons likely to be interested in seeing sample copies of the INTELLIGENCER AND JOURNAL, and we propose to begin sending out the samples next week,—the issue for Tenth month 29. We shall be glad to have more names, whenever our friends can think of any one who they think would like to see the paper.

EDITORIAL NOTES.

THE following stanzas, by a very good Friend,—perhaps the most eminent member of the Society in the world,—we find, just at this juncture, quoted with approval in a daily newspaper, by a Congregationalist writer. They are refreshing, we think, in comparison with the elaborate doctrinal deliverance just issued from the Conference at Richmond, and it may be remarked that their author is a member of one of the yearly meetings whose delegates joined in putting it forth. Whittier says:

“Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

“I walk with bare, hushed feet the ground
Ye tread with boldness shod,
I dare not fix with mete and bound
The love and power of God.”

THE letters of John D. Mc Pherson, from Europe, which we have been printing, have been, we feel no doubt, duly appreciated. They are very much above

the average of such correspondence, being the productions of an intelligent and vigorous observer accustomed to express himself in writing. The letter which we conclude this week sets forth the many causes for apprehension of European war, and the lesson of it is very weighty to us, both as American citizens happily far removed from the hardships and dangers of Europe, and also as members of a religious organization cherishing the ideal of such a just and upright condition of society as would not tolerate an appeal to war. There seems at present to be somewhat less strain between France and Germany, and perhaps less danger of immediate war, but the great trouble is that which our correspondent pointed out in the portion of his letter published last week—the maintenance of such immense armaments by all the "Great Powers" as makes them feel that the burden is too great to be carried, and that a short, though desperate and bloody war would be less exhausting.

WILLIAM JONES, Secretary of the London Peace Society, and a member of Westminster meeting in London, is one of the English Friends who are now in this country. A "Conference on Peace and Arbitration" was held by the Orthodox Friends at Richmond, Ind., on the 28th of last month, (those taking part in it being mostly the same as the delegates to the Conference of Yearly Meetings), and of this William Jones acted as President. He has been in this country for some weeks, and will remain for some time longer. On the 23d of Ninth month he had an interview with President Cleveland, at Washington, in the interest of the proposal to negotiate an Arbitration Treaty between England and the United States, "definitely stipulating that any and every dispute which may henceforth arise between the two nations shall be submitted to the decision of an impartial body of arbitrators, or to some permanent court of international reference, to be constituted for the purpose."

In reply to the suggestions of William Jones, the President is reported as saying that the subject was one with which he might confess himself to have been but little acquainted hitherto; and further, it was a matter respecting which it behoved him to speak cautiously. He was however, glad to be furnished with the information upon it which had been placed in his hands. But he might acknowledge that he had been impressed by the statement, made by General Sheridan at the Centennial Banquet of the previous week, that the tendency of modern warfare is to become less and less a test of skill, strategy, and courage, and more and more a system of sheer organized murder. The President said that he regarded this tendency and the collateral growth of public opinion in favor of arbitration as two kindred movements converging towards one end—namely, the abolition of war among civilized people and the establishment of some form of a High Court of International Reference for Arbitration as a substitute for the decision of the sword. He added that as to himself personally he was most averse to war, in common with every right-minded man.

On the same errand as William Jones, three members of the English Parliament have just arrived in

this country. They bring a paper signed by more than two hundred members of Parliament in favor of an Arbitration Treaty, and will present it to the President. Announcements of their proceedings will no doubt presently appear in the daily newspapers. In England the movement has excited some attention. The London *Daily News*, speaking of the comparative inclination of England and the United States to peace, says:

"In one respect, however, the United States have the advantage over us. They have but a small professional class to whom war is a trade; while among us the class of professional warriors is very large and powerful. If the matter rested solely with the great bulk of the people this nation would resolve to learn war no more. We should not beat our swords into pruning hooks, but we should keep them solely for defense. We should not feel that Britannia needs no bulwarks, but should keep our fleet strong enough to protect our coasts, while we insisted on being on friendly terms with nations whom our professional fighters regard as natural enemies. We should turn away more and more from Continental concerns, and cultivate our relations with the Colonies and India, and with our American kinsmen. 'England and the States,' says John Bright, 'will remain two nations; but I would have them always regarded by themselves as one people.' In these words Mr. Bright has given expression to a feeling which is rapidly growing on both sides of the Atlantic. 'Between us two let there be peace,' is the desire of every high-minded Englishman and American."

DEATHS.

EVES.—On Eighth month 1st, 1887, at Millville, Pa. Mause, daughter of Chandlee and Mary S. Eves, aged 5 years, 7 months and 15 days.

KINDT.—On Ninth month 30, 1887, Mary Olive, infant daughter of Robert C. and Mary A. Kindt, and granddaughter of John Kester, aged 11 months and 20 days.

These dear children were but recently received into membership by Millville Friends, where are a large number of families in which but one parent is a member of the Society. It is a consolation to the bereaved parents that these precious ones were gathered into the Society before they were transplanted to bloom forever in innocence and beauty in the gardens of the Lord. R.

JANNEY.—In Philadelphia, Tenth month 11th, Joseph Janney, in his 76th year, a member of the Monthly Meeting of Friends of Philadelphia. Interment at Newtown, Bucks county.

PALMER.—In Philadelphia, Tenth month 13th, Ella, daughter of Margaret M. and the late Joseph E. Palmer.

PENNOCK.—Tenth month 10th, Gilpin Stubbs Pennock, aged 44 years, 1 month, and 14 days, son of Robert L. and Susannah C. Pennock; a member of the Monthly Meeting of Philadelphia.

PHILLIPS.—At the residence of his father, David Phillips, Nottingham, Cecil county, Maryland, Ninth month 11, 1887, Ezra E. Phillips, aged 43 years.

PHILLIPS.—Tenth month 1, 1887, at his residence, West Nottingham, Cecil county, Md., after a brief illness, David Phillips, an exemplary Elder of Nottingham Monthly Meeting, in the 79th year of his age.

STUBBS.—Tenth month 16, 1887, at his residence, Fulton township, Lancaster county, Edwin Stubbs; a member of Little Britain Monthly Meeting, in the 53d year of his age.

UNDERHILL.—Near Manatee, Manatee county, Florida,

Ninth month 13th, 1887, David C. Underhill, in his 72d year; a member of Clear Creek Monthly Meeting, Rutnam county, Ill. He was buried at the south end of his grove, a place he had selected for the purpose more than a year ago. He was born in the State of New York, emigrated to Illinois in the year 1837, and removed to Florida in 1881.

WOOD.—Tenth month 15, 1887, at his residence, East Land, Lancaster county, Penna., Abner C. Wood; a member of Little Britain Monthly Meeting, aged 78 years and 11 days

THE FIRST-DAY SCHOOLS.

"A RETROSPECT" AT GIRARD AVENUE.

[Following are the substantial parts of a paper read by Robert Pearson, teacher of the Adult Class at Girard Avenue School, (Philadelphia), at the opening of the school, Tenth month 9.]

SOMETHING more than ten years have elapsed since, a stranger, and alone, I accidentally found my way into this room and this class. For the last five years of this time, through your kindness and indulgence, dear friends, I have had the honor and pleasure to preside over your deliberations. As these thoughts passed through my mind, it also occurred to me that this would be an appropriate time to make a note of the changes that had taken place, and the progress that had been made in the decade alluded to. Ten years ago this class was larger than it is now. Four of the older members who were then regular and interested attenders have gone to join the silent majority. I refer to Esther Gillingham, Eli Dillin, Rebecca Sleeper, and Charles Adams. Their vacant chairs can be refilled, but there was an individuality in the person of each that can never be replaced. They were a help and a strength to us while they were permitted to mingle with us in the flesh. May we not reverently hope that the instruction and sympathy they received in their intercourse with this class may have in some small degree aided their immortal nature to attain to and enjoy those higher conditions of which we in this life can have but a dim and shadowy conception. Various causes have contributed to decimate our ranks. One of the principal ones has been the draft that has been made upon us for teachers in the First-day school. The Superintendent, Assistant-Superintendent, and a large proportion of the teachers have at one time or another been members of the Adult Class. Some have moved out of reach. Some are too busy to come, or have duties which draw them in other directions, and a few have apparently ceased coming because they have lost their interest. Some new names have each year been added to our list, so that for the last four years our roll has remained numerically about the same. Of our progress and the work that has been done it is not so easy to give a synopsis. In our readings we have confined ourselves principally to the Bible and the Book of Discipline. We have traveled slowly through the Bible, from Kings in the Old Testament to Luke in the New.

The discussions growing out of our readings have taken a wide scope, and have, I trust, been generally instructive and profitable. While it has always been our custom to express our opinions and convictions

freely, we have endeavored at the same time to cultivate a feeling of charity, toleration, and forbearance, and I think we can congratulate ourselves on the fact that although on some subjects we represent different shades of belief, that circumstance has never been allowed to mar the harmony or interrupt the good feeling that has prevailed among us.

I feel justified in saying that the outlook for the term which has just commenced is a bright one. With the encouragement and help of several new members and the continued attendance and unabated interest of the old ones, we may reasonably hope to continue to be a prosperous and useful factor in First-day school work. And now as several of us are beginning to feel more or less of the infirmities incident to the accumulation of years, perhaps I could not close more appropriately than by quoting the aspiration which Whittier has so beautifully embodied in the lines,—

"And if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More firm the inward ear.

"Be with us in our hours of need,
To sooth or cheer or warn,
And down the slopes of sunset lead,
As up the hills of morn."

MEETING OF ABINGTON UNION.

The semi-annual meeting of Abington Union was held at Horsham meeting-house on the 15th instant. There was a larger attendance than usual: it was thought by some to be the largest meeting the Union has ever held. There were in the company many young people and children. The schools represented were those of Horsham, Abington, Plymouth, Gwynedd, and Norristown, and a report was received from Stroudsburg. Richland, (Quakertown), has a flourishing school, but does not join with the Union. There are no schools at Byberry or Warminster.

The two sessions, morning and afternoon, were occupied with the reading and consideration of the reports, and recitations, class exercises, essays, etc. It was decided to hold the next meeting of the Union at Gwynedd, (on the third Seventh-day of Fourth month next). The following essay, being one of those read, we have been asked to print:

THE DUTIES OF A FIRST-DAY SCHOOL SUPERINTENDENT.

Has the Gwynedd school, being comparatively young, had but little opportunity to form conclusions as to the work which should be done by a Superintendent. The topic having been assigned to it, however, the present writer ventures on its behalf to present some suggestions which have occurred to him as calculated perhaps to aid an intelligent discussion of the subject.

Naturally, the Superintendent is to superintend. He is to oversee. To him the school looks for leadership. If, in any school, there is one who combines all the qualities of a good teacher: devotedness, enthusiasm, executive force, tact, mastery of the business in hand,—to him, of course, we instinctively turn. His perception of the nature of the work, his insight into the make-up of the school, his judgment

of the methods that will succeed best in this particular instance,—for schools differ in different places and circumstances,—are all important. Other things being equal, a strong Superintendent means a good school, and a weak one means the reverse.

I should say that the first specific duty of the Superintendent is to be present,—to attend regularly. He should be on hand as surely as the day comes. This involves, sometimes, sacrifice of personal convenience. Other things have to be foregone. Our Quaker First-day visiting,—in which, perhaps, we indulge quite sufficiently,—may occasionally stand in the way, and need to be set aside. The school will suffer if it finds that the Superintendent comes irregularly, or even is absent occasionally without careful pre-arrangement for the performance of his work.

A second specific duty is that he should be punctual. He should be present in season, and should be at the time appointed. It strengthens our respect for any institution when we find it orderly, and prompt: on the other hand, no one can long respect anything that is irregular, uncertain, and tardy.

It is necessary that the Superintendent be watchful and persistent. He must see that the order is observed, the programme carried out. He must see that nothing is neglected. If there is a disposition to omit something, to slide over something, to be content with less than the work appointed, it is his overseeing persistency that must check these lapses. Slovenliness begets indifference, and indifference is followed closely by neglect and decay.

So, in this connection, the Superintendent's cheerfulness and energy are valuable. If he has an overflowing spirit when other spirits are depressed, if he can supply courage when others feel discouraged, if he is energetic, when others are feeble, his strength may thus carry the work along. We are encouraged when we find that, though we had feared failure, there was none, after all. We increase our respect for things that show a reserve of power, and that rise to the demands of an emergency.

Perhaps it was expected that there should be in this essay a precise description of the part which the Superintendent should take in the exercises. I feel myself incompetent to supply this. At Gwynedd I may mention that the Superintendent's part is as follows:

1. He calls to order.
2. He reads a selection from the Scriptures.
3. He presides during a reading by another person,—a selection usually from some writings of Friends,—and during the reading of the minutes of the last First-day's school.
4. He directs the classes to form for their separate lesson work.
5. The classes being through, he presides during the further general exercises, and finally dismisses the school.

It is not necessary, of course, that the Superintendent should himself teach a class. This he may do or not, as appears most convenient and suitable. A very competent person for the general oversight of the school may not be well qualified for the special work of the instruction of classes. Yet it is very de-

sirable, of course, that the Superintendent should be able to judge as to the work which the class teachers are doing. He should be competent to suggest to them judiciously. He should so well understand what is going on as to know whether it goes on rightly.

I would say in conclusion that while the general duty of the Superintendent is to superintend,—to see that things are *kept moving*,—he should lead rather than order. He should not be dictatorial. He should not expect to be himself everything. The First-day school is a peculiar organism. It is not a school of "cram," but of evolution. It is a school of thought, of growth, of spiritual individuality. Its members, down to the youngest, may be led to the waters, but they are not to be forced to drink.

NEWS OF FRIENDS.

IN *Young Friends' Review*, S. P. Zavitz gives an account of a visit to Arkona meeting, (Canada), on Ninth month 14, to attend the first monthly meeting held there. He says: "Friends at Arkona are favorably situated. The soil is fertile and well adapted to fruit raising, as well as grain. Peaches and grapes were in abundance, and apples of the finest quality. A meeting was started here about twenty years ago, and until a few years ago, when their meeting-house was built, and soon after a preparative meeting established, they had met at different dwellings and under the care of Norwich Monthly Meeting. Their numbers were few, but the past four or five years have added a number of families and parts of families by conviction and request until now they have about fifty members. Their First-day school, which was established in the spring, is prosperous and increasing in interest. They also have a Bible-class on the First-day afternoon in each month for review. At the monthly meeting the house was well filled. The meeting, comprising in its numbers many young people and children, was orderly and impressive. Communications were offered by William Cornell, Samuel P. Zavitz, James Zavitz, and Serena A. Minard. Nearly all remained to attend the meeting for business. Words of encouragement were spoken to the little band of earnest workers who were struggling onward and upward with a zeal and energy akin to the early founders of Quakerism, putting to shame the lukewarmness and indifference of many of our older meetings. A monthly meeting will no doubt be soon held there regularly. A remarkable fact in connection with this meeting is that they have had no use for a burying ground. Since the meeting was first held, some twenty years ago, no death has ever occurred to a member amongst them. Early evening found me home again with wife and little ones, and we talked over the events of the day with thankful hearts."

—The Dover (Delaware) *State Sentinel* of last week says: "The Friends' meeting house in Little Creek Neck has stood as a landmark for the past centuries and within its walls in former years the leading families of the Neck were wont to gather for worship every Sunday. The 'Big Quarterlies' brought additional Friends from all over the Peninsula until the

house and grounds were both filled. All this has changed. For several years no worship has been held in the meeting-house, not a Friend being left in the Neck; all of them having died or moved away. The building has been purchased by D. M. Wilson, who will turn it into a double dwelling for farm hands. The burying ground has been detached from the meeting-house. Three sides of the cemetery were surrounded by a brick wall, and the remaining side next the church has been walled in, making it one of the best fenced burying grounds in the county. The late George C. Gordon [of Wilmington] left \$500 to keep the grounds in repair; his grandfather, who lived on the B. L. Warton farm, near Lebanon, is buried there."

COMMUNICATIONS.

A WORD FOR THE PAPER.

Editors INTELLIGENCER AND JOURNAL:

DEAR FRIENDS: I appreciate so highly your paper it is ever with regret that I hear our members, or those interested in our body say they do not take it, therefore I forward a few names of the latter class hoping if you will send them specimen copies they may conclude to subscribe for it. With sincere desires for the increase of its circulation, I am your friend,

Stephenson, Va.

N. H. B.

FRIENDS' MISSION, PHILADELPHIA.

Editors INTELLIGENCER AND JOURNAL:

ENOUGH Friends having consented to guarantee at least two to be in attendance each evening, it has been concluded to open the room of the Friends' Mission as a reading room four nights each week, commencing in Eleventh month. It is desirable that other Friends should occasionally visit the room and coöperate as way opens. Illustrated and other newspapers, the *Scientific American* and similar periodicals, magazines, etc., will be very acceptable. They may be left with Sanford P. Campbell, Chairman of the Committee, 2528 Continental avenue; Spencer Roberts, 421 North Sixth street; or Friends' Book Store, 1500 Race street.

J. M. T., Jr.

EDUCATIONAL NOTES.

—The new Friends' School at Abington has made a very encouraging start. A correspondent at Jenkintown writes that owing to a lack of sufficient classrooms, and to the over-crowded condition of the schoolroom, some of the pupils having no desks, the committee in charge has found it absolutely necessary to make further provision to accommodate the pupils already in attendance, and to admit a portion, at least, of those who are constantly applying. To meet these needs a builder has been employed to enclose part of a large two-story porch, southern exposure. This will furnish two large rooms, one above the other, each about eleven feet by thirty-two feet. The upper will be used as a recitation and seating room; a portion of the lower room will be used by the teacher of drawing, while the remainder will serve as an additional coat room for boys. There is still room for boarding pupils, though the rooms for girls are nearly all taken. Eighty pupils are enrolled.

PALESTINE.

BY J. G. WHITTIER.

BLESSED land of Judea thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills,—in my spirit I hear
Thy waters, Genesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's Mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crag of Tabor to see
The gleam of thy waters, Oh dark Galilee!

Hark, a sound in the valley, where swollen and strong,
Thy river, Oh Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrents grew dark with the blood of the slain.

There down from his mountain stern Zebulon came,
And Naphtali's stag, with his eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord, was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophets sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-side before me is seen,
With the mountains around and its valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the Twelve in their way faring trod;
I stand where they stood with the Chosen of God,—
Where His blessings were heard and His lessons were
taught,

Where the blind were restored and the healing was wrought.

Oh, here with his flock the sad Wanderer came,—
These hills he toiled over in grief are the same,—
The founts where he drank by the way side still flow,
And the same airs are blowing which breathed on his brow!

And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of Humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness, He moved among men;
And the voice which breathed peace to the waves of the
sea
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,

Nor my eyes see the cross which He bowed him to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet, Loved of the Father, thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same even now
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone!—but in glory and power,
The SPIRIT surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

TALITHA CUMI.

BY SUSAN COOLIDGE.

OUR little one was sick, and the sickness pressed her sore.
We sat beside her bed, and we felt her hands and head,
And in our hearts we prayed this one prayer o'er and o'er:
"Come to us, Christ the Lord; utter thine old-time word,
"Talitha cumi!"

And as the night wore on, and the fever flamed more high,
And a new look burned and grew in the eyes of tender blue;

Still louder in our hearts uprose the voiceless cry,
"O Lord of love and might, say once again to-night
"Talitha cumi!"

And then, and then—he came; we saw him not, but felt.
And he bent above the child, and she ceased to moan,
and smiled;

And although we heard no sound, as around the bed we knelt,
Our souls were made aware of a mandate in the air,
"Talitha cumi!"

And as at dawn's fair summons faded the morning star,
Holding the Lord's hand close, the child we loved arose,
And with him took her way to a country far away;
And we would not call her dead, for it was his voice that said
"Talitha cumi!"

—S. S. Times.

ORTHODOX FRIENDS.

THE RICHMOND CONFERENCE DECLARATION OF DOCTRINE.

THE "Uniform Declaration of Faith" adopted at the Richmond Conference has been published at length. We find it in the *Inter Ocean* newspaper of Chicago, in its issue of the 8th instant. It is not a brief summary, but an extended and elaborate statement of doctrinal views, and would occupy perhaps eight pages of this paper, if given entire. The attestation is as follows:

At a meeting of delegates representing the Yearly Meetings of London, Dublin, Canada, New England, New York, Baltimore, North Carolina, Ohio, Indiana, Western, Iowa, and Kansas, held in Richmond, Ind., on the 23d, 24th, 26th, and 27th of the Ninth month, 1887, it was thought to be desirable that there should be a uniform declaration of faith, exhibiting the united testimonies of the Society throughout the world, and the following was agreed upon to be submitted to the Yearly Meetings represented, for their consideration and approval.

JAMES WOOD,
Chairman.

Signed,
Jehu H. Stuart, Mahalah Jay, Clerks.

The declaration is introduced by the following paragraph:

"It is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ."

It may be remarked that in neither of the foregoing paragraphs is there any mention of the name of Friends, and from a somewhat careful reading of the entire document we do not observe that the name is used more than twice throughout the entire document. The name of George Fox or any other of the early Friends is not introduced, and there is no allusion to them as authorities as to what has "always been professed" by Friends.

There is not, as far as we can observe, any distinct presentation of the fundamental principles declared by George Fox and his immediate followers: the *Indwelling Light*. This, William Penn said, (in his preface to the works of George Fox), "is as the corner stone of their [the Friends'] fabric; and indeed, to speak eminently and properly, their characteristic or main distinguishing point or principle, viz: the light of Christ within. or God's gift for man's salvation."

The following passages in the Declaration, under the heading "The Holy Spirit" relate to this subject, and will be regarded, probably, as being substantially a disavowment of the principle:

"We own no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life, or holiness, but the influence of the Holy Spirit of God, bestowed on mankind in various measures and degrees through Jesus Christ our Lord. It is the capacity to receive this blessed influence which, in an especial manner, gives man preeminence above the beasts that perish; which distinguishes him, in every nation and in every clime, as an object of the redeeming love of God; as a being not only intelligent, but responsible; for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound. The Holy Spirit must ever be distinguished, both from the conscience which he enlightens, and from the natural faculty of reason, which, when unsubjected to his holy influence, is, in the things of God, very foolishness. As the eye is to the body, so is the conscience to our inner being, the organ by which we see; and, as both light and life are essential to the eye, so conscience as the inward eye, cannot see aright without the quickening and illumination of the Spirit of God. One with the Father and the Son, the Holy Spirit can never disown or dishonor our once crucified and now risen and glorified Redeemer. We disavow all professed illumination or spirituality that are divorced from faith in Jesus Christ of Nazareth crucified for us without the gates of Jerusalem."

The citation of the foregoing will give a fair idea of the extreme elaboration of the document, as well as of its general tone and character. There are very many clauses relating to Jesus, and all of them represent him in the most "orthodox" or "evangelical" manner. One clause says:

"In him is revealed as true God and perfect man, a Redeemer, at once able to suffer and Almighty to save. He became obedient unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only,

but also for the sins of the whole world; in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of his most satisfactory sacrifice and no otherwise."

Concerning the Scriptures, it is said that the Society of Friends has always believed "that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever." The Old Testament "is to be read in the light and completeness of the New; thus will its meaning be unveiled." And upon this subject it is added that: "Where Christ resides, idle speculation is hushed; his doctrine is learned in the doing of his will, and all knowledge ripens into a deeper and richer experience of his truth and love." In connection with the subject of the outward "ordinances" of water baptism, and "the supper," (which are disapproved of), this language is used: "We are well aware that our Lord was pleased to make use of a variety of symbolical utterances, but he often gently upbraided his disciples for accepting literally what he had intended only in its spiritual meaning." And under the heading "Liberty of Conscience" it is said:

"That conscience should be free, and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament, and which are confirmed by the whole scope of the gospel, and by the example of our Lord and his disciples. To rule over the conscience and to command the spiritual allegiance of men is the high and sacred prerogative of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms under that dispensation in which the worship of the Father must be in spirit and in truth."

The general citation of the Scripture throughout the document is, however, not marked by the rules of interpretation thus intimated; it is, on the contrary, literal, in substantially every case except the "ordinances." As it is our desire to present simply a fair and accurate idea of the paper, we hesitate to attempt a synopsis of its contents, as the several subjects are treated of at length, with many quotations of Scriptural language, and the view to be taken of these would appear differently to different persons. There is no definite expression on the subject of a regularly supported pastorate, though the tenor of what is said under the heading "Public Worship" is against it, and it is declared that "while on the one hand, the gospel should never be preached for money, on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it." There is an extended treatment of "Justification and Sanctification." One passage of it says:

"We believe that in connection with justification is regeneration; that they who come to this experience know that they are not their own, that being reconciled to God by the death of his Son, we are saved by his life; a new heart is given and new desires, old things are passed away, and we become new creatures, through faith in Christ Jesus our wills being surrendered to his holy will, grace reigns through righteousness unto eternal life, by Jesus Christ our Lord."

Of original sin, it is held that man "fell into transgression through unbelief, under the temptation of Satan, and thereby lost that spiritual life of righteousness in which he was created; and so death passed upon him as the inevitable consequence of his sin. As the children of fallen Adam all mankind bear his image. They partake of his nature, and are involved in the consequence of his fall. . . . But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any until they transgress the divine law, after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God, through the redemption which is in Christ Jesus." Of the Resurrection and Final Judgment, belief is expressed in both, and the following is declared at the close of the treatment of those subjects: "We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting." There are brief paragraphs under the headings of "Marriage," "Peace," and "Oaths," the tenor of them being not different from the usual views of Friends on those subjects.

As will be observed by the introductory minute of the officers of the Conference, the Declaration is to be sent to the several yearly meetings for their consideration. It would seem that so extended and voluminous a body of doctrine could hardly fail to be differently viewed by different persons. It certainly must be regarded as in the main a very "orthodox" document, and as being, in the strictest sense a "creed." The expressions of the early Friends, by which they emphasized their departure from the churches of their day, are nearly, if not quite all ignored, and there is but little that divides this document from such as would be put out by the extremest "evangelical" organizations of the present time.

THE AMERICAN CONSTITUTION: REMARKS OF EX-PRESIDENT HAYES.

[At the dinner, in Philadelphia, Ninth month 17, in honor of the Constitutional Centenary, ex-President Rutherford B. Hayes made the following brief address:]

IT has been my preference and I suppose my duty to remain to the end of the programme, not expecting to be called upon to add to it. The hour is too late to discuss any of these topics, and it seems to me if I were to say anything it would be simply to try to make, from what we have listened to to-night, a little catalogue of results, for it is these that determine the value of every human effort.

The truth is that, as to this frame of government that began one hundred years ago, the time has not come for deciding finally upon its value. One hundred years is not a lifetime in the history of a nation; it is hardly long enough for judging of the governmental framework; and yet already this Constitution has borne great fruit. It found us a weak confederation of States, loosely bound together by a rope of sand, and now, after one hundred years—as we hear from the South and the North and from all directions—ours is a nation bound together for good and bound together forever, and in such a nation that we can

say of it what can be said of no other nation of the globe. It can do without a great army, because it needs none. It can do without a splendid navy, because it needs none. It can do without expensive fortifications, because it has no use for them.

The prestige, the credit, the wealth, the fruit of the country, under the Constitution, are such that the country needs none of these things.

We hear of such a nation being the great war power of a continent, and of such another as the ruler in diplomacy. It is the glory of America, under the Constitution, to be the great pacific power of the globe—able without an army or navy to keep peace at home and to command respect and consideration abroad. I thank the General of the army, that gallant soldier whom we all admire so much, for the remarks he has made. He has foreseen the position which this country is to occupy in the future in favor of arbitration as a means of settling international difficulties. Our position is such that we command a hearing by the world.

Statesmen abroad expend all their powers in financial management to preserve their national credit; and yet, as all men can see, with their great debts growing larger and larger, all nations other than our own find their credit growing weaker and weaker, and poorer and poorer, while we, in spite of perennial financial blunders, find our credit growing better and better. The task of statesmanship abroad is to avoid a deficiency in revenue; our concern is as to how to get rid of our surplus. So it goes through the whole story.

It seems that I have got into a speech at the end of the programme; but I will finish with a sentence or two. To Washington more than to any other man we are indebted for the Constitution made by the fathers. He was devoted to it with a devotion that was the master-passion of his soul. We call him "the father of his country" because he led it through the war of the revolution. But he doubly-earned that title by giving us, with his compatriots, a constitution that is one hundred years old. That Constitution was the work also of Adams, Hamilton, Madison, Sherman, Franklin and all the immortal patriots associated with them. It challenges the admiration and praise of the great statesmen of Europe. Lincoln, a name that ne'er shall sink while there is echo left in all our country's history, lived for the Constitution and at last died for the Constitution.

Then, my friends, it is the best and the highest aspiration that I can utter for America and America's children in the ages that are to come, that they may forever and altogether be worthy of the Constitution that their fathers bequeathed them.

ACCORDING to the *English Women's Journal*, there are now about one hundred women serving on school boards in England and Wales. Four county districts have women as clerks. There are also women overseers, assistant overseers, and overseers of highways.

THE Japanese Government has engaged a young San Francisco woman to organize a school of domestic service at Tokio, to familiarize Japanese girls with our customs.

BOYS AND HOMES.

EVERY now and then one reads, in the best papers, false sentiments about boys and their relations to their homes. They are spoken of as if they are wholly devoid of the sense of responsibility that even the ordinarily trained boy ought to possess; as if the ingenuity of every member of the family need be taxed to devise means for keeping them, especially in the evening, in the home where certainly one might suppose they ought to expect to be at seasonable hours. I think a great deal of harm is done by articles suggesting to sisters how to keep their brothers at home in the evening, or to mothers offering hints for making home attractive to their sons. It would be far better to propose to the boys themselves methods for helping to make home a pleasant place!

Not long ago, a little lad of twelve was trying to persuade his mother to allow him to play on the street with his mates after dark. When other arguments had failed, he said, "But home is so dull! The —" (naming a paper his mother valued) "says, no wonder boys don't care to stay home in the evening, so little is done for them to amuse them, and that's why some boys get into rough company." The mother lifted the boy's face toward her own, and looked deep down into his eyes. Said she, "My child, what kind of a boy would he be who made a dull home the excuse for joining rough companions?" "Not a good one, of course," said the truthful little lad, blushing.

Why can not those writers who are so anxious for the welfare of our boys speak the truth? Why write as if there were really some excuse for their entering into evil ways? There is no reason why a boy should feel less than a girl his obligations to the home. If the home is dull, why urge upon the daughter alone to enliven it? Why not urge upon both son and daughter? Some homes are dull. Fathers and mothers have strenuous labors and cares. When evening comes they require rest. Who should enliven such homes? The weary mother, or just the daughter? Why should not the son set his young brain to work to "make things pleasant?" There is a suggestion of weakness in that mother, who, having done her duties faithfully through the day, and with every faculty used to its utmost limit, yet compels herself to overwork for the sake of keeping her son from spending his evenings with evil associates. Why has she not trained him concerning his duties to the home? And in those zealous writers of advice to mothers and daughters one detects a lack of earnest thought, deep thought, upon this subject. Let the appeals be made to the boys themselves. Few boys are so devoid of a sense of honor but that a few honest words to them would set the matter before them in its true light. No honorable boy would accept from mother and sister offices that really were his own to perform. Say to the boys that it is their trust to help make the home a cheerful place in the evening,—that father and mother, busy for them all day, have a right to sometimes expect entertainment from them, finding in their society and plans relaxation from cares that often press too heavily. No true boy, who

[And why has not the father, as well as the mother, aided by precept and example in this training?—Ers.]

can be made to feel the truth of this, will ever need to have his mother or sister advised as to means of keeping him in the house evenings.

The trouble seems to be that boys are not taught to feel their responsibility in this direction. They need to be approached as if they had more character and sense of duty.

As an illustration of the effect of training a child to observe and describe what passes under his vision, a schoolmaster says: "I took a boy with me once to look at a mill-dam then in process of construction, and on which two or three hundred men were busy. I led him all over the work from one end to the other. We then went back to the school-house. In the course of the afternoon, I called on him to stand up and tell the boys how they were making that mill-dam. About all he said was this: 'Yes, there were lots of men at work; and they had lots of logs and boards; and they piled them in some way or other, and fastened them, and made a dam of it.' His resources were exhausted. The next day I took him again, and made him examine the lower timbers and the successive layers up to the top. I had him ask the workmen all about dovetailing and the design of it. I showed him how the braces were put into the abutments at the sides, and how the pressure of the water was resisted by a semi-circular form and by the sloping planks. I showed him the use of the apron at the foot of the lower slope of the dam, and a variety of other things. The boy made three or four private efforts at description in my hearing alone. Each time he was sent back to notice afresh some things he had omitted. He thought it hard work; but at length he got a pretty good hold of the subject. Then again he was put up before the school, and gave a very good description, which interested boys and girls alike, and sent quite a number of them trooping off Seventh-day afternoon to see for themselves how the mill-dam was built."—*Selected.*

PROBABLY nothing tires one so much as feeling hurried. When in the early morning, the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as its moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two days' tasks into one. If we only keep cool and calm, not allowing ourselves to be flustered, we shall be less wearied when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive, but if we can preserve our tranquility of soul and of demeanor, we shall get through everything creditably.—*Selected.*

LIFE may be regarded as a gift, and also as a trust; but it will never assume its sublimest aspect, or have its duties most effectually fulfilled till the latter view of it becomes the habitual and favorite one.—*Thomas Wright*

A REPORTER of the New York *Herald* some days ago interviewed a number of the ministers of churches in that city concerning the Andover doctrine of "future probation." One of his reports is as follows: Father Prendergrast of St. Francis Xavier's listened to the reporter's explanation of his errand with a smile. "The Catholic Church," he said, "has never recognized the possibility of a probation after death. At the same time the church has never declared that those who do not die within its outward fold are surely damned. It teaches, after St. John, that there is a 'true light which lighteth every man that cometh into the world.' This light is given to the heathen, although through ignorance he may not recognize it as the spirit of Christ. The church has always held that there is a large chance of salvation for him who minds this light so far as he knows it and to the utmost of his ability. The church has no list of the damned, while it has millions of saints on its rolls. If the question that Dr. Taylor suggested at Springfield were to be put to me by the heathen, 'Have all our ancestors who died without this faith been damned?' I would not say as he would, 'No,' but I would make answer merely that I did not know. The church does not profess to know. It leaves it to the benevolent fatherhood of God."

FROM a recent letter of J. P. Gledstone, London, published in *The Philanthropist*, (New York), we make this extract: "The contention with legalization of vice may have to be renewed again and again, both in England and America, but the fate of that system is unmistakably sealed. Officials who want to have berths and salaries will fight hard for it, as they are doing with us, but the people will see through their selfish game. The aristocracy whom we are cursed with, who maintain the army and navy as places for them to flourish in, and who are by tradition and education the patrons and supporters of all our worst customs of horse racing, drinking, gambling, etc., will, as a matter of course, do what they can to keep it up; but light is spreading, and our ruling families will have to give place to men of lowlier birth and better principles. They have had many rebuffs of late, and more are awaiting them, and of a more serious nature. The fact is we are beginning to see that the 'upper ten' will choke the nation if they have their way; and on the whole it will be a less evil if the nation chokes them!"

THE spirit of truth within us must be the interpreter of every record, and must help us to winnow the wheat from the chaff. The word of God—the truth, the reason, the wisdom, by which men and angels live,—abideth forever. That word is in the ancient books; it is in the modern mind; it is hidden in our hearts; it is old as eternity; it is young as the morning.—*C. G. Ames.*

A VERY ancient inscription on the Church of S. Giacomo di Rialto, Venice, runs: "Around this temple let the merchant's law be just, his weights true, and his covenants faithful." John Ruskin was the first to discover this beautiful line and he says it is the "pride of my life."

NEWS AND OTHER GLEANINGS.

—It is stated that of the seventeen Presidents of the United States eleven were college graduates; of twenty Vice-Presidents, ten; of twenty-nine Secretaries of State, nineteen; of forty-one Associate Justices of the United States Supreme Court, thirty.

—A new British industry is the preparation of basic slag for agricultural manure. The material is pulverized by machinery to such an extent that the finished product will pass through a sieve of ten thousand holes to the square inch. The fertilizing properties of this slag are due to the large proportion of iron and phosphoric acid which it contains.

—Some one in Iowa has introduced to notice a new fuel which is designed to take the place of coal in the prairie countries. This fuel is made by grinding cornstalks and coarse prairie grass together, moistening them, and then pressing the pulp into blocks about twelve inches long and four inches thick. These blocks are then dried. It is claimed that one block will give an hour's steady heat, and that the fuel can be produced for \$3 per ton.

—The plan of signalling accurate time from sea-coasts was first adopted by Great Britain about thirty years ago. That country now has on its coasts fourteen time-balls and five other time-signals, and its colonies and dependencies have twenty-six time-balls; Germany has seven time-balls; France, four time-balls and two other time-signals; Sweden and Norway, Austria, Hungary, Holland with Belgium, and the United States, have five time-balls each; Denmark has two; Spain and Portugal, one each; and Italy none.

—A fine and well-appointed building for the use of the employes of the Vanderbilt roads which run into New York was opened on the 4th inst., a gift of Cornelius Vanderbilt, which cost more than \$100,000. It is devoted to the uses of the railroad branch of the Young Men's Christian Association; and the only condition required of any employe of these roads who uses its reading-rooms, gymnasium, baths, and other comforts and conveniences, is the payment of a specific sum, from ten cents upward, per month for at least a year from the date of application.

CURRENT EVENTS.

PRESIDENT CLEVELAND and his wife complete their tour this week. On the 17th inst., they were at Nashville, and went thence by Chattanooga to Atlanta. A sad incident occurred in Memphis, on the 15th. Judge Ellett, who made the address of welcome to the President, dropped dead in his seat when the latter had concluded his response. The fact of Judge Ellett's death was concealed from the President at the time, it being reported that the Judge had only fallen in a faint.

THERE were two more deaths from cholera on Swinburne Island, New York, on the night of the 16th inst., among the *Alesia's* passengers. This makes 28 deaths from cholera since the *Alesia* left Mediterranean ports.

THE latest estimate of the year's total cotton crop of this country places the quantity at 6,550,000 bales, being about 50,000 bales in excess of last year.

THE official returns of the recent election in Tennessee show the majority against the prohibitory amendment to be 27,693.

IN Iowa, there is much feeling over a number of "evictions" of occupants of land, by the legal owners, a "Syndicate" formed in England. The lands were unfortunately in dispute as part of the grants to two different railroad

lines. It is reported that 120 families were ejected from the properties they occupied.

A SHOCKING railroad accident occurred at Kouts Station, on the Chicago and Atlantic Railroad, sixty miles from Chicago, on the 11th inst. A freight train ran into the rear of the New York express. The passenger cars were wrecked and took fire. Eight persons were reported killed, and a number injured, but the subsequent reports indicate that there was greater loss of life.

IN New York City, on the 17th, a new four-story building in course of erection for a "parochial school" fell down, burying twenty men who were at work. At least four of these were taken out dead. The building was not securely constructed. It had been intended to put 2,000 children into it.

THE Bureau of Statistics will shortly issue its report on wool production. The number of sheep now in the country is estimated at 40,000,000, an increase of 5,000,000 since the last census. The value of the wool clip of the United States this year is estimated at \$70,000,000.

A STEAMSHIP, arrived at San Francisco on the 17th inst., from Japan and China, brings news of a terrible fire in Hankow, China, which caused the loss of 1000 lives, and destroyed \$3,000,000 worth of property.

A MEMORIAL fountain in honor of William Shakespeare, the gift of George W. Childs, of Philadelphia, was dedicated at Stratford-upon-Avon, in England, on the 17th inst. Among other proceedings, a poem written for the occasion by Oliver Wendell Holmes, and a letter from James Russell Lowell, were read. It is described as a beautiful and costly work of art.

As an east-bound passenger train on the Wabash Railroad reached the long bridge near Fort Morence, Wisconsin, on the night of the 16th inst., the engineer discovered that the structure was on fire, and succeeded in stopping the train. A number of roadmen on the train extinguished the flames after two hours' work. It is believed that the bridge was set on fire.

THERE has been some trouble among the Indians on the Lower Brule Agency, in Dakota, about the division of the lands, but the agent telegraphed on the 17th as follows: "Disturbing Indians were surprised and captured by police. Danger all over. What promised to be serious trouble nipped in the bud. Survey is going forward. Majority of Indians want to take allotments."

A SEVERE outbreak of yellow fever at Tampa, Florida, is reported. It was at first denied that it was yellow fever, but there seems to be no doubt of the fact.

THE Supreme Court of Pennsylvania decides that a saloon keeper or tavern keeper is responsible in damages for injury done to a person in his bar-room, especially when such keeper should sell liquor to make people drunk and should be the direct cause of the injuries thus sustained.

AN extensive exhibition of agricultural and mechanical products, etc., was opened at Atlanta, Ga., on the 10th inst. It is said to be one of the first ever held in the South.

NOTICES.

*—*Baltimore Yearly Meeting.*—Friends who expect to attend the Yearly Meeting are informed that the undersigned will furnish upon application certificates enabling the holder to purchase Round Trip Excursion Tickets over the Pennsylvania and Northern Central railroads, from and south of New York City and Erie, Penna. and east of Pittsburgh. Also by the Baltimore and Ohio railroad from all points East of the Ohio road, between the 26th of

this month and the 4th of next, good to return until the 10th of next month. No return passes will be issued from Baltimore, upon either railroad.

HENRY JANNEY, 532 N. Eutaw St., } Baltimore.
EDWD. STABLER, JR., P. O. Box 254, }

* Quarterly meetings will occur Tenth month as follows:

- 25. Western, Londongrove, Pa.
- 27. Caln, Sadsbury, Pa.
- 29. Westbury, Flushing, Long Island.
- 31. Baltimore Yearly Meeting, Baltimore.

* A Convention of delegates representing the seven yearly meetings of Friends on Indian affairs, will meet at Lombard street meeting-house, Baltimore, on Third-day evening, Eleventh month 1st, at 7.30 o'clock p. m.

LEVI K. BROWN, Secretary.

* The Committee on Temperance and Intoxicating Beverages of Philadelphia Quarterly Meeting, will hold a Temperance meeting at Friends' meeting-house, Race street above 15th, on Third-day, Tenth month 25th, at 8 p. m.; to be addressed by Esther J. Trimble Lippincott, and others. All are invited. Subject, "Law vs. License."

* There will be a Temperance Conference held at Crosswicks, Tenth month 30, at 2.30 p. m., under the care of the Burlington Quarterly Meeting's Temperance Committee. All are invited to attend.

ELIZABETH A. ROGERS, Clerk.

* Dr. H. T. Child will deliver his lecture on Temperance, with illustrations, at Byberry Meeting-house, on First-day, Tenth month 23d, at 2.30 p. m. All are invited. By order of Committee on Temperance of Abington Quarterly Meeting.

S. C. JAMES, Clerk.

* Philadelphia Yearly Meeting's Committee on Education of the Colored People of the South will meet at Fifteenth and Race streets, Philadelphia. (Room No. 1, in the meeting-house), Tenth month 22, at 1.30 o'clock.

AMOS HILLBORN, } Clerks.
GEORGE L. MARIS, }

* Clerks of Unions comprising Philadelphia First-day School Association and Superintendents of schools within the limits of Philadelphia Yearly Meeting not connected

with any Union, are requested to forward annual reports as early as possible to

S. RAYMOND ROBERTS,
26 West Johnson street, Germantown, Phila.

* Baltimore Yearly Meeting. We have been requested by a member of Baltimore Yearly Meeting to state that Friends will be entertained as formerly, at the Mansion House, corner St. Paul and Fayette streets, Baltimore, during the yearly meeting week, at reduced rates.

* The annual meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting will be held in Race street meeting-house, Eleventh month 5th, 1887, at 10 o'clock a. m. All interested in the cause are cordially invited to attend.

S. RAYMOND ROBERTS, } Clerks.
TACIE A. LIPPINCOTT, }

* An Impostor.—Friends are cautioned in regard to a woman who has called on several, claiming to be collecting funds to aid in putting a child in the hospital. She is said to usually wear a sunbonnet and claims to be recommended by well-known Friends, which is not the case.

PUBLISHERS' NOTICES.

* Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

* As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

* We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.



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FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

FRIENDS' INTELLIGENCER
Vol. XV. No. 11

PHILADELPHIA, TENTH MONTH 29, 1887.

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Vol. XV. No. 680.

NOONDAY PSALM.

HEEDFULLY yet firm I tread,
Father, as I walk with thee.
By omniscient counsel led,
Weak the tempter's snare will be.
Faithful work and upright deeds
Shall provide for all my needs.
Father, thou has made me free;
For I have no other will
Than to learn thy ways of thee,
So thy counsel to fulfill.
Joy and victory must be,
Father, to co-work with thee.

—S. C. B., in *Christian Register*.

RECONCILED TO GOD.¹

IF one really believes in an omnipotent, omnipresent God—the source, the life, the power of all that is—if this whole universe, including man, is God's manifestation of the Divine Life and power, then this entire environment of ours is full of the life and the presence of the Creative Being. Some may then hold that it is then conceivable that what Paul had in mind when he wrote to the Corinthian Church, "We beseech you on behalf of Christ, be ye reconciled to God," (2 Cor. 5: 20) might have been expressed in the language of modern thought, "Be ye adjusted to your environment." But we do not for a moment imagine that the idea of the spiritual Creator is to be confused with his creation.

It is no new thing to those of our household of faith to be exhorted by our enlightened gospel ministers to believe and realize that the God who is a spirit, tenderly seeks us in the way of righteousness, to bring us into that reconciliation with his own divine nature that has been shown to be ultimately in the paths of peace and pleasantness.

The wise king of ancient Israel who sought out and set in order many proverbs thus illustrates the way of wisdom: "Length of days is in her right hand; in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."—(Prov. 3: 16-18.)

Again says Israel's prince and sage: "Get wisdom, get understanding; forget it not: neither decline from the words of my mouth; forsake her not, and

she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing, therefore get wisdom: yea with all thou hast gotten get understanding. Exalt her and she shall promote thee: she shall bring thee to honor when thou dost embrace her. She shall give to thine head a chaplet of grace; a crown of beauty shall she deliver to thee." (Prov. 4: 5-9). But it was in a loftier and a more devout spirit that Paul exhorted the Church at Corinth: "Be ye reconciled to God."

It is rather startling to be told that there is no new truth in the world. If a thing be indeed true, then it is the revelation of the life which is eternal, and has always been. If a great telescope reveals another star in the heavens, before uncounted, we know that the star has been long ages ago, and it is new only to our observation. Nothing is new in the sense that it has not hitherto existed. Suppose the traveler who attains mountain heights or forest depths more obscure than have been previously reached, and finds hitherto unnamed and unknown plant life or obscure animal forms—no one is presumed to announce a new act of creation. We know very well that our ideas must be readjusted to accept our accessions to knowledge. Every treatise on science must be rewritten periodically, in order that new discoveries in regard to the laws and principles of the universe may be reverently accepted as ascertained truth.

But it is remarked that religious ideas are generally believed to be unchangeable. But suppose we utterly declined to accept in Geology the unmistakable teaching of Nature, which is a word of God, how confused the chaos of overthrown theories would now have become. Utter steadfast conservatism, refusing any accession of increased light and its revelations, is the way of darkness and death; and, says a seeker after religious growth in these days: "Suppose this spirit of conservatism had always obtained from the beginning until to-day; that mankind had never, under any circumstances, been willing to improve on their religious ideas,—where should we have been? We should have been wild men in the woods, fetish worshippers, if worshippers at all; or worshippers of stocks, sticks, and stones; or of serpents or reptiles. It is just because some have dared to brave the pain, the obloquy, the sacrifice, the martyrdom, of forcing on the attention of men the new, higher, grander truths of religion, that we are what we are to-day. It is the glory, the very crown of Jesus himself that he saw so thoroughly this and higher reli-

¹Read at a Conference at Race-street meeting on Tenth month 29d, 1887.

gious truth, and gave himself to it so entirely that he was willing to endure the cross and the pain; . . . and because of his cross and his pain, we have learned some of those higher religious truths that have made us the civilized men and women that we are."

All readjustments that are to reconcile mankind to higher thought and the higher life come with sorrow and anguish. Abraham's historic migration from his environment by an idolatrous nation was of this character. With his deeper sense he had heard the Divine Voice, which he recognized as leading and imperative, commanding him to go forth, he knew not whither. We realize that all such going forth is with bitter pain. It involves the severance of the parental tie, it involves exile from home and country. Yet it is found that a nobler life, a purer air, grander views of life and duty, come ever to the soul which is able to accept the spiritual teaching of Jehovah.

The example of Moses, educated in the sacred schools of Egypt, having received adoption from the daughter of an Egyptian king, is in the highest degree illustrative of that rare quality of utter fidelity to truth, when it involves an apparent abnegation of self-interest. He saw his people becoming slaves indeed. Subjected to great cruelties, deprived of all enlightenment, they had but little left of the great native genius of their race. Yet we learn that among this degraded and almost ruined people the learned and favored Moses chose his portion: "choosing rather to suffer affliction with God's people than to enjoy the pleasures of sin for a season." We may readily imagine the suffering and labor of this great leader in his long experience in the wilderness with his wandering multitude—blinded with ignorance and bewildered by suffering and privation. Suppose, having reached what seemed an approach to the end of their wanderings, they had remained obstinate conservatives around Mount Seir, incapable of hearing the Divine Voice. Moses hears the mandate of the Spirit God: "Speak to my people, that they move forward, ye have compassed this mountain long enough: Turn you northward."

A great future, the founding of a commonwealth was before them, when they turned northward at the Divine Word, even to the banks of Jordan. Beyond was the goodly inheritance, and the divinely illuminated seer is taken to his eternal rest, having been permitted to bid good speed to his flock whom he had led to the end of their devious wilderness journey.

How full of pain is often the progress of the higher life. It sometimes seems that the way of the faithful servant, obedient to the divine Word, is more clouded with doubt and gloom, than is the way of the careless and the perverse.

It is comparatively easy to adopt a popular creed and make a verbal profession, unprogressive and unthinking, rather than live a life of faithfulness to manifested duty immediately revealed to the pure and humble heart that loves the truth and is forever mindful of it.

All readjustments that are to reconcile mankind to higher thought and nobler life come with some disturbance of the present that is more or less painful. The present generation is full of rending changes which must come inevitably, because truth requires them. We glance up at the once valuable volumes of essays which embodied the developed science of a bygone generation. They are no longer of interest for they have been superseded not by new truths, for no new truth is possible; but the light is progressive and its developments are wonderful indeed. But Paul was not merely pointing to the necessity of admitting the reasonable revelations of science either physical or metaphysical. His meaning must have been something at once simpler and more solemn.

What reconciles the soul with its Creator? His mercies are declared to be over all his works, and as the chief of his works, they are abundantly open to his creature man, if he accepts the light, the universal and saving light promised and assured to all who seek this Comforter in the way of its coming.

This Comforter is characterized variously by Barclay: in the language of the Scriptures of the New Testament spoken of in Matthew as the "seed of the Kingdom;" by Paul in his epistle to the Ephesians as "the light that makes all things manifest;" in Paul's epistle to the Romans as the "Word of God;" in Matthew as a "talent," and a "little leaven;" and in Paul to the Colossians as "the gospel preached in every creature."

This light and seed, this leaven, this talent, this word of God within, has, from the beginning of our outward profession, been held to be the means of man's salvation. "It invites, calls, exhorts, and strives with every man, in order to save him; and as it is received and not resisted, it works the salvation of all, even of those who are ignorant of the death and sufferings of Christ, and of Adam's fall."

When the great Apostle then exhorts his converts to be reconciled to God we reasonably hold that he exhorts them to accept this word of God within, which is accessible to every awakened soul. And this, says Barclay, "is really and effectively, though not in so many words, the teaching of all the true preachers of Christianity in every age of the church."

Then it must appear that George Fox had no new thing to present to mankind. After great prayer and wrestling and earnest inquiry after the truth, he comes to this revelation to his own soul which was to him indeed a light, and an anointing to the ministry of the everlasting gospel. This ministry contained the germ, if not the full development, of those noble testimonies borne by the Society of Friends, which are universally acknowledged to have had an important influence in alleviating the sufferings and promoting the happiness of man. George Fox was bold to declare that those who were called to the exercise of spiritual gifts in teaching or government were not to affect to be "lords over God's heritage, but were as examples to the flock." Instead of a priestly order to provide for the religious wants of the community, and to form a link between them and God, they had "one heavenly king, guide, and teacher, through whom all were taught from God:

one faith one hope, one spirit which must animate all." (Neander.)

We then may venture to assert that the religious experience of George Fox was the true reconciliation with God of which the apostle spoke to the Corinthians. Peace comes of this reconciliation and constant patience and courage, and of this the testimony-bearers of our communion furnish many shining examples.

This cardinal principle of our profession is full of comfort and of peace and is sweet reasonableness itself.

The living word of God, the Divine light, visits every creature who comes into the world and that not to condemn (although he comes of sin) but to enlighten and save. All who receive him lovingly and loyally become in the wonderful language of Holy Scripture, temples for the "Holy Ghost to dwell in." The saints of old spoke of the eye of the Lord being on them that fear him, for good; but the higher revelation in Christ assures us of a far closer intimacy between God and man. Nothing short of the indwelling of God himself, by His spirit, in the regenerate soul. How full of restraining, sanctifying, and life-giving power is this mighty Truth!

S. R.

NONE LIVETH TO HIMSELF ALONE.*

WHATEVER our purpose may be, however determined we may be to bound our lives with the little circle of our individual interests, however stoutly we may resolve not to concern ourselves for the welfare of others, nor allow others to concern themselves for us, still the divine law prevails that "none liveth to himself alone." For our divine kinship establishes the brotherhood of the race. Children of one Father, we must needs be members of one great family, whose welfare is promoted or hindered, as in the private household, by the life of each individual. Whether we will or not, the life we live in our inmost souls, is a pervasive life and goes out from us to all about us. Perhaps we think our very selves hidden behind flesh and blood, and that we can walk about among our fellows unobserved, unread. But this is not true. Flesh and blood cannot conceal the spirit within us, and we publish ourselves almost as if our encasement were of glass. So early as this, in our year's work, the strangers who have come among us have ceased to be strangers, and have discovered their spiritual kinship. At the calling of each name on the roll an image starts forth,—it may be tall or short, slender or stout, dark haired or fair, and beside this image which we see almost as with the outward eye, there is another which we recognize not less clearly. At the mention of one name the vision is of earnest purpose of refined womanliness, another name stands for one who lives for the moment's pleasure; another name belongs to an image of indolence and indifference; another is bright with a graciousness of presence that is pure sunshine in the world; another sends us shivering and shrinking away; another has reached

the height of "loving himself last;" another, alas that I must say it! instead of being strength to the weak and protection for the timid, is tormentor and persecutor; still another stands for the gentle courtesy that makes the finest manliness. Thus it is that the mere mention of a name may set in motion spiritual forces whose far-reaching activity is past our reckoning; thus it is that a great responsibility is upon us, since whether we will or not, our personality arrays us on the side of lawlessness and wrong, or goes to swell the tide that bears our race to higher levels. Thus it is that no one can live to himself alone.

How stimulating and encouraging is the working of this divine law. It does not call us away to distant and untried fields, but right here in the common round of our every-day work as students and as teachers and citizens, we are privileged to be co-workers with our Heavenly Father. What is it that the world needs for its uplifting? Is it more of truthfulness and honor and fidelity and loving-kindness? Where better than in our own little community can we contribute to the world's need? Where more than here, in the relation of teacher and taught is the need for truthfulness, or finer schooling for integrity? Is it honorable men and women that the world needs for its places of high trust? So does our college community need in its young men and maidens a sense of honor, that in spite of temptations will hold them true to their best convictions. More of fidelity does the world need in its men and women set to do sacred tasks? What a field is this for the culture of fidelity! Sent out from under the home-roof at how incalculable a cost to fathers and mothers, entrusted by them to do appointed work and bring back to them a rich fruitage in character and attainments, how can these young people, how can we to whose guidance they are committed, be false to so great a trust?

And the loving-kindness that would brighten so many of the world's dark places, lifting burdens and smoothing rough ways, let our college foster. This spirit in teacher and taught will clear away all perplexities and will be like shower and sunshine and dew upon the growing grain.

Thus would I turn our thought towards the consecrated life whose faithfulness and gladness and peace are a perpetual baptism of strength and encouragement to those who stand nearest us, and a perpetual offering unto the Lord.

PENNSYLVANIA'S FOUNDING AND FOUNDER.¹

NO people under heaven have better reason to raise their hearts in solemn gratitude to God than the inhabitants of this favored spot, and the country surrounding it. Consider our situation; consider the propitious skies which bend above us; the rich soils

[This is a note of an address delivered at York, Pennsylvania, on the occasion of the recent celebration, (in Ninth month,) of the centenary of the founding, by William P. Black, recently Lieutenant-Governor of Pennsylvania. As the speaker is not himself of Quaker descent, (his father was Judge Jeremiah S. Black, and his mother the daughter of Captain P. Black, the celebrated Quaker leader in the Rev. War.)

*A. B. C. of the Bible.

¹Read to students of Washington College, York, Pa., in 1887, by Elizabeth Powell Bond, Matron.

beneath our feet, the sweet waters which gush from our hills and sweep in noble streams through our verdant and fruitful vales. Where in America, where elsewhere on the globe is a region, old or new, wide or narrow, more inviting to the home-seeking man? It is indeed a land

"Which the eye must see,

To know how beautiful this world can be."

There, in one quarter of the globe, vegetation may be more luxuriant, and the staples of the tropics pass in impressive volume into the commerce of mankind; but men deteriorate under the blazing suns, and the institutions of freemen perish in their feeble hands. There, in another, the sterile earth and the cold sky promise but a meagre return to the most diligent tillage, and the brave inhabitants ride the sea in ships and gain a precarious subsistence by fishing, or carrying the products of more fortunate countries. There, in still another, human enterprise seeks its only reward beneath the arid surface, and searching the bowels of the earth for gold and silver, one succeeds while multitudes perish. Here only, in the temperate zone of North America, do all the conditions of human happiness, social, political, and material, exist together. Here the seasons follow each other in due succession, distributing unmixed blessings in their course. Here the soil yields a certain, though never excessive, reward to the husbandman, and thus imposes upon man the necessity of that regular industry which raises him to his highest estate. Here are no dreadful disturbances of the elements; the earthquake, the tornado, and the volcano pass through on the other side. It is as if in Pennsylvania, and especially in this part of that great natural empire, nature had in previous convulsions raised all her treasures to the surface, and depositing them in one grand and various scene, mountains and vales, productive soils and minerals immeasurable, left them thus forever to the use of the most fortunate of all the sons of men. Let us, then, in this proud and happy hour, exalt our hearts to Him who moulded the earth and spread the heavens, in profound thankfulness that our lot has been cast in a place so abundantly blest; that a benign Providence guided the footsteps of our forefathers, and appointed here the continuing home of our children.

And the men who came to possess this fair land were worthy of their fortune. Of the noblest races, Saxon, Celtic, and German, descending largely from "the frozen North," and developing in Western Europe those forms of free states and those domestic and political institutions under which mankind attain their highest dignity, they brought the true principles both of public order and of private liberty with them to this bright New World, where those principles were to receive their most perfect exemplifications, hampered by none of the narrowing conditions of the Old. And they came not because they were inferiors in the society from which they chose to separate themselves by the most extraordinary migration on record; not like the colonies of the ancients, exiled by the mercy or the policy of the state. They came because they were superior to their fellows at home. They were in advance in all their as-

pirations; in advance in all their conceptions of the rights of men and of the duties of government. This is equally true of those from the British Isles and of those from the Continent. From whatsoever country they emerged, it was with a sturdy love of liberty, civil and religious, and with an indomitable spirit, that would accept nothing short of the birthright of man, to do as seemed good to himself so long as his conduct injured no one else. If some of those who founded noble commonwealths to the northward and to the southward of us, Massachusetts Bay and Providence Plantations on the one hand, and Virginia on the other, were so transported by their own enjoyment of unaccustomed freedom as to refuse to share it with others, such was not the case in these middle colonies, and especially was it not the case in the benevolent Friends' Society of Pennsylvania, or the magnanimously tolerant one of Maryland. The established church of the Cavaliers and the gloomy religious establishment of the Puritans had no counterpart here; nor did the cruel injuries endured by individual Friends or individual Catholics within the jurisdiction of the persecuting colonies ever provoke the slightest reprisal in these where the public authority rested almost entirely in their own most gentle and forbearing hands. I do not cite these grave historical truths in any spirit of accusation against the fathers of Virginia and Massachusetts, but solely by way of rendering just honor to the fathers of Pennsylvania and Maryland. If they were great, these were greater. If they were far in advance of their times, these were far in advance of them. If those states were founded with human virtue, at that day unmatched, and entitled to the due reverence of all posterity, these were founded with a charity that was divine, and not then nor until years later, ever exhibited in the frame of any society drawn by mortal hand. And in this, probably not in the single matter of religious toleration, but in the general scope of his institutions, and in the pure and peaceful spirit of administration, the unapproachable Penn must be ranked even above Baltimore.

"They weakly err," say the Founder, "who think there is no other use of government than correction, which is the coarsest part of it." Many other affairs, "more soft and daily necessary," as he quaintly expresses it, were to be the objects of public care in the model State he was meditating. Virtuous administrators, he held, were of equal necessity with good laws; and to that great end he ordained the "virtuous education of youth, for which after ages will owe more to the care and prudence of founders and the successive magistracy than to their parents for their private patrimonies," a precept carefully observed by the earlier authorities, and however neglected at a later period, now again embodied in the law of the State, and fixed, it is to be hoped, forever in the minds of a wise and sober people.

Penn's Constitution embraced the people and rested upon the people, all the people of his most fortunate country. It was the most liberal then in the world, and not only was its direct operation entirely successful, but the influence of that conspicuous example of government for the benefit of the governed

upon mankind, and especially upon mankind in America, is beyond estimation. Himself persecuted, impoverished, slandered, and imprisoned for "conscience's sake," this man, raised by his religion above the passions of men, granted absolute liberty to every sect and creed. And this was not merely the formal tolerance of the laws; it was likewise the tolerance of protecting administration supported by the mild and charitable spirit of the community. So incomparably great, so far surpassing in its breadth and wisdom the legislation of all other men, was this act of Penn, that we are unable even at this distance to contemplate it without emotions of veneration and gratitude too strong to be spoken. This deed was done, be it remembered, at a time when no other mind in Europe had been similarly illumined; when, indeed, the most learned and the most pious men considered it an undeniable duty toward God to enforce their own religious views by all the terrors of the civil authority. It was when, even in America, the persecuted had turned persecutors, and both north and south of Pennsylvania, the union of church and state was in full and pernicious operation. It was near a century before Patrick Henry spoke on the Parsons case in Hanover Court House; and near a century before young Jefferson, the immortal herald of civil revolution, began the disestablishment in Virginia. The principle, to be sure, has found place in all American Constitutions. But it came to these shores first, and in its most benign form over the hand of the Founder of Pennsylvania, and was most completely and beneficently illustrated in the history of his province. Was ever man greater, because better, than William Penn? What uninspired legislator ever enacted a wiser or a more liberal system of laws? What founder ever reared a state upon principles so broad, so sound, and so enduring? In the institution of free government, in the largest sense Penn was before all the patriots whose memories we cherish. There were of his own period but two names worthy to be written on the same page, Calvert and Williams, and they below his, for Penn was not merely tolerant in religion; he was tolerant in all things and in all things just.

And how did this flame, the visible and practical manifestation of the "inner light," shoot toward the heavens, and irradiate the civilized world? The best specimens of the best races sought it from beyond the Atlantic, and their blood is now mingled in the population of the greatest republic of the American Union, approaching five millions in numbers, and commanding material resources so vast that no account of them can possibly be stated. But the first century of Pennsylvania was in every moral point of view more glorious than all her subsequent achievements, in industrial development, in civil policy, or in patriotic arms, splendour, indeed, as all these have been. "Of all the colonies that ever existed," says one of her historians, "none was ever founded on so philanthropic a plan, none was so deeply impressed with the character of its founder, none practiced in a greater degree the principles of toleration, liberty, and peace, and none rose and flourished more rapidly than Pennsylvania. She was the youngest of the

British colonies established before the eighteenth century, but it was not long before she surpassed most of her elder sisters in population, agriculture and general prosperity."

One of the most remarkable passages in the history of Pennsylvania, and, in truth, of the human race, is that which records the impression of Penn's pacific policy, if such, in reverence, it may be called, upon the Indian savages. Everywhere else the white man made his lodgment upon ground reddened with the blood of the native. I need not recount the hideous story. Here only was the Indian confronted by unwavering justice, tempered by the gospel of Christ. Here only was he brought in contact with a faith-keeping and a mercy-loving people. It was the severest practical test to which christianity has ever been subjected, and the result affords incontestable testimony to its divine origin. The Indians accepted implicitly every public engagement, because none such was ever broken; they trusted devotedly every citizen of the province, because these never did them harm. They even helped the friendly settler to build and plant; they watched over his home and children, and fed his stock, while he went to meeting. Let those who hold that the Christian injunction of good for evil, and meekness under indignity, invites aggression, remember the tremendous historical fact that for nearly a century, that is to say while the pure doctrine of Penn was observed, not a white man in Pennsylvania lost his life at the hands of a red man. If difficulties afterwards arose, if Indian wars desolated the frontier, they were brought on by the conflicts of the mother country, or were precipitated by our neighbors. Up to Lord Dunmore's cruel war, and for a considerable period afterwards, a Broadbrim was safe among the Indians anywhere in the trackless wilderness between the Mississippi and the Delaware. And as a very natural consequence Pennsylvanians gathered great and steady profits from the trade with the natives, a circumstance which excited the envy of the Virginian and the Puritan, and caused the Pennite to be regarded by borderers of the other colonies with scarcely more favor than the doomed Indian. But while the Friend and his Christian principles prevailed, the scene was one of unbroken peace and unchecked prosperity. I wonder that every tongue engaged in the proclamation of the gospel of Christ, does not linger upon it as the most convincing proof of the inspiration of the message.

"What country," exclaims a grave philosopher, "what country on earth ever presented such a spectacle as this fortunate Commonwealth held out to view for the space of near one hundred years, realizing all that fable ever invented or poetry ever sang of an imaginary golden age. Happy country! whose unparalleled innocence already communicates to thy history the interest of romance! Pennsylvania once realized what never existed before. Not that her citizens were entirely free from the passions of human nature, for they were men and not angels; but it is certain that no country on earth ever exhibited such a scene of happiness, innocence, and peace as was witnessed here during the first century of our social existence."

We are here to-day the children of William Penn. He was, in the social and political sense, our first ancestor, and our debt to him is beyond computation. Estimating his moral with his intellectual qualities, he was the greatest statesman and the wisest legislator that ever set foot on the American Continent. We who are not only Pennsylvanians, sheltered by the mighty free State which he founded, but citizens of Yorktown, which came into existence under the kindly auspices of his family, and inhabitants of Springettsbury Manor, one of their peculiar reservations, we, in this hour of our supreme rejoicing, amid the numberless blessings which the years have brought together for us, cannot, it seems to me, put in accents too deep or too solemn, the veneration due to that most innocent, most august, I had almost said, most divine of human character.

SCRIPTURE LESSON, No. 43.

ELEVENTH MONTH 6TH, 1887.

THE HARVEST.

GOLDEN TEXT: "Freely ye receive, freely give."—Matt. 10: 8.

READ: Matthew 9: 35-38; 10: 1-8, Revised Version.

TIME. Near the close of the ministry of Jesus in Galilee. Parallel passages are found in Mark 3: 13-14, 6: 7-13; Luke 6: 13-16, 9: 1-6.

The conflict between Jesus and the Pharisees, which culminated in his cruel death, had already begun. They had attacked him for violating their laws relating to the Sabbath, and accused him of casting out evil spirits by Beelzebub, while he had denounced their hypocrisy before all the people; yet we learn incidentally that there were those among the rulers of the Jews who believed on him, but it was secretly. (John 7: 47-52.) Meanwhile he increased in popular favor, and wherever he went teaching and preaching in their synagogues the multitudes came out to hear him, and to be relieved of their sicknesses.

He was moved with compassion. This fact concerning Jesus is repeatedly mentioned by the Evangelists, and gives, humanly speaking, the secret of his power. There was much in the social life of the people to awaken in him the deepest sympathy. They were under a bondage to the traditions of the elders that reached down to the minutest details of daily life, and the burdensome ritual imposed upon them by the Pharisees harassed and perplexed them. Jesus had been among them long enough to see all this, and he compares them to the flocks upon the hill-sides, wandering without a shepherd, and incapable of caring for themselves. He sees a great harvest of souls waiting to be gathered, and in the spirit of this awakening to the need of laborers, he calls upon his disciples to entreat the Lord of the harvest to send forth laborers. It is under this feeling, and after a night spent in a mountain where he continued in prayer until the morning, (Luke 6: 13), that Jesus gathered his disciples again around him and appointed twelve of them, that they might be with him and share the labors that were so plentifully opening before him. This was the beginning of the church of Christ as a power in the world, and it was

called into existence through the infinite compassion of him who came to be the Savior of his people.

WE LEARN FROM THIS LESSON:

1st. That the religion Jesus came to establish on earth was to be one that brought peace and happiness to the souls of men, that enabled them to bear patiently and with fortitude the trials and burdens of life from which they could not be released, and gave them a great hope of endless joy in the life to come.

2d. That the mission of the church is to go everywhere with this gospel of glad tidings, and under the authority of its great head gather into its fold the multitudes that are as sheep without a shepherd. The injunction "Go ye into all the world, and preach the gospel," remains in force, and they who are called to this service will not be excused from its performance. The freedom of the gospel ministry which stands as a cardinal doctrine of the Society of Friends finds authority in this teaching of the founder of the Christian church, who in sending out the twelve apostles chosen by him to bear his message of salvation to their brethren the Jews made it a free gift to every one who was willing to hear and accept the message, and herein the gospel that he proclaimed differed from every other form of religion. It was not a ritual, that must be kept up by ceremonial offerings,—that required a priestly order maintained at public expense. Such a form of religious service had long ceased to be a vital force in the nation, and the people were weighed down with the exactions of the priesthood and the burdens it imposed.

His gospel was to lift this heavy burden, and make every one who heard and obeyed it a king and priest unto God, offering the sacrifice of himself and all that he possessed on the altar of consecration, which he taught was set up in every soul.

It is true these apostles were to throw themselves upon the bounty of those to whom they were sent. Whatever was necessary in the prosecution of the work to which they were assigned, was to be supplied without charge to themselves, but no provision for maintenance is anywhere hinted at for those who remained at home and were able to prosecute the trade or occupation in which they were engaged. That afterward, even in the lifetime of some who listened to the gracious words that fell from the lips of the Master, there were those who were willing to become unnecessarily chargeable to the church, may be gathered from the exhortations of Paul, who, when he would encourage the believers in Corinth to contribute liberally to the necessities of their brethren, reminds them of the fact that when he "was present with them and in want" he "was not a burden on any man," and in his parting words to the Church at Ephesus, he tells them: "I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

Pastoral support is without warrant in the teach-

ing of Jesus and the first apostles, and Friends in going back to the simplicity of the early church placed themselves on record as opposed to the laying of burdens upon the church for a service, the qualification for which would be freely dispensed to chosen vessels of the divine appointing. It is only as this course in regard to the ministry is pursued that the instrument whom our Heavenly Father commissions for this work is free "to declare the whole counsel of God," whether men will hear or forbear. To his own master he must stand or fall, but if his living depends on those to whom he ministers, there is great danger that in the message he hands forth he may withhold much that truth requires to be uttered for fear of giving offense to some whose influence is important to his own success and the maintenance of the pastoral relation.

THE FIRST-DAY SCHOOL LESSONS.

EDITED IN THE INTELLIGENCER AND JOURNAL.

AS there seems to have been a misunderstanding on the part of some Friends, in reference to the action of the Literature Committee of the General Conference in departing slightly from the plan of the "International Series" in a few of the Lesson Leaves of the last two quarters of the present year, I feel that an explanation on behalf of the Committee may not be out of place, in order that Friends may fully understand the reason for such changes, and that they were not made without proper authority, as has been inferred by some. In the first place, I desire to say that there has never been a meeting of the Committee held but what *each* and *every* member has been notified thereof and urged to attend; and in the second place that no action has been taken by the Committee except at one of these regularly called meetings, at *all* of which there has been a very fair representation of members present.

At a meeting of the Committee held in New York city, on the 4th of Third month, 1887, at which there were present representatives from Baltimore, Philadelphia, and New York, the Committee entered very carefully into the consideration of Lesson Leaves for the third quarter of the year. In considering the second lesson of that quarter the Committee felt it best to substitute a new lesson in place of the "International" one, as they felt that following the Lesson on the Infancy of Jesus there should be one treating of his childhood, which was not fully treated of in any of the "International Lessons," and hence they substituted that for the "International Lesson." The Committee then adopted the rest of the "International Lessons" of this quarter up to the one treating of the Beatitudes, and in carefully considering that Lesson they felt that it would be impossible to properly treat the subjects embraced therein in one lesson, and therefore concluded to divide the subjects and use them in the preparation of lessons for the rest of the quarter, which was done. At a meeting of this Committee held at Long Branch, N. J., on the 9th of Seventh month, at which there were present representatives from Ohio, Baltimore, Philadelphia, and New York, the Committee very carefully considered the subject of lessons for the fourth quarter, and felt that some of the "International Lessons" of

the third quarter (which had been omitted by our manner of treating the Beatitudes), were of so much value that it would be well to incorporate them in the fourth quarter series of lessons, which was done, thus necessitating the dropping out of some of the "International Lessons" of the quarter and a slight rearrangement of others.

This, I trust, will be a sufficient explanation for the action of the Literature Committee. I feel it right to add in this connection that it is now the judgment of the larger part of the members who have been present at their meetings that it would be very much better for us to have a distinctive plan of lessons of our own in which we could more clearly and forcibly present the views and testimonies of Friends rather than following a plan of lessons which have been especially selected for the express purpose of presenting doctrines that are entirely variance with ours.

At a meeting of the committee held at West Chester, Pa., on the 8th and 9th of the present month, the following minute was unanimously adopted, which has also been unanimously adopted by the Executive Committee at a subsequent meeting:

"While it is the unanimous judgment of the Committee that the plan of lessons mapped out in the International Series is not the proper one for us to follow, as it is expressly arranged to present and promulgate creeds and doctrines that are at variance and inconsistent with the doctrines of Friends, still with deference to the wishes of several absent members of the Executive Committee, who seem to feel that it is necessary to have lessons following this plan, in order to show the difference of views held by Friends and other religious denominations, the Committee are willing to follow it for the year 1888, with the express understanding that at the end of that time we shall endeavor to unite upon a distinct plan of our own." It was also united with that for next year the Scripture and Topic Lessons be continued, using the explanations of the present Scripture and the Memory Gems and illustrations of the Topic Lessons, omitting the printing of the text of the Lesson (the scholars using their Bibles instead). It was also united with that the illustrated Primary Lessons, which have been published in the *Scattered Seeds*, be republished, inserting a sufficient number of new lessons to complete a year's series. The Literature Committee will endeavor to have prepared and ready to submit to the next General Conference a plan of lessons more in accordance with Friends' views. From the expressions given and received at the Executive Committee meeting it was apparent that such a course would meet the wishes of a very large majority of the First-day schools, and it is believed would do more to advance the principles and testimonies of Friends than can be done by the present course.

The Committee greatly need the assistance and sympathy of Friends in this important work, and will gladly receive any suggestions or assistance that may be offered.

JOS. A. BOGARDUS,
Clerk Literature Committee,
177 West Street, New York City.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, TENTH MONTH 29, 1887.

DOING OUR BEST.

THE habit of doing our best on all occasions is not acquired except by patient, persistent endeavor in little things,—in the daily performance of small duties. The satisfaction that comes with success in an undertaking is the best incentive to efforts involving care and accuracy in their details, yet unless there is an ever-watchful eye to the perfecting of ourselves in the details which make the whole endeavor a success, we will be quite as likely to fail as to succeed. Habit enters so largely into the every-day routine of life that it becomes a most important factor in all our achievements. Genius and intuition do much for us; but genius is a rare quality, and often erratic, while intuition fails sometimes for want of watchfulness in little things. We find no royal road to excellence but that which leads along the narrow way of careful, painstaking endeavor.

It is in doing our best in every human effort, that the advancement of the race is made possible. No limit has yet been found to its possibilities, and while something beyond awaits the doing, the best has not been attained. As individuals we may compass all we feel capable of, but they who take up the thread of thought, the line of action, where we leave off, may carry forward the thought or the work to a perfectness not before reached.

We are helped or hindered in this effort to do our best by the environment of our lives: and herein lies a duty we owe the young over whom we exert a controlling influence,—our children, our wards, or any others who look up to us as authority. If our maxim for these is "do thy best" in everything undertaken, however small or trivial, and it is followed up by a patient firmness that encourages to continued effort, and is not satisfied until success is attained, the gain to themselves cannot be over-estimated, and the forward movement the world would make if this were the animating spirit of all who manage its affairs, would soon bring us the long-wished-for millennial age.

Doing our best systematically enables us to regulate our lives in conformity with the best thought and the best action of the age in which we live.

If in our childhood this has not been required of us, the lesson is much harder to learn, and we find it

difficult in many cases to hold ourselves to the good resolutions we may have formed in respect thereto; but the great satisfaction that follows, when we have perhaps taxed ourselves to the utmost in our efforts to succeed, more than compensates for all our pains-taking.

Doing our best implies care and thought as to what we do, and has a powerful influence in the formation of character. This feature of the subject cannot be lightly or thoughtlessly set aside.

In the hurry and bustle of the busy age in which we find ourselves, there is a most urgent need that the youth be trained to thoroughness in everything they undertake. Unless this is done the influence that will be brought to bear upon them, when they are called to take their part in the world's work, will in many cases shipwreck every good intention; and instead of breasting its waves with courage and unswerving fidelity, they float along with the current to be stranded on the first rock of difficulty. The world is full of such wrecks on the sea of human endeavor, and in most instances the failure may be traced to the lack of careful training in the early years of life when the habits were being formed.

Doing our best for the love we have for best things brings us very near the eternal Goodness. The young man who could say to the Master, "All these have I kept from my youth up," was found lacking in but one thing,—the love that leads to self-sacrifice. We may not be satisfied that we are doing our best, until we are willing to dedicate ourselves, and all we have gained of good, to the highest and noblest purpose,—losing ourselves in the fullness and completeness of the All Good,—the perfection of our Father in Heaven.

We send out, this week, about six hundred sample copies of the *INTELLIGENCER AND JOURNAL*, and shall continue this for a few weeks to come. Those to whom the paper is thus sent are, of course, under no obligation to subscribe for it, but we trust they will look over it and see whether it ought not to be a regular visitor to their families.

We have made arrangements again to take subscriptions for a limited number of other newspapers and periodicals, of recognized value, in combination with the *INTELLIGENCER AND JOURNAL*, and shall announce the list and the prices next week. Our subscribers who take other publications will find this a convenient and economical way of getting them.

A FRIEND who sends us some names from New Jersey, of persons to whom to send sample copies, says: "I fully indorse the communication from 'N. H. B.' in your last issue, for I enjoy the paper so much that I have frequently desired to be able to afford to send it to all your members who are not already subscribers."

MARRIAGES.

BUNTING—McILVAIN.—On Fourth-day evening, Tenth month 18, at the residence of the bride's mother, West Philadelphia, under the care of the Monthly Meeting of Friends of Philadelphia, Samuel J. Bunting, son of the late Samuel Bunting, of Darby, and Helen, daughter of Martha G. and the late Hugh McIlvain.

CRANE—SMITH.—On Fifth-day evening, Tenth month 6, 1887, at the residence of the bride's parents, under the care of Richland Monthly Meeting of Friends, William Crane, son of David and Mary Crane, and Elizabeth A. Smith, daughter of Milton K. and Mary G. Smith, all of Hoopston, Illinois.

DAVIS—TAYLOR.—On Fourth-day, Tenth month 12, 1887, at the residence of the bride's parents, Edgemont, Delaware county, Pa., under the care of Goshen Monthly Meeting of Friends, Anna M., daughter of Caleb M. and Susan W. Taylor, to William P. Davis, son of Jesse B. and Lydia A. Davis, of Willistown, Chester county, Pa.

GIBBS—ENGLE.—Tenth month 6, by Friends' ceremony, in the presence of Mayor Hoffman, at the residence of the bride's parents, Atlantic City, N. J., Thomas S. Gibbs of Bordentown, N. J., and Martha H. Engle.

MOORE—BENTLEY.—On Tenth month 5, 1887, at the residence of the bride's parents, under the care of the Monthly Meeting of Friends of Sandy Spring, Md., Joseph T., son of Robert E. and Hadassah J. Moore, and Eliza N., daughter of Richard T. and Edith D. Bentley.

DEATHS.

BUCKMAN.—In Newtown, Bucks county, at the residence of her brother, Levi Buckman, Eighth month 13, 1887, Sarah Buckman, in her 95th year, a member and for many years a much esteemed Elder of Newtown Monthly Meeting.

CARVER.—At Byberry, Tenth month 18, John Carver, in his 67th year.

EVES.—In Millville, on the morning of the 31st of Eighth month, 1887, J. Parvin Eves peacefully passed away, in his 97th year.

This dear friend was an estimable member of Fishing Creek Half-Year Meeting, held at Millville, Pa.

Although his physical strength gave way, his mental capacity remained unimpaired through years of great privation, being almost blind for a number of years. His interest in the Society of which he was a live member seemed to increase with his declining years, often requesting his attendants to go to meeting; he did not want any one to stay away on his account; he seemed to think he could have better meetings when held alone, but those caring for him did not feel satisfied to grant his request, fearing harm might be the result.

Surely, as he was often heard to say, it was his meat and his drink to hold sweet communion with the Giver of all good.

LOVETT.—In Philadelphia Tenth month 20th, Anna M., wife of W. M. J. Lovett.

PASSMORE.—At Salem, Ohio, of diphtheria, on Seventh-day morning, Tenth month 8th, Lincoln K. Passmore, Jr., son of John W. and Alice M. Passmore, in his 7th year.

A few months ago a tiny link was broken in this household and now we are called again to sympathize with the bereaved parents in the removal of another bright bud of promise. In this great trial may they remember and be comforted by the words of the Master "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." M. G. A.

PITMAN.—In Philadelphia, Tenth month 15, Deborah G., wife of Barzellai F. Pitman, in her 80th year.

SHARPLESS.—Of typhoid fever, on the morning of Tenth month 21st, 1887, at her home in West Chester, Pa., Sallie A., wife of William P. Sharpless, in the 40th year of her age. A valued member of Birmingham Monthly Meeting of Friends. It is not alone the "flight of years" that determines the length of our lives, but that which we accomplish. This dear friend was comparatively young, yet she had lived long when measured by her good deeds; in her sudden removal many homes are touched with sorrow, and many hearts will query by this sad lesson "What is God teaching?" May we be enabled to listen close enough to catch the answer and profit thereby!

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XIII. SWISS VIEWS.

BRUSSELS, September 15.

WHEN I entered Switzerland it was with the intention of spending the entire winter on the banks of Lake Lemman. Circumstances, however, led me to change my plans, one of which circumstances was the discovery that however pleasant might be the climate there in winter it was not entirely healthy in the fall. I therefore again put myself in motion, and being on the wing, thought it best to show my family other interesting parts of Switzerland.

Although Mount Blanc is the highest of the Alps, it does not afford the finest spectacle of mountain majesty. It is on every side surrounded by mountains of less height, which completely mask it except from positions too near to take in or too distant to realize its grandeur. The finest views of mountains are in the Bernese Oberland, and thither we next went.

Berne, the capital of Switzerland, is a city of some magnitude and very quaint in some of its aspects. In some streets the upper stories of the houses are built out over the foot-ways and are supported by very solid walls, which as masons say, have considerable "batter,"—that is, are thick at the base, and are drawn back as they rise, thus having the appearance of falling back. Then the cornices are heavy and project far forward. I was conscious of a singular impression when looking down such a street, and one of my party declared that the houses seemed to be making a courtesy. I have little doubt that the idea of motion suggested by the shape of the fronts was the cause of the curious impression created. In a public space stands a celebrated figure,—the Kindlifresser, or child eater. This is the wooden statue of a man perhaps ten feet high in ancient costume. His pockets are crammed with babies, who peer out with smiling faces, and the ogre holds one in his fingers and with chin up and mouth open is about to swallow it, apparently at a gulp. I presume some legend is connected with it, but I do not know it nor could it be worth repeating. Near by is a clock, and when it strikes the hours a cock crows and a number of bears come forward and pass in procession around the face. Of such clocks there are scores. The Germans are fond of mechanical toys. The childish taste is the relic of an early period,—the childhood

of a people still living in the cradle of the race. I doubt that it follows them abroad. Among other city sights is the den of real bears. The bear is the heraldic emblem of the Canton, like the "totem" of our Indian tribes, and at Berne bears have been kept at public expense "from a time when," as the lawyers say, "the memory of man runneth not to the contrary." They dwell in caves opening upon a similar enclosure some two feet deep, and are so civilized as to stand erect on their hind legs and "beg," (as all recently civilized savages are prone to do), for the bread and fruit which (and this only), strangers are permitted to give them. Their civilization is a mere varnish, however, for when some years ago an unfortunate spectator fell into their enclosure, they tore him to pieces before he could be rescued; so I was told.

But there is visible from Berne a spectacle of a very different character—the giant peaks of the Oberland. From an elevated terrace one can see some thirty mighty summits covered with eternal snows, and a hundred others of less magnitude, filling about forty degrees of the horizon. On the terrace a bronze plate, inscribed with a circular arc, and carrying an arm pivoted in the centre, enables the spectator to identify each remarkable peak; the arm being directed to the peak lies over the name on the plate. It is a beautiful sight when the sun has set and the valley is shrouded in darkness to see the lofty peaks still brightened by the lingering sunlight. It brought to mind and gave new force to the fine simile applied by a poet to a great statesman. It was nearly as follows; (but a traveler cannot carry a library with him and on the continent the only English books accessible to strangers are novels, and those of the trashiest character. Here and everywhere in these letters where I venture on a quotation or reference, the reader must take it as only probably correct):

"As some tall rock that lifts its awful form,
Soars from the vale, and midway leaves the storm.
Though round its base may clouds and darkness spread
Eternal sunshine settles on its head."

It will pay your young readers to find this passage in the poem of the grand old moralist Samuel Johnson, called the "Vanity of Human Wishes," and to read the poem and study out all its historical illustrations.

In the Alps may be witnessed occasionally a peculiar and beautiful appearance. It is called the *Alpen-gluth* or *Alpine Glow*, when after sunset the snow covered mountains seem to be of transparent pearly ice, suddenly lightened by an internal glow. I have happened to see it but once; others of my family saw it oftener.

From Berne the tourist's route is to Lake Thun, and thence by boat to a landing within ten minutes by rail of Interlaken. There are fine views of the Alps from the lake, and its shores are lined with summer hotels, which in the season are crowded with visitors. The pleasant temperature, absence of annoying insects, fine views, excellent accommodations, moderate prices, and constantly changing crowds of summer tourists, render a sojourn on this lake a time of unbroken enjoyment.

Interlaken is a city of hotels and boarding-houses,

and one of the most frequented of all Alpine resorts. But it is not, like our summer resorts, a place of dissipation and gaiety. It is a centre from which excursions are made in every direction, into the valleys that everywhere penetrate the mountains themselves, every one of which has been explored to the extremest peak by adventurous climbers. There is in Europe a mischievous institution called the Alpine Club, with many local branches and numerous members, and its ostensible object is to render the Alpine climbers safe by having the paths explored, and providing guides and, in dangerous places, huts of refuge. But in fact the association serves as a point of reunion for men of adventurous spirits and fond of excitement, and by applauding dangerous feats encourages men to risk and often lose their lives in foolhardy enterprises. A number of fatal accidents occur in the Alps every year. In a short visit to Switzerland in 1882 I heard of eight; this year, during a longer stay, I have counted twenty-two. The first of these was the simultaneous death of six fine young men who ascended the Jungfrau by a newly discovered route of peculiar difficulty and danger, and without a guide. Not returning at the time expected, a searching party traced them to the extreme summit, and there the trail ended, but another party found their mangled bodies at the foot of a precipice, which descended sheer down 2000 feet from the summit. They had arrived late at the summit, had been compelled to pass the night there, in the night there was a light fall of snow covering the path: a deviation of a foot or two led them upon a sheet of slippery ice. They were roped together, when one went all must go, and so they slid over the precipice: but ere they reached the bottom they had bounded from rock to rock with such violence as to break the strong rope that held them into many parts. Two of these young men were brothers, and their old father came up to the scene of the accident. The search occupied some days and at one time it seemed that the bodies would have to be left to be devoured by the wolves and vultures. This so added to the distress of the old man that when his sons were found his joy was more pitiable than his grief had been. But I mention this more especially to say that the local Alpine Club extolled the victims as "martyrs," honored their funeral by all the means in their power, and covered the bodies with the banners of the Club.

Another accident occurred to a party of four young men and a girl who went to gather the flower called *Edelweiss*, which grows only at the edge of the permanent snows. They were returning roped together, or more probably only holding the rope, when the girl, who was in the middle, slipped. The two young men behind tried to save her but went with her. The two in front disengaged themselves and were saved. So slow was the descent of the unfortunates to the brink of the precipice that they had time to call to their companions to run for help, as possibly they might not all be killed by the fall: but they were all dead when found. In another case, an English clergyman passing a glacier fell into a crevasse. He was not much hurt, and his companions hastened

for help, but he died of cold before he could be rescued. The nine first mentioned victims were all Swiss.

A point always visited from Interlaken is Grindelwald, a so-called valley, on one side of which rise the three great mountains, the Mettenberg, the Wetterhorn, and the Eiger, respectively more than ten, twelve, and thirteen thousand feet above the sea-level. As the base of the Grindelwald is itself thirty-five hundred feet above the sea, the mountains do not show their full height, but it is still respectable. I remember to have been told when a boy, and much puzzled thereby, that no one could touch a mountain, but I understood it later on. Yet certainly that is not true in the Grindelwald, for there one sees the whole Wetterhorn from base to summit, and can go to its side and lay his hand on it without stooping, and might do the same if he were a thousand feet high; for it soars right from the vale. But the close view is not so imposing as when the mountain is seen from any one of a dozen points ten miles or more away. Looking right up the mountain the distance is foreshortened, and the effect spoiled.

Between each pair of these mountains a glacier comes down. The finest is reached by a climb of a thousand feet perpendicular distance. I think I have already said that the glaciers of the Alps are no finer sight, (but I have not seen the very largest, the Rhone glacier), than the ice gorges of our great rivers. But in the upper glacier at Grindelwald a tunnel has been worked far into the solid ice, and when one goes far in the deep blue of the ice penetrated by the sun's rays is very beautiful. Some rifts in the icy floor worn by comparatively warm streams of water, looked deep and dangerous as we crossed them on planks, and reminded me of the fate of the frozen Englishman.

Not far from Interlaken and tumbling into Lake Brienz is a famous waterfall, the Giessbach, which starting from an elevation of 1,200 feet descends the face of the mountain in a succession of leaps of which some are very fine. The Lake of Brienz was formerly joined to Lake Thun, and formed a sheet thirty miles long and two miles wide. Two mountain streams from opposite sides, discharging into this lake at about the same place, brought down in time silt enough to fill up the lake with a considerable extent of fine land. On this level alluvion stands Interlaken.

Another excursion is to Lauterbrunnen, also an elevated valley famous for its beauty, and a waterfall, the Stanbach or riverlet of dust, so called because the height of the fall being little short of 1,000 feet, it is dissipated in dust-like mist before it reaches its basin.

On the road to Lauterbrunnen is a rock into which is let a bronze tablet bearing this inscription in German "Here was the Lord of Rothenflue killed by his brother. The homeless murderer, in exile and despair, dies in a foreign land the last of his once powerful race." Our coachman supplemented this meagre recital with some details. The Lord of Rothenflue was the successful but unconscious rival of his younger brother, in an affair of the affections, and

the latter, after the terrible deed, fled to America and died there a hundred years ago.

JOHN D. McPHERSON.

FROM THE AIKEN SCHOOL.

AIKEN, S. C., Tenth month 19.

SCHOOL opened yesterday under a solemn covering of the responsibility that rests upon us. Many parents were present, and John Phillips, Trustee, and pastor of the Baptist church, made an earnest prayer, beseeching the blessing of "Him who had heretofore upheld this school and its workers, asking that each and every child might be made to feel they needed training and teaching and here were those ready to do it."

The teachers were called upon, and each gave some helpful words.

We endeavor to make the opening and closing days of the session impressive to parents and children. Many a mother had to strive to get them and herself here on time, and looking at one who had brought her five little children, the pages of memory turned back and I saw her as a child in my class, and their father also a pupil. When this has been the case I call them my grandchildren, and year by year the number increases.

The four colored teachers are ready and able to assume their work, and E. Criley's interest grows daily, so we feel the outlook encouraging and satisfactory. There are twelve boarding students, (more than any previous year), with five more to come at the end of the week, and others as soon as cotton is picked and sold. Several have brought all the money they will have for the term. One mother, widow, sent twenty-five dollars, and begged us to help her out for the rest of the term. Another raised her own crop of cotton, and the sale of it is all she has. Some work hard all summer hoping to come; but with other children in the family and the system of giving a lien on the crop for provisions eaten while making it, there is often little money in hand after a "settlement."

There are two hundred dollars out on loans of last and other years, and as this is paid in we put it in the Students' Aid Fund and use again. The amount needed the coming year will be about as follows:

Salaries, including six teachers, sewing teacher,	
who is also mistress of Carter Hall, Supt. of	
Industries and Manager,	\$3,700.00
Books,	100.00
Wood and Coal,	100.00
Sundries,	400.00
	<hr/>
	\$4,200.00

There are some other necessities, which we hope to raise the money for. The man teacher, L. P. Daniels, has to occupy a down stairs room, (the previous teacher, F. A. Peters, did not board here), which had to be given up to him, and makes us need an addition to the one-story kitchen, of two rooms, one for Mother Glover, who is cook and manager of all food, the other, where girls can take baths in a warm room, as no bedrooms are heated, and this would be convenient to the water of our new cistern. Boys use their "parlor" one evening in the week. Such an addition, with chimney and two fire-places, would cost two hundred and fifty dollars. The old clothes bank is

drawn on so often we cannot depend on it for this improvement. Very hopefully,

MARTHA SCHOFIELD.

In another letter, M. Schofield says: The outlook for a larger number of boarding students is better than usual. The crops have been good, there is new life in some dark corners, and a growing feeling that such a school as this has its advantages. I have engaged a young colored man, whose father is an influential minister in the next county and he was highly recommended by an old student.

Yesterday I left here at half-past six, and went thirty miles down the railroad, (returning at 10 p. m.), to the meeting of an Association, where hundreds could not get into the church, but crowded doors and windows with eager faces while I was speaking on Education and other duties. I am engaged a number of First-days between now and Christmas, in some country places where I shall have to stay all night.

Dr. Haygood will give us, the coming year, [from the Slater Fund] \$500, in three installments. He wants the larger part to go towards the Industries and the rest on the salary of the Superintendent of that department. We want to begin shoemaking again, (it had to be dropped last year), but there is no place for it. Indeed the two rooms in the brick building used for printing and carpentry are much needed for class rooms. None of the \$4,000 estimated as the expense of the year includes any expense of Carter Hall boarding department, except coal and wood. We hope by close economy and board at \$7.50 a month to cover what the boarding pupils eat. The children bring or pay for all the wood used in their school-room, but the assembly-room, printing, and others have to be supplied with fuel.

BEQUESTS FOR INDIANS AND COLORED EDUCATION.

JUDGE HANNA filed an adjudication yesterday in the Orphans' Court on the account of Robert W. Ryerss, executor of Annie W. Ryerss, who died November 17, 1886, and bequeathed \$113,000 in trust for various charities. There was a dispute as to whether the "Orthodox" or "Hicksite" branch of Friends should have control of the trusts, and the Court decided in favor of the "Orthodox" branch.

The above paragraph, from the Philadelphia *Ledger*, requires some explanation, especially as a similar statement was given in other city papers. There was no "dispute," whatever, over the subject. Two of the bequests made by Annie W. Ryerss were in the following language:

"I give and bequeath the sum of \$10,000 to the suffering Indians, and the sum of \$5,000 to the Freedmen at the South and West: both sums given to a Committee appointed by the Society of Friends, and to be made use of as they may deem best for the benefit of the above named races."

The account of the executor of the will came up for approval in the Orphans' Court, before Judge Hanna, on the 5th of the present month, and previously counsel for the executor sent a notice to Henry M. Laing, as Treasurer of the "Association of Friends to Promote the Education of the Colored People," to appear, if he made any claim to the \$5,000 bequest.

At his request, Alfred Moore, as attorney, attended in the Court at the time named, to represent, however, not the "Association," which is a purely voluntary organization, (and not a "Committee appointed by the Society of Friends," as provided in the will), but the duly constituted Committee on this subject of Philadelphia Yearly Meeting. As Alfred is the Clerk of the Yearly Meeting's Committee on Indian Affairs he also appeared for it with reference to the bequest given to that work.

In the hearing before Judge Hanna, claim was made for the bequests by the two Associations of Orthodox Friends,—one on the Indians and one on the Freedmen. Neither of these, it was admitted, was a "Committee," nor was it "appointed by the Society of Friends," both being entirely voluntary organizations, and in no way officially connected with or sanctioned by the Society. Testimony was offered, however, to show that the testatrix was herself an Orthodox Friend, and that she intended the bequests to go to these Associations, to which, in her lifetime, she had given funds for their work, and after this had been sufficiently shown, Alfred Moore stated to the Court that he did not wish to press any claim of the Committees of the Society of Friends, on whose behalf he appeared. The purpose of his appearance, (in response to the notice sent H. M. Laing by the counsel for the estate), was to make sure that there should be proper claimants of the bequests, in order to prevent their lapsing, and as it was evident that the testatrix had in mind the Associations of the Orthodox Friends, in whose fidelity to their trusts she fully confided, the object he had in hand was entirely served. It was upon this state of facts, therefore, that the Judge ruled subsequently, and there was no controversy whatever over the money.

NEWS OF FRIENDS.

—The Committee on Isolated Friends, (of Philadelphia Yearly Meeting), had a meeting at 15th and Race streets, on Sixth-day last, the 21st inst. Twenty-two members were present. The subject under the committee's care was considered in its several aspects. A circular, addressed to the monthly meetings,—of which there are forty-nine,—had been replied to by twenty-four, who had sent in the names of about 250 members in distant localities where no meetings have been established. Some of the other monthly meetings are known to be giving attention to the subject. A sub-committee was appointed to secure additional information concerning those whose names have been furnished, perfect the list of post-office addresses, etc.; and another sub-committee was named to consider the propriety of sending a letter to each of those whose names and addresses are obtained, and to prepare the essay of such a letter, if way opened for it. It was pointed out that it would be very desirable to have all the yearly meetings act in concert in this work, so that when the list of Friends in any one locality should be made up, it would show all who were in that locality, and they could then be encouraged to cooperate with each other. It was hoped that this subject might engage

the attention of Baltimore Yearly Meeting at its approaching session.

—Philadelphia Yearly Meeting's Committee on Education of the Colored People of the South held a meeting on the 22d inst., at Fifteenth and Race streets, at which there was a fair attendance. It was stated that the school at Aiken, S. C., opened on the 17th inst. under very encouraging conditions. Elizabeth Criley, a teacher of large experience in Chester county, had accepted the position of principal teacher, in place of A. A. Sprague, whose health would not permit her reëngaging for that service. The school at Mt. Pleasant, S. C., had not yet opened: it is regarded as unhealthy in that locality, in the autumn, for a Northern person, until after frost has fallen. It is desired, now, to replace the school building destroyed by the cyclone of 1885, and Henry M. Laing is making efforts to collect a special fund for that purpose. It will probably require about \$2,000, and he has some \$1,400 in hand.

The committee directed the clerks to draw upon the treasurer of the Women's Branch of the Yearly Meeting for the money, (\$500), appropriated for its work in the last sitting of the Yearly Meeting, and ordered \$350 to be sent to Aiken, and \$150 to Mt. Pleasant. Henry M. Laing was appointed treasurer of the Committee, to receive any funds which might be put into his care for the work of the Committee, and Edward H. Magill, Sarah H. Peirce, and Howard M. Jenkins were appointed an Executive Committee, to direct the disposition of such funds. It was agreed that the general committee should meet again at not too distant a date, probably in the First month.

FRIENDS' LIBRARY, 15TH AND RACE STREETS.

THE fifty-second annual meeting of the Library Association of Friends was held Tenth month 21st. The Committee of Management reported that during the year 124 volumes had been added to the main collection, which now numbers 10,184; 30 volumes were added to the Caleb Clothier Memorial, which now numbers 791 volumes. The expenditures were \$657.33. Prof. Arthur Beardsley, of Swarthmore College, read a paper containing a plea for more imaginative literature in the library. (This we shall publish in full, later). Susan Roberts, Edmund Webster, Annie Cooper, Thompson Shourds, Emma Walker, William Ingram, Mary S. Hillborn, Henry M. Laing, Susanna M. Gaskill, James Gaskill, S. Raymond Roberts, Arthur Beardsley, Lucretia M. Clothier, William B. Webb, Edgar Kirby, Susan W. Janney, Richard Moore, and Annie F. Levick were chosen a Committee of Management for the new year; William B. Webb, Clerk; James Gaskill, Treasurer, and Edgar Kirby, Collector and Clerk of the Committee of Management.

Among the new books admitted to the Library since its opening in the autumn are the following: Sir John Lubbock's "Pleasures of Life;" "Life and Labors of Mary Lyon;" William Pollard's "Old Fashioned Quakerism;" Frances H. Burnett's "Little Lord Fauntleroy;" Pundita Ramabai Sarasvati's "High Caste Hindu Women;" J. H. Ewing's "Story

of a Short Life," and "Mary's Meadow," etc.; Sarah Cooper's "Animal Life in the Sea and on the Land;" Moses Coit Tyler's "Patrick Henry;" "The Seybert Commission's Report on Spiritualism;" Edward A. Freeman's "Greater Greece and Greater Britain;" James H. Wilson's "China;" Joanna H. Matthews's "Uncle Rutherford's Attic;" "Selections from the Writings of John Ruskin."

SWARTHMORE NOTES.

Jeremiah Hayhurst, of Lambertville, N. J., spoke acceptably in the meeting on First-day morning, the 23d inst. He took for his text: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." At the close of his discourse Mordcai T. Bartram said a few impressive words. He expressed the thought that if we followed always the injunction, "Remember now thy Creator in the days of thy youth," we should have no occasion to fear, even in our old age, the coming of "the evil days." As is now frequently the case, a number of our neighbors were with us at this meeting, and their presence was very acceptable.

—President Magill spoke at Willistown in the afternoon upon the "Prohibition of the Sale of Intoxicating Drinks."

—Anna M. Jenkins, A. B., of the class of '87, has applied to the Faculty for the arrangement of a course of study for her second degree.

—The number of students now in the College is 250, of whom 150 are children of members of our Religious Society.

THE TEMPERANCE REFORM.¹

ALL great reforms move slowly, very slowly at first. It takes years, decades, often centuries of earnest labor, of gradual education, to bring about a radical change in thought and belief, and cause the masses of the people to relinquish a long cherished custom. It is said to have taken one hundred years for the Society of Friends to rid itself of slavery. Sudden revolutions are but the outbursts of forces which have been at work, it may be for ages. The late rebellion in our country was only the frantic effort on the part of slavery to check the onward course of the abolition movement which had been gathering strength for generations. The temperance reform which is now assuming such vast proportions, is no exception to this rule. Just when it began cannot be told. Numerous passages in the Bible go to show that the evils arising from the use of alcoholic drinks, were recognized in remote antiquity. Mohammed, twelve hundred years ago, made strong efforts to prohibit the use of wine among his followers, and societies whose chief object was to promote temperance, are known to have existed in Europe more than four hundred years ago. The Discipline of the early Friends contained a clause, dated 1691, cautioning members against unnecessarily frequenting taverns or ale-houses; and a half century later we find John Wes-

¹An essay read before the Young Friends' Association at Waynesville, Ohio, Fifth month 14, 1887, by Edwin B. Michener.

ley, the founder of Methodism, taking what then seemed radical steps in this reform. Among his general rules, formulated in 1743, was one forbidding drunkenness, buying, selling, or drinking spirituous liquors. And the temperance pledge was known to the early Methodists long before the origin of the modern temperance societies.

But the man who is given the honor of having been the pioneer in the temperance work, or at least in temperance writings, in this country, was Dr. Benjamin Rush, who, to quote the language of another, "Like a morning star on the temperance horizon, and though with dim and feeble rays, yet ushered in the glorious day of the temperance reformation. From that little rush-light thousands of true, earnest workers received inspiration and courage, so that the next fifty years brought forth some of the grandest men, and witnessed the most eloquent, radical, and convincing utterances which the entire century has produced." In 1785, one hundred and two years ago, he published his celebrated essay, entitled "The Effects of Ardent Spirits on the Human Body and Mind." This was the first address published in this country against the use of strong drink. At this time the habit was well nigh universal, and the man who dared to face the storm of ridicule and abuse which such utterances would bring upon him, deserves to have his centennial celebrated, as it was in Philadelphia near two years ago, and his name handed down as one of the noble benefactors of his race. This essay, published and republished, in both newspapers and tracts, seemed to be the little lump of leaven, which working through society for the next forty years, produced a general movement throughout the country; so that between the years 1825 and 1835 many of the most learned and noted men were doing earnest and effective work for temperance. Lectures were given, tracts published, sermons preached, societies organized, and the first temperance story written. Dr. Lyman Beecher, father of Henry Ward, and Hon. Gerrit Smith, the great abolitionist, were among the most noted of the men who were at this time giving their best efforts in behalf of the new reform. The first and only temperance society known to have existed in this country long prior to the above date, *i. e.*, 1825, was the one at Moreau, Saratoga county, New York, which was started in March, 1808. It forbade the use or vending, by its members, of any intoxicating drinks except for medicine, under a penalty of twenty-five cents for each offense. Most of the early temperance workers, however, directed their efforts against the use of distilled spirits only, not considering wine or malt liquors as especially harmful. Not until 1836 did the American Temperance Union adopt the rule, which had been voted down at previous meetings, of "Total Abstinence from all that May Intoxicate." This was so radical a move that its advocates were laughed at as crazy fanatics, and a teetotaller was the constant recipient of ridicule, and sometimes of violence. The nickname teetotaller is said to have started from a man's stuttering at the T when trying to say total abstinence. The great reformation in England began in 1834, and the agitation in Ireland a little later, carried on by Father

Mathew, where it is said that six millions signed the pledge, show that the movement was not confined to American soil.

Thus the work went on, each year gaining strength, and with each advance gathering momentum, until in 1840 was started the first great temperance wave which swept over this country, known as the Washingtonian movement. This originated with seven hard drinkers of Baltimore, who reformed and set to work to reform others. Six of them, it is thought, from that time on, true to their pledge, lived sober lives. Soon after this the Sons of Temperance and similar organizations rose and flourished for many years. About 1850, seeing that moral suasion alone was not sufficient, people began turning their attention to legal suppression of the traffic. In 1851 Maine passed a prohibitory law, and within a few years several other states followed her example. At that time the liquor men had no general organization, and their influence was but little felt in the government, hence it was comparatively easy to obtain temperance legislation. But they were not slow to see their danger, and when the clouds of civil war darkened our land, and temperance work was for the time laid aside or forgotten, these men, who held gold above the price of human souls, laid their plans to gain control of the government in the interest worse even than slavery. So, in 1861, in those dark days when the life of the nation was trembling in the balance, when the people were freely offering up life and treasure that the Union might be preserved, they met and organized the National Brewers' Association, resolving to use their united influence for the election to office of those men, and those only, who would protect them in their nefarious business. Other liquor organizations have since sprung up, and so well have they accomplished their end, that their influence is felt in the government of every State in the Union, whilst in the National Government, and in many of the States, they hold almost absolute sway, and rule with a despotic hand in all matters bearing upon their interests. But the temperance reform which slumbered through the dark days of the war, has been gradually looming up, until now it is the vital question of the day. The Woman's Crusade, and the Murphy movement, are too fresh in the minds of most of us to need more than a passing mention. They will long be remembered as prominent landmarks in the onward march of reform. Our greatest difficulty is to elect men to office who will make and enforce effective laws against the traffic. And why this difficulty? It is because our forces are scattered, while those of King Alcohol are under his complete control, and the leading statesman, and prominent political papers, of both the great parties, are nearly all bowing to this despot, and courting his support and approval. Why can we not learn a lesson from our enemies, and vote for no man who is not known to be true to our cause and fearless in its defense? The liquor dealers desire, above all, to retain the legal support and protection of the government. They care not whether it is called license or taxation, for either recognizes their business as legitimate, and affords them security

against prosecutions. But there is one thing, and only one, which they fear and dread, and that is prohibition, either local or general; yet to submit to prohibition will be their final doom. King Alcohol might now, like the ancient Carthaginian General, when he foresaw his final overthrow, quote these words from Homer—

"Yet come it will, the day decreed by fates,
Oh! how my heart trembles while my tongue relates,
The day when thou, imperial Troy, must bend,
And see thy warriors fall, thy glories end."

Lincoln said in his great speech made at New York before the war, that this Government could not long exist half slave and half free; and it might now with equal truth be said, that it can not long remain free with alcohol the controlling power. One of two things is inevitable: either the liquor interest will go on gaining money and power, go on producing anarchy and confusion, until our freedom is only a name and our republican government a mockery; or else the intelligent sober people of the land will awake to the necessity of the hour, and throwing aside party prejudice, and forgetting the differences of the past, will unite in the common cause, and rallying under the white banner of temperance and peace, hurl the tyrant from his throne, and secure one more victory for truth and justice.

For the sake of the Christian religion, for the sake of peaceful homes and happy families, let us be up and doing, and rest not until the last saloon is closed, and this fountain of misery and crime is dried up forever.

COMFORT ONE ANOTHER

COMFORT one another:

For the way is growing dreary,

The feet are often weary,

And the heart is very sad.

There is heavy burden-bearing,

When it seems that none are caring,

And we half forgot that ever we were glad.

Comfort one another:

With the hand-clasp close and tender,

With the sweet love ever tender,

And looks of friendly eyes,

Do not wait with grace unspoken.

While life's daily bread is broken,

Gentle speech is oft like manna from the skies.

Comfort one another:

There are words of music ringing,

Down the road sweet as singing

Of the happy choirs above.

Ransomed saint and mighty angel,

Lift the grand deep-voiced evangel,

Where forever they are praising the eternal love.

Comfort one another:

But the cross is ever to be found here,

While the Spirit's words remind you

Of the cross beyond the tomb,

Where no more is pain or parting,

Fever's flush to tear-drop starting,

But the presence of the Lord, and for all His people
room.

—Independent.

THE THREE VIKINGS.

BY HJALMAR HJORTH POYSEN.

[Dedication, of a volume of Stories for Boys entitled: "The Modern Vikings."]

THREE little lonely Vikings

Came sailing over the sea;

From a far and distant country,

And put into port with me.

The first—how well I remember!—

Sir Hjalmar was he bright!

With a lusty Norseland war-whoop

He came in the dead of night.

He met my respectful greeting

With a kick and a threatening frown;

He pressed all the house in his service,

And turned it upside down.

He thrust, when I meekly objected,

A clenched little fist in my face;

I had no choice but surrender;

I gave him charge of the place.

He heeded no creature's pleasure,

But oft, with a conqueror's right,

He sang in the small hours of morning

And dined in the middle of night.

And oft to amuse his highness—

For naught we feared, as his frowns—

We barked and bleated and bellowed,

And danced like circus clowns.

Then crowed with delight our despot:

So well he liked his home;

He summoned Algie, his brother,

From the realm beyond the foam.

And he is a laughing tyrant,

With dimples and golden curls;

He stole a march on our heart-gates

And made us his slaves and churls.

He went into winter quarters,

In the innermost nooks of our hearts;

And thence he gayly subdued us

With smiles and cajoling arts.

And Bayard, the last of my Vikings,

As you'd think, is your name!

With your sturdy and quaint little figure,

What havoc you wrought when you came!

Then, surely, you've your own flock

Of men in some glorious path;

For dauntless you are and loyal,

And then too, you can walk:

You vain and stubborn and tender,

Fair son of the valiant North,

With a voice like the sea and the North wind,

When it sweeps from the glaciers forth;

With the tawny sheen in your ringlets,

And Northland light in your eyes;

Where oft, when my tale is mournful,

The tears unbidden arise.

Good-bye, Vikings, happy and home!

Like their conquering fathers of old;

And these are some of the stories

To the three little tyrants I told.

WHAT we accomplish is that which determines
the length of our lives more than the flight of years.

BROADEN YOUR VIEWS.

TO those who have been working in city libraries or business offices there is nothing so refreshing as a glimpse of the sea or of the mountains. The mere outlook gives one a sense of exhilaration. So does a glance at the unbroken horizon line to one who has only seen segments of the heavens above the tops of city houses. A healthful and joyful life needs recurring visions of the whole of things. Men are not artisans if they are true to themselves—they are artists; and they need continually to reinforce the detail work of the moment by a fresh impression of the completed conception. If these outlooks and visions do not come, life becomes monotonous and work becomes drudgery. We are all conscious of the difference in people in just this matter of breadth of view. Some men and women are unable to see anything outside the narrow circle of the their own personal interests. Every question that comes up, no matter how universal its relation, must be decided by its personal effect upon themselves, and every other person whom they meet must be judged by their own habits and standards. In a remote village people who have been shut off from contact with the world often judge the world, of which they know little, without hesitation, from their own small and provincial point of view. Contact with such persons means weariness and vexation to every one of a larger model. There is nothing so debilitating and humiliating as to find that one has talked petty personalities for an hour with another whose whole current of thought circles about these things. These local standards, these small prejudices, are mists which almost wholly conceal from the eyes of many people the large and healthful relations of persons and questions.

Every one who cares to live in any real sense must rid himself to a large degree of personal feelings in matters of judgment, and of those prejudices which are a kind of intensified ignorance. As the man or woman of small personal outlook exhausts and wearies, so does the man or woman of large and noble comprehension of life strengthen and exhilarate. There are some people who affect us as the woods do, with a sense of inexhaustible healthfulness and resources, or as a wide view does, with a sense of largeness and comprehensiveness. Contact with such persons is tonic; it makes us conscious of our own ignorance; it shows us how small and inadequate our own standards are, and it fits us for a nobler way of looking at life. This is the temper we should all strive to cultivate. When a new neighbor moves into a community the question should not be, To what church will he go? but, What kind of a man is he? The question should not be, With which party will he vote? but, is he thoughtful, sincere, independent? If we find his mode of life at variance with our own, instead of at once passing judgment upon him from our own local standards, we should seek to find whether he has not some larger standard than we. No one except a really superior man knows how much superior people suffer from the prejudices and ignorances of their fellows. In theology, in science, in literature, in art, in practical living, the strong, original, independent man is always subjected to the mis-

conceptions and prejudices of those who are entirely conventional in their opinions and practices—those who have accepted things as they find them, and regard any departure from the conventional standard as a kind of moral treason. An artist takes up his residence among farmers, and because he neither sows nor reaps they set him down as a worthless fellow, trifling away the life which ought to be given to the kind of labor with which they are accustomed. This judgment may or may not be a small matter to the artist, but it is always a great misfortune to the men who form it.

The best way of getting out of this narrow life is to have generous purposes ourselves; is to feel that life is something more than the particular occupation in which we are engaged, and that success in that may be coincident with complete failure as a whole. A man who gets a generous aim and endeavors to live by it will soon learn to respect the larger aims of other men and to understand that their different habits and methods may be quite superior to his own. The war for the liberation of humanity, in which the German poet Heine wished to be counted a faithful soldier, is not focused at one or two points; it is a strife which goes on the world over; it sometimes divides households, as when a son or a daughter develops some talent for an occupation different from those in which the family fortunes have hitherto been made; it breaks out in a neighborhood when some man dares to depart from the conventional usage and wear a coat of his own cutting or utter a truth of his own finding. Before condemning let us search our own hearts, lest in our presumptuous ignorance we pass judgment on a prophet. Such things have happened and may happen in every community.—*Christian Union*.

Let each one make for his starting point, not what he fears, but what he hopes; not what he cannot, but what he can do; not his wrong, but his right. Let him beware of despising himself as much as overestimating himself; let him, without pride or arrogance, rejoice in whatever he can find in himself of good, or strength, or beauty, regarding it all as a trust given him for the benefit of the world, which will grow and flourish by the using. While self-distrust is always draining and enervating the powers, self-respect is always using and strengthening them. It neither whines nor boasts. With true simplicity of heart it gladly recognizes whatever is good and valuable, and gathers ever new courage to push onward to further endeavors, in the hope of reaping yet richer harvests.—*Selected*.

It is a wretched righteousness which will not bear with others because it deems them evil, and seeks the solitude of the desert instead of doing good to such by long-suffering, by prayer, and by example. [If thou art the lily and the rose of Christ, know that thy dwelling-place is among thorns.]—*Luther*.

In this world a great deal of bitterness among us arises from an imperfect understanding of one another.

THE BIRDS AND THE LIGHT-HOUSES.

THE Department of Agriculture makes it obligatory upon light-house keepers to render periodical reports, upon blanks prepared for the purpose, of all members of the feathered tribe who meet their death by flying against the lights.

About a month ago, one stormy night, nearly 1,400 birds of various species were picked up on the balcony of the Statue of Liberty Torch, New York Harbor, and near the base of the pedestal. Before this no particular account had been taken of these victims to curiosity, the officials of the island disposing of them in any way they saw fit, many, it is said, being sold to milliners and fancy stores. But upon this occasion Colonel Tassin, who is in military command of the island, having made inquiry about the birds, and being unable to find any trace of them, determined to apply to the authorities in Washington with the view of having the light-house regulations on this head applied to the Liberty Light. He was successful, and for the past month the matter has been very carefully looked after. To a reporter, Colonel Tassin said:

"I have heretofore received many letters from all sorts of people offering to buy the birds which were killed in this way. But I believed they were public property, and that I had no right to dispose of them. I thereupon instituted the Government system of records, which are now followed with military regularity. Every morning I go to the guard-house and overlook the birds collected by the men. I classify them as well as I can, and gather all the information called for by the monthly report. This includes the name of the bird, date, hour of striking, number striking, number killed, direction and force of the wind, character of the weather, and general remarks. When I have collected about 200 specimens I send them to the Washington National Museum, the Smithsonian Institution, and other scientific institutions, where I know they are wanted. I have received several letters from the Washington authorities and others warmly thanking me for my action in the matter. The information has proved of much value, they tell me, in many instances, and it is only to be regretted that light-house keepers generally do not carry out with more care the provisions of this governmental regulation. As to the number and species of birds which are killed by the statue, my October record shows a very large total; larger, doubtless, than any other light in America. The commonest bird killed is a species of wren of which I don't know the name, but which closely resembles the Baltimore oriole. There are few large or very rare birds, and the English sparrow, so common in our cities, is altogether too sharp to be caught in this way. He is too well accustomed to the electric glare of city life. On October first the record shows there were 50 rails, 11 wrens, 2 cat birds, and 1 whip-poor-will; on the second, 2 wrens; the third, 8 wrens, and so on, the average being about twenty birds per night, although the character of the weather, the direction of the wind, etc., has a great deal to do with the matter. On clear nights there are none or very few, but on dark nights the harvest is very large. On

the 12th inst., 175 wrens were gathered in, although it was not a particularly dark or windy night."—*N. Y. Sun.*

ANCIENT civilization was sedentary and contemplative; ours is active and practical. In point of experience, results, acquisitions, enjoyment and sorrow—in all that makes up life, save the mere factor of time, the ante-diluvians were the children, and the men of this generation are the aged patriarchs.—*Joshiah Strong.*

THE history of the church has been so completely identified with the history of the State . . . as sometimes to seem to be not so much the history of the country's religion as of its irreligion.—*Canon Molesworth's "History of the Church of England."*

NEWS AND OTHER GLEANINGS.

The present physician to the Queen of Corea is reported to be Mrs. Ellis, an American woman, who receives a salary of \$15,000 a year.

The appointment of a colored man as Demonstrator of Anatomy at Dartmouth Medical College, N. H., is another evidence of the rise and progress of the American negro.

The watermelon fleet is a great institution in Chesapeake Bay. It comprises about eighty vessels. The season opens about the first week in August, and for nearly two months the bay is filled with these boats loaded down with melons. They carry from two thousand to eight thousand melons each, and give employment to several hundred men.

Among curious adaptations of paper is one reported to be the invention of a Japanese paper-maker named Sabashitta, and is manufactured from an aquatic plant indigenous to Japan. Its principal feature is remarkable transparency. It has great strength and tenacity, and may thus be used as a most desirable substitute for glass.

J. Scofield, the English silk manufacturer, whose mission is to look for a location for factories in this country, has just returned from a visit to the New England silk works of Cheney Brothers, at South Manchester. "It was a revelation to me to go through their works," said he. "In all my life, I have never seen cleaner or neater kept shops. That is saying a great deal. The class of working women and girls struck me as being exceptionally bright, intelligent, and capable. Indeed, I have never seen an assemblage of working girls and women that would compare with them. I was told that they had libraries and societies and social pleasures that we scarcely dream about in England. What was most remarkable to me was what Mr. Cheney told me of their householding. Any working man or woman that has saved \$300 to \$500 can have a home built by the Cheneys, pay a small amount on it, and the rest as he or she is able, the Cheneys undertaking to pay all taxes, road improvements, etc. This last provision is a relief that every household can appreciate."—*New York Tribune.*

The authorities in Cincinnati have ordered that all women and children arrested shall be sent to one police station. This might help friends who are working to secure police matrons, for the expense would thus be greatly reduced.—*Union Signal.*

A genuine case of death from tight lacing is reported in Philadelphia. The subject, Bertha Oppenhiemer, fainted in a theatre and died the following day. It was testified

at the coroner's inquest that she had thought her waist not slender enough, and had laced very tightly. This brought on heart failure, and finally resulted in death.—*Exchange.*

—Frances H. Mitchell, of Philadelphia, Pa., has taken the degree of Doctor of Philosophy in the Zürich University. She makes Anglo-Saxon her specialty.

—The Ohio W. C. T. U. has added to its programme a peace department, in charge of Hannah W. Blackburn. Its object is the settlement of international difficulties by arbitration. Germany, France, and Denmark have peace associations composed of women.

—Mrs. Adeline T. Townsend, who was recently cured of a tumor, has built a little brick and terra-cotta cottage on the grounds of Bellevue Hospital, New York, for women suffering from the same complaint. The cottage has four rooms, which are known, not as wards, but as the pink, red, blue, and yellow rooms.—*Woman's Journal.*

CURRENT EVENTS.

SEVERELY cold and stormy weather has already been experienced in the North-west. Temperature as low as zero, at Aberdeen, Dakota, and 15 below zero at Billings, were reported on the 24th. On the previous night, fifteen inches of snow fell at Deadwood, Dakota, on Sunday night, and the temperature fell to 16 degrees below zero. Eight inches of snow fell at Fort Meade, in Black Hills. A violent gale raged throughout the Lake region on the 23d and 24th, and it was accompanied on the Upper Lake by a blinding snow storm. A number of marine disasters are reported, one of them involving a loss of five lives. The high wind did much damage on shore.

PRESIDENT CLEVELAND and his party reached Washington, on their return from their tour, on the morning of the 22d, having come directly from Montgomery, Alabama. He had traveled 4,500 miles in the three weeks of his absence, passing through seventeen States.

VERY important "concessions" have been made by the Government of China to Wharton Barker and his associates, of Philadelphia. The most important of these authorizes them to establish an international bank, in China, with the right to coin money, issue votes, contract for the construction of railroads, etc. A Commissioner sent from China to arrange the details of the plan has been at Philadelphia for several weeks, in conference with Wharton Barker, and the enterprise is believed to be on a secure footing. It has attracted great attention in Europe, where the opportunity of embarking in Chinese development has long been coveted.

A LIGHT frost fell at Jacksonville, Florida, on the morning of the 22d. Quarantine against all points in South Florida except Tampa and Hillsborough county has been declared off by the Jacksonville Board of Health. At Tampa, on the 22d, there were twenty new cases, but no deaths.

A MOTION to advance four Prohibition liquor cases from Iowa and one from Georgia was denied on the 24th, by the United States Supreme Court. They involve the same questions which were presented by the case of Ziebold & Hagelin, already argued. The Attorney General of Kansas filed a petition for leave to make oral argument in the case of Ziebold & Hagelin, notwithstanding the fact that the Court has already taken the case under advisement. By reason of a misapprehension he was not present when the case was called. The question presented in this case involves the constitutionality of all prohibition legislation, since the adoption of the 14th Amendment, that does not provide for compensation to brewers and distillers.

FRIENDS' SOCIAL LYCEUM.

PHILADELPHIA, Tenth month 12, 1887.

AT a stated meeting of this Society, held this evening, the following paper was submitted by Richard B. Westbrook, and was unanimously adopted:

"The members of this Lyceum deem it proper to make record of the departure from this life, during our last summer vacation, of one of our oldest and most highly esteemed members—Charles Adams.

"We have most vivid recollections of his long and faithful service, not only as an active private member of our Lyceum, but also as a most efficient and impartial Chairman of our Executive Committee.

"His affability, his eminent social qualities, his marked attention to strangers and occasional visitors, his encouragement given to young and diffident members, his devotion to the principles and practices of Friends, with his many other excellent qualities are worthy of imitation by every member of this Lyceum.

"Although he had passed the allotted period of 'three score years and ten,' he attended a meeting of our Lyceum a short time before his demise and was appointed Critic, and although he was unable to attend the next meeting, by reason of bodily infirmity, he sent a well prepared written criticism, which was read to the Lyceum by his grandson.

"He was garnered like a ripe shock of corn in due season, and the members of the Lyceum would do well to cherish his precious memory and imitate his many virtues."

JOSEPH T. FOULKE, President.

MAY DRINKHOUSE, Secretary.

PHILADELPHIA, Tenth month 5, 1887.

AT a stated meeting of the Lyceum, held this evening, the following memorial was presented, on behalf of the Executive Committee, by Ellwood Heacock, and was unanimously adopted:

"Since the last meeting of our Lyceum, death has been in our ranks; and this time, our chairman, J. Willits Campion has been taken from among us; we, therefore, both from our recognition of the value of his work and services as a member of the Society and of our committee, as well as our regard for him as an individual, deem it our duty to offer this memorial. Some of us will bear in remembrance, in the several years of his connection with the society, his faithfulness to the various duties assigned him; thereby clearly manifesting not only his sensibility of the obligations incident to membership, but also his loyalty to the obligations imposed.

"We may turn over page after page of the history of his association with the Lyceum and find nothing there but that which must be commended. While deeply sensible of the loss we have sustained from a literary standpoint, in his death, we treasure in remembrance the happiness of our social relations; and more deeply, as time passes on, we will miss his presence and familiar greeting.

"Let us trust that the harvest that so quickly followed the seed-time, was none the less fruitful and plenteous because of the rapidity of its development; let us believe that the tree which was so suddenly cut off, just as it had begun to spread its branches, has not been suffered to perish, but under the influence of a sunnier climate, has assumed a greater, and a more productive growth.

"We do not wish to give any undue praise to the memory of Willits Campion, or unnecessarily emphasize our admiration for his character; but point, for the benefit of all, to the bright example furnished us by the pure and worthy life of him whom we remember as our companion and friend."

JOSEPH T. FOULKE, President.

MAY DRINKHOUSE, Secretary.

NOTICES.

* * * Friends' Day at Home for Aged Colored Persons tomorrow, Tenth month 30, at 3 p. m.

* * * Quarterly Meetings in Eleventh month will occur as follows:

1. Concord, Darby, Pa.
2. Farmington, Farmington, N. Y.
2. Purchase, Chappaqua, N. Y.
7. Ninepartners, Oswego, N. Y.

FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

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Vol. XLIV. No. 45. }

PHILADELPHIA, ELEVENTH MONTH 5, 1887.

JOURNAL }
{ Vol. XV. No. 681.

HE GIVETH PEACE.

THE followers of the heavenly King
May oft with sorrows be oppressed ;
May bow beneath grief's bitter sting,
And yet God's people still are blessed,
He gives them peace, he gives them rest.

His love guides with its radiant light
The Christian's straight and narrow way ;
It shines upon their darkest night,
And though life's mists obscure its ray,
It leads them on to perfect day.

On, when the morning of their life
Is weaving threads of glittering gold,
And on when bitter care and strife
Crushes and falls with weight untold,
On till the heart grows old.

On through the gloom of doubt and fear,
The Christian pilgrims still are blessed,
They feel that God is ever near ;
Though oft discouraged and distressed,
He give them peace, he gives them rest.

Tamar Anne Kermode.

For Friends' Intelligencer and Journal.

BALTIMORE YEARLY MEETING.

THE different railways centering in Baltimore brought on Sixth and Seventh-days a goodly company of Friends, members of Baltimore Yearly Meeting, and visitors from Genesee, New York, and Philadelphia Yearly Meetings, many of whom have seats in the Meeting of Ministers and Elders. The annual meeting of this body was held, as usual, on Seventh-day, representatives from all the quarterly meetings but Nottingham being present. Minutes for ministers and their companions, in attendance from other yearly meetings were presented and read as follows : for Sunderland P. Gardner, minister, and wife Annetta, of Genesee, issued by Farmington Monthly, and endorsed by Farmington Quarterly, Meeting ; Thomas Foulke and Isaac Hicks, ministers from Westbury Quarter, New York ; David Newport, minister, from Abington Quarter ; Allen B. Flitcraft, minister, and wife Sarah B., of Concord Quarter ; Anne S. Clothier, minister, and Rebecca W. Janney, elder, Louisa J. Roberts, minister, and Catharine A. Kennedy, of Philadelphia Quarter ; Margaretta Walton and Eliza W. Chandler, ministers, and Hannah G. Thompson, companion to E. W. C., of Western Quarter, all of Philadelphia Yearly Meeting. Be-

sides these there were several Friends, accompanying ministers, who were without minutes. All these, according to the Discipline of Baltimore Yearly Meeting, have a seat in the select body, no distinction being made whether they are elders or lay members.

Cordial expressions of welcome were given to all, with the desire that they would be faithful in handing forth without reservation whatever might be given them by our Heavenly Father to dispen-

The reading of the first Query, relating to the attendance of all our meetings, called forth an exercise in regard to the abatement, so commonly made in the answers, by the use of the words "generally," "mostly," and the like, in respect to attendance of meetings. This led to a close and searching inquiry, which spread over the meeting, and elicited much tender, earnest counsel and exhortation to faithfulness to this important requirement. It was queried : "If ministers and elders become indifferent in this particular, what can be expected of the body at large ? They should be good examples to the flock of Christ." The second Query was answered affirmatively by all the Quarters except one, in which, it was stated, there is no minister. Further inquiry led to the statement that there is no acknowledged minister. This opened the way for much relevant expression in regard to a vocal ministry and the holding of our meetings in silence. It was said there is a living silence and a silence that is dead. Elders were exhorted to greater faithfulness, and by prayer and watchfulness to labor to increase the true spiritual life in their midst.

The queries that followed were answered in much the same manner, manifesting a caution lest there be more said than the state of the meetings warranted. The concern that arose on this account opened the way for strong and earnest appeals to those now filling the places of the fathers and mothers as shepherds and shepherdesses over the flock to be willing to come forward and fill the places made vacant by their removal from works to rewards, taking the seats assigned them in the meeting, and laboring as good stewards of the manifold grace of God. There is nothing but the inspiring power of God can fit and qualify any for service in the church. Our Father works through instrumentalities. They who minister let them minister as God gives the ability. Each knows his calling, each his gift ; there is a way for each to attend to his gift or call, and he who anoints and appoints will be strength in weakness,

and a present helper in every time of need. A brief supplication fitly closed the meeting.

William Williams and Ann B. Branson were appointed to serve as clerks for the ensuing year.

A meeting of the Philanthropic Union was held at four o'clock, and in the evening the committee of the Yearly Meeting entrusted with the selection of a site for the new meeting-house met for consultation on this important subject.

First-day morning, 30th of the month, opened with a clear sky and a crisp, breezy atmosphere. The meeting convenes at 10, (on yearly meeting occasions), but many who attend lose sight of this fact, and coming at the usual hour find it difficult to obtain seats. The Lombard street house was crowded to overflowing, every available place being occupied. As silence in a measure settled over the large assembly, David Newport arose and taking for his subject the words "In the day thou eatest thereof thou shalt surely die," spoke with great clearness, showing the higher and more spiritual views held by Friends of the death to which the text refers, and wherein they differ from the generally accepted teachings of the Christian church.

He was followed by Sunderland P. Gardner, who in his own forcible and convincing manner livingly portrayed the relation we sustain to our Heavenly Father, and what it is that enables any to become the sons and daughters of God,—bearing emphatic testimony to the unity of the Divine Being and citing the words of Jesus as evidence of his entire dependence upon God for ability to do his will: "I can of myself do nothing." The sermon throughout is worthy a place in the doctrinal summary of the Society of Friends. It is to be regretted that so much that is of the highest value to our literature, and that ought to be preserved, is lost for want of a scribe to catch the burning words given forth by those whose lips have been touched by the "live coal from off the holy altar." It was not so in the earlier time, or we should not have handed down to us whole volumes of sermons preached by the worthies of our Society in his earlier days.

S. P. G. held the large audience for an hour in close attention. After he sat down Thomas Foulke added a few words on faith and the need there is that we live in the faith that works by love to the purifying of the heart. A brief testimony of unity with what had been said, from a Friend on the women's side of the house, was added, followed by a fervent petition offered by Allen Flitcraft, and the meeting closed.

At three o'clock a youths' meeting was held, of which some notice will be given hereafter. At the same hour Sunderland P. Gardner was present at Old Town meeting house, and spoke with the same earnestness and power that had characterized his discourse of the morning.

An evening meeting was also held in the Lombard street house.

SECOND-DAY'S PROCEEDINGS, (TENTH MONTH 31.)

Near the hour appointed, the meeting gathered into silence, which was broken by the voice of supplication, in which thanks were offered for the privilege of assembling together, and earnest desires ex-

pressed that all who were thus gathered might be faithful to every requirement, and the young especially made willing to take their part in the business of the church.

Anne S. Clothier appealed to the young that they accept the Lord's service in the way of his appointing; although it may be by the way of the cross, be faithful, and you will be fitted for the service. The arms of the Lord are around us, and will preserve us as we are willing to obey his call.

The representatives from the several quarters, on being called were present, except ten, for the absence of some of whom explanations were offered. Minutes for ministers and their companions from other yearly meetings were read, the same as reported above. Much cordial expression of unity was given these Friends, and they were asked to participate in the deliberations of the meeting. Thankfulness to our Heavenly Father that he had sent so many of his messengers to hold up the weak hands, fell from the lips of many, and our venerable friend and valued minister, Rebecca Price, added the hope that these as well as those of her own yearly meeting "would be enabled to keep their feet upon the one foundation. Then we will be as mouthpieces for the Lord, the source of all good, and go on our way rejoicing." Each one was exhorted to be prepared to receive the good seed that may be sown in our midst. Margaretta Walton responded to these words of loving welcome, and said: "As you open the door to receive us, we indeed have need to see that we live in humble places, for without the directing love of our Heavenly Father, the seed that may be scattered will be of little avail."

Eliza Chandler exhorted the young to be willing to submit to the cross: only through the cross, can we wear the crown, and we will be made instruments in the Lord's work, in our several capacities, as we are called into his service.

Louisa J. Roberts gave expression to the great thankfulness she had that the older Friends were extending the hand of loving welcome to the young, and inviting them to take a part in the work of the church, which she compared to the family. In the household the wise mother assigns to each child, as it comes to an age of service, some little duty, and though at first it may not be able to perform it in the best manner, she patiently waits and instructs, until by continued service the work is accomplished to satisfaction, and the child is advanced to more responsible duties. So it is in the larger household—the church. Let us put our young people to work, and through the service they will be fitted for other and diviner work; and may we not say every service, however small, if worthily performed is a divine service? The cross is no longer a cross when we are prepared to say with the Master in the hour of his trial, "Not my will but thine be done." It becomes indeed, the changed cross, and instead of the crown of thorns we have the garland of imperishable beauty.

Emily Canby compared life to a school. "Some of us are going to the school of Christ. We need to be taught obedience, which is indeed a preparation.

God is a God of order. Jesus came to restore that order. If we do not come willingly, we shall be scourged with the small cords. It matters little about non-essentials, if we only come under the power of God. There must be a gathering under his power."

Other testimonies were offered of a similar import. The usual routine business was transacted.

In men's branch, near the hour appointed, the meeting gathered into an impressive silence. Before the opening minute was read, Thos. Foulke expressed the satisfaction he felt at being permitted to meet with Friends on this their annual gathering. Similar testimony was given by Allen Flitcraft and David Newport. Following the opening minute the names of the Representatives were called, as reported by the several quarterly meetings.

David Newport expressed a concern he felt to "visit the sisters." This was united with, and after laying the matter before Women's Meeting it was united with by that body, and the time to receive the visit fixed for the opening of the afternoon session.

The minutes for Ministers and their companions in attendance from other yearly meetings, handed in by the Clerk of the meeting for Ministers and Elders were read, and words of welcome extended.

Epistles from Philadelphia, New York, Genesee, and Illinois Yearly Meetings respectively, were read to the satisfaction of the meeting.

A committee was appointed to respond to the epistles. The same committee was also given the duty of gathering up and reporting the exercises of the meeting for the benefit of absent members.

The Representatives were directed to select two Friends to serve the meeting as clerks for the ensuing year.

The meeting then adjourned to 3 o'clock, p. m. In the afternoon, in women's branch, after opening, report of the Representatives proposing the reappointment of Anna M. Matthews and Elizabeth M. Koser, for clerks, was united with. David Newport and Eli J. Hoge, being present, the meeting again settled into quiet, under which covering David Newport arose and after explaining how it was that he had been made willing to come and sit with Friends in their annual gathering, he gave expression to an experience in which his prayer was for a quietness of spirit, and that the Father would give the power. "Truth and Love," he said, "go together to make the minister. He would receive the seed by the way-side, but it was only the seed that fell into good ground that yielded the thirty, sixty, and hundred fold. Friends believe in an inspired intellect. It is the gift of reason that raises man above the brute creation." The necessity of learning to be quiet, which the speaker said, "can only be obtained by a condition of receptivity," was urged. "If we come into quietness and trust, we shall experience that he whose mind is thus stayed shall have perfect peace."

Eli Hoge offered a few words, in which he desired that we might not be discouraged about our progress. It is well, he said, to pass through seasons of darkness; the day then, is all the brighter to us.

The young were tenderly exhorted to go to the Heavenly Father for help, and as we journey through life we will receive the peace that he alone can give.

After these friends retired, the business of the session was continued by the reading of the epistles from all the meetings with which this one corresponds, except Illinois, from which none had been received. These documents were felt to be very precious and inspiring, breathing a spirit of earnest concern to be found faithful in all the departments of Christian work, raising still higher the standard of temperance, and not unmindful of the great humanitarian work among the Indians and the colored people of the South. They called forth earnest testimony in favor of renewed efforts to sweep from our land the baleful influence of intemperance, and to discourage the use of tobacco. A very tender and loving exhortation from Emily Canby closed the exercises of the session.

In the afternoon, in men's branch, the Representatives reported the names of Edward Stabler, Jr., and Geo. B. Passmore for Clerk, the meeting uniting therewith. Mordecai Price offered prayer.

A committee was appointed to examine and settle the Treasurer's accounts, and bring forward the name of a suitable person for Treasurer for the ensuing year.

A committee was appointed to assist the clerks in preparing the "Extracts" for publication; also one to unite with women Friends and bring forward the names of fifteen persons of each sex to serve on the Representative Committee, in addition to those already named by the different monthly meetings. The epistles from Ohio and Indiana Yearly Meetings were read.

Allen B. Flitcraft, Thomas Foulke, Mordecai Price, Nathan Moore, and others, occupied the remainder of the session in words of exhortation and encouragement, and earnest solicitude that harmony and love might prevail in all the deliberations of the meeting.

At 8 o'clock in the evening, a meeting of the Yearly Meeting's Central Committee on First-day Schools was held in conference with others interested in this work. This conference takes the place of the Annual Association meeting which has heretofore occupied this evening of the Yearly Meeting week. We shall endeavor to give some report of the proceedings in our next issue, and also a report of the Youths' meeting held on First-day afternoon.

For Friends' Intelligencer and Journal.

OUR WHOLE BEING.

THE proposition is as true as the statement of it is trite, that "Man is a compound being." The number of elements that enter into this compound will be found to vary according to the opinions of the one who makes the analysis, and the purposes for which it is made.

For the present article it will be sufficient to divide our whole being into *four parts*, and to designate them as the physical, the intellectual, the moral, and the spiritual man.

In classification we often find that the boundary line between two divisions is not very distinctly marked, but that it lies somewhere within a strip of territory which may be called debatable ground. In the present instance, however, such is not the case; each division lies in a different plane from all the others, and the space between any two of them is a perpendicular step. Another peculiarity of these divisions is that, while the higher may properly dominate, or overlook all that lie below it, the lower can never invade the domain of the higher without inflicting an injury upon both.

The physical man, although lowest of the four on our scale of being, is, nevertheless, a wonderful piece of mechanism, and the grandest material specimen of Creative Power that we can behold or contemplate. It surely behoves us to guard against excesses on the one hand, and indolence on the other, lest we mar the beautiful harmony of this combination of delicate organisms. Such a care should be exercised not merely because our physical comfort and convenience are promoted thereby; but also from a feeling of gratitude and reverence for the Great Architect that planned the structure, and made each part perfect to perform the functions for which it was intended. The more we study the mechanism of our frame, and the more we reflect on its capabilities, the deeper must be our conviction that we are "fearfully and wonderfully made."

We step upward into the intellectual region, and behold! how beautiful is the prospect which presents itself to our view: the whole world lies before us, and opens its storehouses for our inspection. Not only material things are inviting our investigation, but the realm of pure intellect, or the metaphysical, lies open before us, tempting us to explore its most remote territory, and to become acquainted with its secrets. It is in this realm that philosophy occupies the throne, and imagination as a bird of the air hovers around it. When elevated into this region we seem to be in a sort of Elysian field; but it should not be mistaken for the "Mount of Transfiguration."

Just here it might be well to hoist a cautionary signal, inscribed with the word *beware!* Many of our young Friends are gifted with bright, and some of them with profound intellects; and when these have been disciplined by a course of academic training, they are capable of searching analyses, varied comparisons, and intelligent conclusions; all of which are highly valuable in intellectual investigations, but most dangerous when applied to spiritual research. Faith and reason are two faculties so entirely distinct from each other, yet each exercising so powerful an influence when it is in operation, that while one is active the other must be passive. In philosophical research, be it physical or metaphysical, we arrive at conclusions by a process that is both intellectual and demonstrable; but in spiritual things the result is obtained by what Friends call "getting into the quiet, and feeling after the Truth." The two processes are so totally different that any attempt to blend them makes a mockery of both. The intellectual course invites argument and offers an explanation for every step that is taken: the feeling, on the contrary, does

not admit of argument or require any explanation; those who have experienced it *know* what it is; and those who have not, must accept it on the credit of those who do know it, or reject it as a chimera and a delusion. He who attempts to fathom the deep things of the Spirit with an intellectual plummet will be likely to strike against side projections and jagged prominences which the spiritual line would pass without difficulty and reach the solid rock of Truth that lies far, far below. It was the desire to *know* that caused our first parents to transgress the Divine law, and to permit the intellectual faculties to encroach upon the spiritual domain: the sequel of this encroachment is the saddest event recorded in the history of the human race.

The attempt to measure religion by intellectual standards, and to limit the Truth by our finite comprehension, are probably among the greatest dangers connected with the First-day school movement in the Society of Friends. For those who occupy the responsible position of instructors in these schools, it might be well to keep two danger signals constantly in view: the one is that of claiming for intellectual work a higher source than that from which it proceeds; and the other is the temptation to substitute intellect for feeling, and acquired knowledge for the teachings of the Spirit.

That the moral qualities of our being are higher than the intellectual, must be evident when we reflect upon the important bearing that they have upon our relations to each other, and upon the government of the human family. The word *morals* originally meant manners, customs, character; and the moral law applies to our intercourse with each other, and to such a regulation of our conduct as shall enable us to be upright in our dealings, correct in our walks, and reputable in our ways. In short, our observance of the moral law requires our conformity to a standard of *abstract right* which shall be alike applicable to ourselves and to our neighbors. It is something that can be taught in families and in schools; we even have text-books of "Moral Philosophy." The civil code, or law of the land—often as the perverted application of it defeats the aims of justice and violates equity—is based on the moral law, and is intended to prevent one man from abridging the rights of another.

Whatever raises the moral standard of a community is calculated to benefit every individual belonging to that community; and as portions of the human family are thus benefited, the world is gradually made better.

Of later time I have observed, with surprise and sorrow, a disposition on the part of some of the members of our Religious Society to hold up the view that *morality and religion are identical*. The writings of our early Friends cannot be brought to substantiate any such view. Morality is as essential to religion as pure air is to good health; but as the poor tramp, who traverses the highway all day and sleeps in the wood at night, may be starving for want of nutrition or burning up with alcoholism (notwithstanding the pure air that he breathes), so also the atheist who is faultless in his morality, may be spiritually starving to death, or burning inwardly for

a draught of living water. As the less cannot contain the greater, and as a part is not equal to the whole, neither is morality identical with religion.

The highest plane of our being is the spiritual one. It would indeed, seem fitting to "take the shoes from off our feet" before stepping on to such ground. Stillness, seriousness, reverence, and humility are conditions that we should strive to attain before we begin to consider the solemn subject of religion,—and the weighty matters that pertain to our spiritual welfare. We are to contemplate that of which the senses cannot take cognizance, which the intellect cannot analyze, which the whole moral law cannot satisfy, but which "the wayfaring man, though a fool," may know and enjoy.

The prophet Elijah speaks of a "still, small voice;" George Fox exhorted Friends to "mind the light"—referring to the inner light; and Friends, for more than two centuries, have professed to believe in the verity of impressions made upon the mind that is prayerfully desirous, and passively obedient, to receive them. But, in order to hear the "still, small voice" within, we must turn away from the noises of the world without; and the ability to see the inner light requires introversion before introspection. It is possible for us to be too busy, even in philanthropic work, to hear the voice, or to see the light. Even when we are honestly endeavoring to "get into the quiet," be it in the silent part of a religious meeting or in the seclusion of our own apartment at home, there are three enemies, some one of which is likely to assail us. The first is a sort of physical lethargy; the second is a wandering imagination; and the third is intense worldliness. Each of these is a foe to religious contemplation, and the more formidable he is, the more humble we should be, and the more earnest in our prayers to overcome him.

As this article may be read by some of our younger members, the writer would encourage such to seek seasons of retirement, out of meeting as well as in it, and at such seasons to listen attentively to the inward voice. It is by such listening that we can best learn what is required of us, and how we may best promote our spiritual growth. In other religious denominations the young convert is urged to engage in "church work." In ours he or she is encouraged to "be still," "be watchful," and "be faithful." As these three brief injunctions are obeyed, it will be found that there is much *subjective* work to be done before any *objective* will be required. We may be living up to the moral law in its entirety, but unless and until we can really enjoy silent communion, we are in the condition of the young man who appealed to the Master—"What lack I yet?" To lay aside some ornament of dress; to relinquish an amusement; to abandon a favorite kind of literature; to refrain from going to a company; or any other little sacrifice will be likely to be followed by sweet peace, and may pave the way for further openings in the line of duty.

If all the parts of our being were brought under proper government, we should have the body exercising power over the material world; the intellect directing the body; the moral law dominating the

intellect; the spiritual part governing all below it, and being itself subject to Him who planned and made the whole.

H. *

Tenth Month 21, 1887.

ONE MORE ANSWER TO "A QUERY"

EDITORS INTELLIGENCER AND JOURNAL:

I HAVE read with interest the several answers to a certain query, and would like to offer a suggestion on the subject.

The difficulty seems to arise from the stage of experience contemplated. The Love of God is indeed the Water of Life to the soul, or, in other words, the Blood of Christ, spiritually understood. The shedding of Jesus' blood on the cross was a figure of what sin does in our spiritual being. It wounds the fatherly trust of God, and draws forth that pitying love so significantly expressed in the words of Jesus on the same occasion: "Father, forgive them, for they know not what they do."

But sin also makes a desert in the human soul, and dries up this heavenly fountain. It does not destroy the love of God or change it into enmity, any more than the barrenness of the desert destroys the water which falls upon it, or converts it into oxygen and hydrogen; but it so changes the condition of the heart that it no longer *responds* to this love—no more gives the answer of a quick and healthful conscience to God's appeals. The sands of selfishness and vitiated appetite absorb all the rain and dew, and give no bloom of love or green verdure of righteousness. It is at this point the great question arises, How shall the soul which is dead in trespasses and sins be made alive? How shall the hard, cold heart be made to *feel* that God still pities and loves the work of his hands, though desolate and defiled and rebellious? To this question Christianity answers in the words of its Founder, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It further answers, in the words of its foremost expounder (Romans 5: 6-10), "For when we were without strength, in due time Christ died for the ungodly: for scarcely for a righteous man will one die: but God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

The true philosophy of the atonement is here brought into view by the apostle, who shows that while the soul is estranged from God, the enmity—not of God toward man, but of man toward God—must be removed by a striking *display* of God's love and that God chose the strongest possible expression of his readiness to forgive, in order to awaken its dormant sensibilities, injecting his love, as it were, into the very eyes, mouth, and heart of the sinner, as if to compel him to feel that God loves him despite his utter unworthiness. It is this great and glorious truth which the propagators of Christianity

still and ever must put forward as the very sword of the Spirit to open men's hearts in order that the saving love of God, or life-blood of Christ, may enter and do the work of reconciliation, making peace between the sin-severed branch and the Parent Tree of Life.

Now, whoever wields this sword and ministers this saving love most effectively, is the best workman, the most successful physician. Friends do it in one way; others in another way. But it is not possible for us to mistake the nature of the disease or the condition of the patient. If we conclude that the soul is not sick unto death, but only mildly ill, and so apply an anodyne when we ought to use the knife, the badly ill may better go to other doctors, even though these doctors apply the remedy in an imperfect manner. The case brought up for consideration is that of a conscience-stricken soul that dares not look directly to God for pardon. This may be through a misapprehension of God's disposition toward it, or it may be because God has purposely presented only one aspect of his nature—his aversion to sin—toward it, as he showed only his back to Moses while the law was being imposed, leaving the revelation of his face to be made in Christ Jesus. Now if we misjudge the time and the condition of things, and address the alien as though he were already reconciled, his conscience will refute our testimony. He will say—and the Spirit will bear witness with him—"God is not reconciled to me while I carry this burden of sin and wear these filthy robes of carnal appetite and passion. I must put them off; and how to rid myself of them I know not." This is the actual case of thousands. To such the "evangelical" teacher says, "Cast your burden on Christ and take the robe of his righteousness, in which to appear before God, who has set forth his Son to be a propitiation for our sins, through faith in his blood." If, without reasoning, by a simple act of trust the weary heart can do this, it will find rest and gain strength to go a step further.

The "unevangelical" teacher says, "God is your Father, and loves you still, however sinful, only asking you to repent of your sins and keep his commandments; and when you have forsaken his way, to return, like the prodigal, and receive his ready pardon and the robe of a real righteousness which his grace will enable you to put on. You may then eat of the feast his love will prepare for you."

Wherein lies the difference between the two counselors? Is it not that one presents the Law and the other the Gospel? One says, "This do, and thou shalt live;" the other says, "This believe, and thou shalt live." Both dispensations are of God, and all his children must pass under both; but it is of great importance that we correctly judge under which dispensation the soul that needs assistance is living. No man can keep the law of God until he has become a child of God, and none can be a child of God until he is born of the Spirit, not only as Jesus was, but through him who is to all Christians what the vine is to the branches.

E. RYDER.

Brewster, N. Y., Tenth month 9.

For Friends' Intelligencer and Journal.

NOTES FROM SARAH HUNT.

"SAY not ye There are yet four months, and then cometh the harvest? I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal." The fields of human intelligence everywhere spread out appealing in deep and earnest aspirations for aid, if it be only a word of encouragement to enter the path of self-denial and safety; to choose only the pure in thought and in action, that a holy elevation may shine out so invitingly as to attract attention without effort. When the whole aim is to please God and to do his will, the good is uncalculable to the community and the individual. Let us strive for this upward and onward course till we arrive at the fulness of the stature of a man in Christ; so established in the unchangeable truths of Christianity as to stand as pillars in the Lord's house that shall go no more out, meek and humble receivers of that grace which will carry us over and above all obstacles we may have to encounter. Watch ever on the wall, faithful to the trust reposed in us in time of danger. We have need to put up the prayer of the ancient veteran in the Lamb's warfare: "And now, Lord, . . . grant unto thy servants, that with all boldness they may speak thy word. By stretching forth thine hand to heal and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together," an evidence that the needful anointing would be given them.

My feelings are in unison with Jonathan Plummer. We need more mingling of the old and young together—more interchange of thought and wise endeavor to stimulate each other. Parlor meetings were frequent among Friends when I was young. Parents and children would sit down together awhile in silence; we had no set time, but such was the devotional feeling nourished it seemed to bring without effort a heavenly covering over us—parents and their eight children, several grown, all of whom became useful members of society. I am the only one left to bear this testimony.

SARAH HUNT.

SCRIPTURE LESSON, No. 44.

ELEVENTH MONTH 13TH, 1887.

TOPIC: CONFESSING CHRIST.

GOLDEN TEXT: "Every one who shall confess me before men, him will I also confess before my Father which is in heaven."

—Matt. 10:32.

READ Matthew 10:32-42. Revised Version.

OUR lesson for to-day concludes the instructions given by Jesus to the twelve he had chosen to send out as missionaries among the sad-hearted, disquieted people whose unhappy spiritual condition had taken hold of his sympathy, and for whose truer knowledge of God and the things of the Spirit he was so deeply exercised. These men had followed him in his journeys and listened to the words that he gave forth. They had become indoctrinated with the truths he

made so plain and convincing, and, in a measure, they had imbibed his spirit. Now he would send them forth, not altogether, but by twos, that they might be helpful to one another, and not be burdensome to those by whom they were entertained.

Confess. The same word in the original is translated "profess." It means they were to acknowledge Jesus as the Christ, the promised Messiah, and to manifest their allegiance and attachment to him, in every proper manner. They were not to be ashamed, either of his person, his character, his doctrines, or his requirements.

"*Think not I am come,*" etc. See Micah, 7: 6. Jesus did not mean to be understood as saying the object of his coming was to bring discord and contention; but they might expect to find one part of a family that believed on him opposed by those of the family who were against him. The wickedness of men, and not the religion of the Gospel, would be the cause of this hostility.

"*He that loveth,*" etc. Their love for Jesus, as the Christ, must be supreme. So must we be willing to part with every earthly possession rather than fail in our loyalty to our Heavenly Father, to whom Jesus in all his teachings directs our thoughts. These affections and possessions may become our snares, rather than our helpers in Christian duty, and we are warned of the consequences that will follow any yielding of the first place in our affections to earthly and transitory things.

WE LEARN FROM THIS LESSON:

1. That confessing Christ implies a full surrender of all we have and all we are, to the control and leadership of Christ, the anointing power, the Holy Spirit.
2. That all who are willing to make this surrender, receive the power to become the sons and daughters of God.
3. That the testimony of experience confirms the teachings of scripture; with the heart man believeth unto righteousness and with the mouth confession is made unto salvation, (Rom. 10: 10) and when this condition is realized, all reproach or persecution for Christ's sake is patiently and faithfully endured.

Confessing Christ, according to the belief of Friends from their rise to the present time, has an entirely spiritual interpretation, the Christ whom we confess being the power of God, that so manifestly was bestowed upon Jesus "without measure," enabling him to conform in all things to the Divine will. "The son of God" represents a spiritual sonship, according to Jesus's own testimony, that "God is a Spirit;" and when he declares "I and my Father [meaning God] are one," the oneness claimed must be of the spirit, and not of the flesh, which as he had before said, "profiteth nothing." As to what is written in the Scriptures relating to the outward manifestation there has ever been a liberty of interpretation, the vital point being the acceptance of the "Christ within." This again is in accordance with the testimony of Jesus, when he said: "I can of myself do nothing; as I hear, I judge; and my judgment is righteous, because I seek not mine own will, but the will of him that sent me." John 5: 30.

CORRECTION.—In the communication of our friend Joseph A. Bogardus, last week, referring to the programme of First-day School Lessons for 1888, in the last paragraph but one, the word "continued" was printed instead of "combined," making an important change in what was intended to be said. It should read: "that for next year the Scripture and Topic Lessons be combined."

THE INNATE RELIGIOUS IMPULSE.

WHAT, then, is the very foundation of religion, in the largest sense of the word, and as distinguished from the various systems in which it has found more or less adequate expression? I conceive that foundation to be unquestionably the sense of ethical obligation. Nor is it difficult to see why this is so. The special attribute of man, Aristotle tells us in the "Politics," is that he is a moral being, enjoying perception of good and evil, justice and injustice, and the like. It is this, he considers, which marks man off from the rest of animated nature. For myself, indeed, I cannot deny the rudiments, at least, of the moral sense to creatures inferior to man in the scale of being. I believe, with Professor Huxley, that "even the highest faculties of feeling and intellect begin to germinate in lower forms of life." But, however that may be, certain it is, as Jean Paul Richter writes, that "in the higher nature of every fully endowed man there is an instinct of obligation or sense of responsibility." And this instinct or sense is the first thing about us. "Nothing is more sure to me," said Plato, "than that I ought to be as good and noble as I can." In the boundless immensity of our ignorance, this is clear, though all else be doubtful. Put aside, prescind from, all theories of life offered us, whether by religion or by philosophy, and yet this primary fact remains, that I possess the power of willing good as good, and the consciousness that I ought to will it. Life, then, whatever else it is or is not, is a period of moral probation. That is the most certain of all our certitudes. And upon that foundation must we build if we would know what is the object of life, or, as the old philosophers called it, the "*summum bonum*." Thus, Aristotle holds in his "Ethics" that the chief good of man consists in an activity of the soul in accordance with its excellence; that is, as he says in another place, with virtue. Or, to translate his dictum into the language of an even nobler philosophy, the end of life is to bring the individual will into harmony with the universal will, to follow the dictates of that eternal monitor which says, "Thou oughtest." Religion accounts that internal monitor divine. Its essence, as Kant sums the matter up, lies in the recognition of our duties as God's commands; in its proclamation of the absolutely binding nature of the moral law. This is what Christianity means when it declares the end of man to be the doing of God's will. "Oh, my God, I am content to do it; yes, thy law is within my heart," are the words put by St. Paul into the mouth of Jesus Christ; and they apply, in their degree, to all his disciples.—W. S. Lilly, in *The Forum*.

KNOWLEDGE is folly unless grace guide it.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, ELEVENTH MONTH 5, 1887.

"AM I MY BROTHER'S KEEPER?"

HOW many times this old-time query occurs to those who note the doings of men! If we only take the trouble to look beneath the surface of things, we find the self-same underlying passions revealing themselves in some obnoxious form, as are attributed to Cain in his dealings with his brother. And ever the watchful Father is on this account causing uneasiness in the hearts of his children, and ever the rebellious spirit within is framing the same reply.

Not that it assumes the same form; the increase of knowledge and the refining influences of civilization have largely lifted our race of men, with a few exceptions, above the desire to take the life of another to gratify a revengeful spirit; and thus we have grown towards the Christian standard of "loving our neighbor," although it is far from being reached in its entirety. While each newly created soul is left to struggle with contending passions, each generation that succeeds unto that which has won victories, will have a vantage ground from which to make grander conquests.

There is one powerful source of enmity that requires great care lest we, perhaps all unconsciously, become the abettors of that jealousy that is in less or greater degree implanted in us all, a faculty if wisely used, a protector, but if abnormally developed, a very potent destroyer of happiness.

We refer to the mode and manner in which we live and move amid our fellows. Here is where watchful care is very needful, lest in the indulgence of our tastes we go so far as to excite the envy of those who may be looking to us as examples in the use of the good things committed to our keeping. No one can, of course, judge for another where this limit shall be placed, and many argue that if the means are our own, and at our complete command, no one has the right to object or to feel envious, no matter how we may expend them; and this is morally true. But there is an inward and divine code that if discovered will point out a "thus far, and no farther," in all these things. This knowledge, and obedience thereto, will bring a peace and joy that indulgence to the full extent of the moral law, can never know. It is in this that "the simplicity of higher minds

ever will, while the world lasts, be a puzzle to the course perceptions of ordinary 'clever people.'"

On the other side, we cannot try too much to subdue this passion of envy; it so dwarfs and withers those who foster it. It has been said "the truest mark of being born with great qualities is being born without envy." If we have at our command but the little, we can so cultivate the feeling of enjoyment in what others possess that these very possessions become as riches to ourselves. We can enjoy their enjoyment in them and be spared the care and anxiety incident to possession.

There is no greater victory than that gained by bringing under control a jealous feeling, for we then can take pleasure in what we have, not comparing it with the greater, but rather placing it beside that which is less; thus will our content be assured, and heavenly peace become a willing guest.

THE question, "What books shall we buy?" is always a perplexing one to those who feel the responsibility of making additions to the library. Friends' Book Association, at 15th and Race streets, Philadelphia, have with great care arranged a catalogue of well chosen books for the use of Friends, which is now ready for distribution. But there is always room for new and good additions to any catalogue, and if any Friend who has read a valuable book, or knows of one, would be kind enough to note it down and forward the title and name of publisher to the Book Association, the favor would be appreciated and seekers after good books be benefited.

EDITORIAL NOTES.

REFLECTING a little on what J. D. McPherson says in his letter concerning the movement in France and Germany by which women become laborers, and men are released for war, one can hardly fail to be impressed with the essential return thus produced to the early conditions of savage life. When we first discovered the Indian tribes of this country, their arrangement was precisely the same: the men were for war and the chase, the women for labor. Thus, it appears, the resumption of conflict is the resumption of barbarism—when Civilization embraces War she goes back to the point she started from.

* * *

ANOTHER, even more fruitful and not less interesting theme brought up in our friend's letter, is that of the effect of the great development of occupations for women upon the employment of men, in countries without a great army,—as, for instance, the United States. As society is now organized, the man, if he be not the sole "head of the family," is its "breadwinner," and whenever he is displaced by a woman he finds himself more hardly driven in his effort to get the needful bread. That young men, entering upon life without a "start," find it increasingly difficult to gain what is regarded as a competence, is generally felt to be true, especially among those engaged

in agriculture, and the movement to "the West" has been one way of expressing this fact. But the West is filling up: the greater opportunity there is diminishing year by year: the time must come when conditions of success in the newer States will not differ materially from those in the older, and this outlet for young men will cease. It has for some time been the feeling of the writer that in the Society of Friends,—in our own branch of it, at least,—there has been much greater attention paid to the development of opportunities for young women than of maintaining those for young men. This may have been for the time very well; but if it has the effect of letting our young men drift away, and of forcing them to seek places outside of Friendly influences, in order to gain a living, it is a tendency that needs to be looked after.

* * *

PROFESSOR BEARDSLEY'S address is an interesting and reasonable plea for the due consideration of the claims of fiction; but we feel obliged to remark that the question whether fiction had better be introduced into Friends' Libraries is one to be considered on special grounds, aside from the general issue. Perhaps in a future number we may find the opportunity to discuss the subject, and point out some of the considerations which occur to us in regard to it.

* * *

We venture to call attention, now, to the beginning of the school year in the Southern colored schools at Aiken and Mount Pleasant, and to ask that the aid for their support which was so kindly given last year, shall be maintained. A letter from Martha Schofield, dated the 29th ultimo, says: "We have seventeen boarding students, and about 140 altogether in the school. Good crops make a great difference, and the students are in earlier than usual."

* * *

GRACEANNA LEWIS, well known to many of our readers, announces, in a circular now before us, her preparedness to deliver lectures on animals and plants, shells, birds, etc., either in courses, or single lectures. Her familiarity with a wide range of facts in these departments of natural science qualifies her in that important respect for the engagements which she invites. Her address is Media, Pennsylvania.

* * *

A FRIEND writes us concerning the letter of John D. McPherson, in last week's paper, calling attention to the fact that the lines of poetry which he quotes, are not to be found in Dr. Johnson's "Vanity of Human Wishes," but in Goldsmith's "Deserted Village," where they are applied to the village preacher. It may be worth while, also, to quote them accurately, as our friend has wrongly substituted some words. The passage is as follows:

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

THERE is no member of the body but is made to serve the Lord, and is also made fit for it.—*Stephen Crisp.*

MARRIAGES.

BUNTING—McILVAIN.—On Third-day evening, the 18th ult., by Friends' ceremony, at the residence of the bride's mother, Elmwood avenue and Fifty-ninth street, Philadelphia, Samuel J. Bunting, of Sharon Hill, to Helen, daughter of Martha G. and the late Hugh McIlvain, of Philadelphia.

DEATHS.

COOPER.—At the residence of her son-in-law, George Harper, in Fallsington, Bucks county, Pa., on the 12th of Tenth month, 1887, Mary M. Cooper, widow of the late Mahlon Cooper, of Newtown Township, in the 78th year of her age.

WEBB.—At Baltimore, Md., Tenth month 26th, at the residence of her son-in-law, Martin Harley, Lydia P., widow of James Webb, of Wilmington, Del., aged 86 years. Burial at Wilmington.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XIV. A LOOK INTO FRANCE.

BRUSSELS, Belgium, Ninth month, 1887.

AT the northern extremity of Lake Brienz is the Brunig Pass, leading over to the Lake of Lucerne. This lake is also called the "Lake of the Four Cantons," which long title the Germans contrive to compress into the single word "Vierwaldstattensee." It is declared by the guide books to be unsurpassed in Europe for magnificent scenery. It is useless to attempt to describe beauties and grandeurs, but all will understand the interest it possesses as the scene of the legendary exploits of William Tell. On its border is the Righi mountain, 6,000 feet in height, the ascent of which can be made by either of two railroads on opposite sides of the mountain, and from the eastern summit the spectator enjoys a prospect embracing a horizontal sweep 300 miles in diameter. It is certainly very fine, but not so much so as the dimensions might lead one to expect. A mountain peak or other natural object, seen from a distance of a hundred and fifty miles, does not display much beauty or grandeur, and would generally look better at one-tenth the distance. But the near prospect is better when one looks down upon half a dozen considerable lakes whose banks are lined with cities and villages.

The cars on the railroads are pushed by a locomotive with a cog-wheel working into a notched rail,—the arrangement on Mount Washington in the United States. Both roads pay reasonably well. The maximum grade is one foot in four.

Along the base of the Righi runs the St. Gothard railway, and the sight of it tempts me to add a touch to my former imperfect notice of this grand work. The road, in working up the mountain to the great tunnel, sometimes finds that after doing its best climbing, and availing itself of every natural advantage offered by the ground, it is still a hundred or more feet below where it ought to be. How can the train be lifted a hundred feet perpendicularly at that spot? It must be done, and it is done. The road turns short from its prescribed course; dashes into the mountain side, into the solid rock, makes a perfectly circular

sweep of a mile, and comes out just above where it went in, but a hundred and twenty feet higher, for it has been rising the whole way. And so, having attained the desired height, it goes on its way rejoicing. In one place it was over two hundred feet below grade, and had to make two such circuits in the rock. It would have been very fine to have made a spiral stairway of two complete turns in the solid rock; but then the engineer had something else to think of than doing fine things, and made the second circle a little further on.

After seeing this part of Switzerland we returned to Berne and started on a long run through the heart of France, and its most fertile region, to Tours. In contrasting this beautiful country with the flat, sandy plains or the rough, broken parts of Germany, one understands the secret of that enormous wealth which once enabled France to overrun Europe with well-appointed armies, and in later years paid the immense indemnities exacted by the triumphant invaders whom her causeless aggressions had goaded into resistance and retaliation. The fields bore fine crops of the useful kinds,—grain and roots,—but the laborers in view were chiefly women, and there was a total absence of the agricultural machinery which would have been seen at home.

Tours is on the "murmuring Loire," in a region of fine estates and old castles, and was formerly much frequented by the English, both for its climate and the advantage of learning there the language in its utmost purity. But the Franco-German war scattered the English colony, and it never returned. There, as in every other place of any consequence, is an ancient cathedral of fine architecture, in which I remember only the tomb of two infant princes, children of Charles VIII., who were buried there before the discovery of America. Their effigies lie at full length on the tomb, and four centuries have done them no damage but to deface a little their most prominent features. It is wonderful to see the beautiful cathedrals scattered everywhere throughout Europe by the devotion or pride of the middle ages. The zeal which built them seems to have died out before they were completed. Some have only been finished in our day, and some yet await spires, doors, or windows. The cathedral of Cologne was finished within my recollection; the cathedral of Florence while we were there last spring; and the rough, wooden doors of the cathedral of Milan are about to be replaced by grand bronze valves already finished.

From Tours we came here, passing a week in Paris on the way.

It is very patriotic to speak of some of our cities as the finest in the world, and as beauty is a matter of taste any one who has seen all the cities of the world, may make that assertion without fear of contradiction but hardly with a clear conscience. I shall not attempt to describe the city, but I will mention some features not to be found in any American city that I have seen. In the first place, while there is a quite sufficient variety in the architecture of the private houses, all these varieties are not assembled heterogeneously in every several block, producing a discordant melody, but in each block the houses are of

the same style, and constitute in the mass a single pleasing object. American cities being generally planned with two systems of parallel streets, one at a right angle to the other, only two streets can intersect at the same point, and the four corner blocks present four sharp angles to the centre of the space formed by the intersection. In Paris very often three and sometimes four streets intersect. Of course the blocks thus formed would present very acute angles were not these angles cut off, and a front, instead of an angle, presented to the centre of the intersection. The corner houses are built with this front and two other fronts, and the spectator placed at the centre of the intersection which has been greatly enlarged by cutting away the corners sees six handsome isolated fronts instead of four dead rectangular corners. Then, in the good parts of Paris, which only I speak of, the streets are not supposed to run indefinitely into the distance and "peter out," but are cut off while in their beauty, and an effort is made to have them end at some fine object closing the vista, a monument or public building, such as the column of the Place Vendôme, the grand opera house, the church of the Madeleine, the Tuilleries, or if no better can be done, a block of good houses on the cross-street at the end. Finally, the houses are all of stone or stucco, the latter painted of a light drab color, and much more pleasant to the eye than dull red brick. Add to these features extensive gardens handsomely laid out, well shaded, and at suitable intervals enormous beds of bright flowers, such as our hot, dry summers do not permit to flourish, and one has the elements of a beauty to which no American city I am acquainted with can pretend. But then there is no American city that counts two million inhabitants.

In Paris we find in its best form of development that economical idea which encourages the introduction of women into employments heretofore monopolized by the men. Here they are salesmen, clerks, cashiers; they peddle small goods and sometimes even sweep the streets, and in the country around till the fields and gather the harvests. But I have not seen them mix mortar and carry it and bricks and stones to the top of buildings on their backs as they do in Germany, nor, as there, harnessed with dogs for yoke-fellows, dragging heavy carts through the streets. But that will come in time, for every woman thus taken from her home and children liberates a man from work, and gives one more soldier to the army. I have within a few days seen a notice of a pamphlet by a French philanthropist respecting the modifications that may become necessary in the industry of the country when every woman shall have become a hand-worker. Of course France can then double her army and reap a great crop of "glory." In fact it is only the women workers that enable France and Germany to keep up their immense armies. If the women should strike, the armies would have to be disbanded and go to work. In our country we have been somewhat late in taking hold of the idea, but with our youthful energy we will no doubt soon be abreast of the most advanced countries of Europe. In the absence of an army it is difficult to see where

our young men thus displaced are to find employment. For a while they may continue to "go West," as the New Englanders have done, until in Massachusetts there are, I think, some three hundred thousand women in excess, and the disparity has caused as yet no visible bad results; but some thoughtful men have expressed the opinion that this is not a healthy condition of society. It is idle to say that men can if they choose "always find work." A correspondent of the *London Times* writes: "the labor market is full to overflowing," while "the demand for hands decreases year by year." Improved machinery is continuously taking the place of men, and improved transportation bringing distant races in competition with our own. The British steamships in the Eastern seas will soon be supplied with coal from the mines of Barmah where the miners will be glad to work for ten cents a day. The professions are overcrowded. The earnings of all the British lawyers are said not to amount to an average of one dollar each per working day. The doctors are probably worse off. Some years ago commissions in the British army could be obtained by purchase, and young men paid for them a price which would have purchased an annuity equal to the pay of the office: that is, young men are willing to work for nothing in order to obtain genteel employment with a remote chance of "glory," counterbalanced by the chance of being killed before attaining it.

Nor is there any necessity for women thus entering into competition with men. Either sex could do all there is done. The machinery of Great Britain does the work of a hundred million pairs of arms, and these have sometimes to be stopped for fear of producing too much. Now if either sex can do the necessary work, can there be a question as to which should do it? An idle man is a ruined man, and a nuisance to himself and the community. A woman of leisure, for she is seldom idle, is a blessing to the house where she finds a home. She fills a hundred little gaps for which there can be no regular provision. Such women circulate in society and keep up a current of kindly feelings. Like the bees which on a summer's day hang on the clover blossoms, with no thought but of their own enjoyment, yet gather and carry away from flower to flower the fertilizing dust without which the plant would perish, so the kind-hearted woman bears from one household to another the germs of good will, makes each acquainted with the trials and sorrows of the other, and weaves round the whole circle a bond of sympathy without which each family in selfish isolation would lose all sentiment of a community of affection. And then the mothers: if, as some say, the fate of a child for good or evil is fixed in the first seven years of its life, of what infinite importance it must be that the mothers should be free to devote every thought and every moment of time to watch over and train the child during these critical years. I am convinced that the present tendency is towards the result contemplated by the French philanthropist above mentioned, and that it threatens the total disintegration of family life. Only an enlightened opinion among the women themselves can arrest it. J. D. McPHERSON.

A PLEA FOR BOOKS OF FICTION.¹

I RARELY enter this room without the feeling that there is, to a certain extent, a lack of appreciation of the opportunities and advantages here presented on the part of those for whom this library exists.

Your presence here this evening is an evidence, however, that there are many who feel interested in the books here gathered, and in the objects for which this Association was formed, and I know that there are many others to whom the treasures here stored are a means of improvement, a source of enjoyment, and often a comfort and a consolation.

Still our books are not used to the extent that is desirable, nor is the library the centre of those activities which should exist in the community to which it belongs and which should naturally find their main springs here.

I think it will interest us, who have the good of this institution in our hearts, and who desire to see its usefulness extended as widely as may be, to look to-night for a little while into the nature and objects of libraries, to learn why they exist and what their relations are to the community at large, that we may see how this our library is related to our community.

When we use the term, or word, "books," we naturally think of them as they appear to us in our day, as we see them on the shelves about us to-night, with their printed pages gathered into convenient forms, and covered and protected with tasteful bindings. But there were famous libraries before the art of printing was invented, at the time when the making of a copy of an original work was a serious undertaking. (In those days libraries were not troubled with the accumulation of duplicate volumes, and the cost of a single copy was such that but few could afford to own books.) And for a long period after books began to be printed, they were so dear that no one could own all he wanted. Their accumulation in libraries became, therefore, a necessity, and thither the hungry scholar resorted for his mental food. So precious were they and so carefully guarded that often they were held to their places by massive chains. Sir Walter Scott in one of his novels describes the library of an Astrologer, and pictures its owner curiously examining a specimen, just issued from the Frankfort press, of the then newly invented art of printing, when the King of France enters. "He rose and bowed to the King, yet with the air of one to whom such exalted society was familiar." In reply to the King's comments on his occupation, he answers: "Believe me, that in consequence of this invention, I read with as certain augury as by any combination of the heavenly bodies, the most awful and portentous changes. When I reflect with what slow and limited supplies the stream of Science hath hitherto descended to us; how difficult to be obtained by those most ardent in its search; how certain to be neglected by all who regard their ease; how liable to be diverted, or altogether dried up by the inva-

¹Address at the annual meeting of the Library Association of Friends, 15th and Race streets, Philadelphia, 10th mo. 21, 1887 by Prof. Arthur Beardsley.

sions of barbarism; can I look forward without wonder and astonishment, to the lot of a succeeding generation, on whom knowledge will descend like the first and second rain, uninterruptedly, unabated, unbounded, fertilizing some grounds, and overflowing others; changing the whole form of social life; establishing and overthrowing religions; erecting and destroying kingdoms."

Here the King is concerned to know whether these things, and especially the last, are to take place in his day, and there I leave them, and pass on to consider some of the results as seen in our day. So great has been the multiplication of books, and now so numerous are they that not even millionaires can buy all they want, and our extremes meet in the library, for here is the single book, too costly for one of us to own, and here are the many books we want to read, yet cannot afford to buy, because of their number, though each costs so little.

The Society of Friends has established this library for the use of its members; and who are these members but the men and women of to-day, engaged in the work of to-day, and interested in the things of to-day? And how diverse are these things, how varied these interests, and how manifold the employments! Who can say what books will not be of use in this day to some of us? With so wide a range before us it becomes necessary, with our limited means, to try to decide which will be the most useful to the largest number.

Evidently this was never intended to be a special library limited to the wants of any one class of members, but rather one adapted to the wants of the membership at large. "All our members freely partake of learning." To a certain extent then the library should encourage and foster a higher standard of scholarship by keeping up to the times in such branches of knowledge as are taught in our schools, and in such departments of pure and applied science as develop faster than our schools can grasp them. Besides this there are certain demands of the Society in which we live, in the direction of what we know as "culture;" and this again opens before us a broad field in which we may move, for one of the essential elements of this culture is a wide and extensive reading. Says a prominent librarian: "The prime purpose of 'libraries' is to bring to bear, upon the greatest number of people, the profitable influences that are found in books. They are restricted, by that object, to no narrow range of literature. It takes in all that can be tributary to all that is excellent in faculty and character. It embraces the wholesome literature of imagination and emotion, no less than that of knowledge and of thought. The graces and harmonies of education and the sweetenings and colorings of life, are comprehended equally with the ethics and the practical powers. There is no narrowness in the range; but it has a well marked bound. It is bounded by all the lines in literature which separate purity from grossness, art from rubbish, good from bad."

It has been suggested that the selection of a library should be a *natural selection* and its growth an *evolution*. Is not this process the fact in our reading? Of the Paris libraries it is said: "But what is read?

Novels, fifty-five times out of every hundred, especially where women readers are concerned. This is the weak part of the institution, although it is not so bad as might be imagined, and this for several reasons. First of all, the novels which the library commissions buy or accept as gifts are above criticism. In the second place, one must consider the intellectual condition of the workman after a long and tiresome day. A light book rests him, and may gradually develop a taste for reading which will find exercise in more serious works. From the novel he may reach pictures of life, stories of travels, historical or scientific records; from these there is but one step to books altogether profitable."

We are told that the people for whom this library of ours was founded do not make more use of it because it does not contain the books they want. If we would reach them, and interest them, and ultimately through some such process of evolution, influence them, and lead them on to better things, ought we not to furnish to some extent that reading for which they will go elsewhere?

And this leads to the question, Is such reading to be entirely condemned? Let me, in answer, quote another who says: "At all events the chief power in literature for our generation belongs to the novel, and if we will broadly recognize and deal with it in that view there is nothing lamentable in the fact. Let us freely concede to it the great domain it has won for itself on the art side of literature, and pay to it the respect we give to all art—no less, no more. . .

. . . We continue to speak of 'light literature,' as though the literature that is weighted with the fruits of the genius of Thackeray, Hawthorne, Scott, De Foe, can justly be called 'light.' The lightness which it has is the lightness of the spirit of art—the lightness which art takes from the up-bearing wings on which it is exalted, and whereby it has the power to transport us high and far, and make us travelers beyond the swimming of ships or the rolling of wheels. Whatever it may be that acts on men with that kind of power is a factor in education as important as science or history, . . . and it contributes quite as much as the strong meats of learning to a vigorous and symmetrical growth of human character. In the novel these potencies of art are universalized more than in any preceding form; it brings a larger mass of mankind within their range, to be quickened in spirit by them, and to be wrought upon by an inward leaven, without which human beings are sodden. As a true product of art in literature, the novel seems to me to be a great instrument of education, in the larger sense of the word—not for all men and women, perhaps, but for most, and especially for those whose lives are narrow and constrained. There are not many of us who do not owe to it some reaches and happy vistas of the intellectual landscape in which we live; and the compass of our thoughts, feelings, sympathies, tolerances, would shrink sadly if they were taken away."

Of the good to be gained from a good novel let me give another illustration, and let me stop to say that these remarks refer only to the works acknowledged to be good by the almost general consent of

men and women of correct literary taste and sound moral judgment.

The *New York Sun*, having been asked to recommend a book for a boy to "help to form his character and make a man of him," suggests Thackeray's "Mr. Brown's letters to his nephew," and adds "an even better book for a boy is Thackeray's 'Pendennis.' That is pretty sure to interest him unless his taste in fiction has been altogether corrupted by the reading of vile and trashy novels and 'juveniles.' In the first place, he gets in Thackeray a delightfully pure and charming literary style. Its reading is of itself a good education in English. And another glorious book serves the same purpose. We mean Oliver Goldsmith's 'Vicar of Wakefield.' You cannot go wrong in giving that to a boy. It is sweet like new mown hay. In 'Pendennis,' too, along with a gentle cynicism, and a keen knowledge of the world, there is a celebration of the best, the tenderest, and the most sterling qualities of manhood, which make it an admirable book for a lad whose moral standards ought to be kept high, and who should have set before him the noblest and the most elevated ideas. A boy who reads 'Pendennis,' not merely as a task, but as a delight, and who does not hurry over it as over a dime novel, but studies it and thinks over it, will always keep the memory of the book vivid. He will never forget its tone, and, alas! he may look in vain for a literary style so deliciously pure in the current literature he reads during all his life hereafter, no matter how long it may be."

Let us have on our shelves the best works in this department of literature, as well as in others, and thus encourage a taste for good reading, looking not only to the profit to be derived from reading, but considering also that it is a good thing to find recreation and rest in a pure and wholesome book, even though a novel.

If our novel readers can be encouraged to read aloud in their families, or in small reading circles or clubs, I am confident that the spirit of criticism, of discussion, and of enquiry would be awakened, the desired "evolution" would proceed much faster, and the character of the reading would rapidly improve. This is one of the "activities" I should be glad to see here, for I am sure that the gain would be great both socially and intellectually, to all who participate.

Let these shelves then contain the best of every thing that can contribute to the higher culture and the increased knowledge of our members, and let us find here, too, the means for such rest on our daily occupations as will bring with it innocent recreation and wholesome pleasure. Let this room be a resort for all our members, that there may be interchanges of experience, acquaintanceships ripening into friendships, and a tightening of the common tie which makes us all Friends.

With the increased interest will come increased means for these and other objects, and more books for our shelves.

And we may be led to ask, in the language of an unknown writer: "Is there to be no end to the purchase of books?" and to answer with him:

"Oh, yes; and let us see when it is. When there

have been redeemed from time all the valuable intellectual bequests of former ages; when there has been garnered up all that preceding generations had amassed, as a sacred and imperishable inheritance; there will then remain no duty but to *collect* what the age *produces*. And when literary ambition shall cease to be excited; when genius is no longer bestowed by the munificence of Heaven; when industry no longer collects new facts respecting men and nature; when the forming hand ceases to reproduce; when the streams of human intellect no longer flow; when the springs of intelligence and thought are all dried up; when the regions of science and of mind sleep in universal lethargy,—then it will be time to give over buying books."

THE TEMPERANCE CAUSE.

NOTES OF A MEETING AT ABINGTON.

[The following report of a meeting held at Abington, Pa., Ninth month 24th, under charge of the Committee on Temperance appointed in the Women's Branch of Abington Quarterly Meeting, was read at a recent meeting of Young Temperance Workers, at Norristown.—Eds.]

THE grounds surrounding the meeting-house are so attractive that we wished the weather had permitted us to spend the day in the open air. Upon entering the house we found quite a number of persons assembled. The meeting was presided over by the clerk of the Quarterly Meeting, Hannah Davis, with much grace and dignity.

Charles Bond read a selected article bearing upon woman's work and influence in temperance reform. Dr. Franklin T. Haines, of New Jersey gave as his motto: "Total abstinence from all evil things, and the moderate use of all good things," and condemned the moderate use of alcohol as injurious in practice, and false in principle; and appealed to Friends to come forward and take a more active part in the work; compared the old fashioned Friends of two hundred years ago with those of to-day; the former being active, aggressive, and progressive in good works; while many Friends to-day are willing to fold their hands and rest upon the works of their fathers. He related a story of a poor drunkard who had appealed to him for help, and found so many temptations assailing him when he left his home that he was advised to stay in doors for a time, till he could in a measure control his appetite, and when at last he went forth he took his little child with him. Thus a man's home is often the only fortress he has against temptation. He appealed to the voters to use the ballot to put temptation out of the reach of the boys, and remember that we all have a duty to perform. "God help us to stand firm."

T. Ellwood Longshore, of Philadelphia, said: "We cannot break down the liquor traffic so long as it is upheld and made respectable by law; there are 8,000 saloons in Philadelphia, and the U. S. Government last year received about \$90,000,000 revenue from the liquor traffic; we must carry our religion to the polls."

The morning session adjourned at twelve o'clock, thus allowing two hours for lunch and recreation. Several pleasant, social parties were seen grouped

about in the meeting-house, while some went to the new boarding-school which has just been opened. Probably all who were present visited the building during the day, which we found a very substantial and beautiful building of light stone; the rooms inside were well-lighted and attractive; there were then seventy-seven pupils enrolled, twelve of whom are boarders.

Dr. Haines opened the afternoon session with quite a lengthy address, repeating some things he had said in the morning. We then listened to an essay entitled "Temperance," by Ida R. Bonner, of Byberry, who is at present teaching in the Friends' school at Moorestown, N. J.

It was a well-written article, comparing bodily slavery with that of intemperance, which binds body, mind, and soul: the greatest danger lies with the moderate drinker. It cited the mother's influence and example as powerful agencies.

Esther J. Trimble-Lippincott read an excellent paper, beginning with man in the earlier history of the world, those who had lived in obedience to the Divine law, while others accepted "symbols and signs for the life-giving spirit, and purchased the right to sin. Much of the money used in building St. Peter's church in Rome was acquired by the sale of "indulgences," until at last Martin Luther's voice rang out protesting against such procedure, and the Reformation was the result. Still God speaks to his children face to face. During the time of human slavery, Cotton was king; to-day Alcohol is king, and men still bow down to idols of gold, and sign license to sell indulgences. But the mothers are teaching their children, and science comes to the rescue. When woman casts her vote, no earthquake need attend such a simple act, but a moral revolution will surely follow.

George L. Maris followed with some excellent practical remarks. He said some persons quote Scripture as authority for the use of alcohol; but the only Scripture argument he ever heard for tobacco was, "He that is filthy, let him be filthy still," and he thought that so soon as girls require as high a moral standard of the boys, as boys do of them, much of the problem will be solved: no boy would be seen walking in the street with a girl who was smoking. He advocates "individual work in creating public sentiment."

The venerable Charles Kirk, in his eighty-eighth year, also spoke a few words, and related an anecdote of a man who was addicted to the use of intoxicants, who found that his sons were fond of them also; and offered the eldest a sheep if he would stop drinking. The second son asked for a sheep also, on the same condition, when the youngest son, a little boy, remarked: "Father, hadn't you better take a sheep, too?"

ELLEN THOMAS.

SINCERITY is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be.—*Tillotson.*

DEFECT in manners is usually the defect of fine perceptions.—*Emerson.*

For Friends' Intelligencer and Journal.

A RARE CELEBRATION.

ON Second-day, Tenth month 24, a beautiful, bright day, Deborah F. Wharton celebrated her ninety-second birthday. In her home, on Spruce Street, below Fourth, to which she came as bride more than seventy years ago, she received her children, grandchildren, great-grandchildren, other relatives, and a few intimate friends. It is something remarkable in this life of incessant change to have four generations gather together in a home around which cluster all the sweet and hallowed associations of more than three-score years and ten. Seated in her front parlor, with flowers on the table and window, beside her, this venerable friend presented a picture of serene and happy old age. After a life of active usefulness, in her own home and in the outside world, she rests, and enjoys life in her warm interest in the happiness of those about her. Middle-aged sons, standing beside their mother, smiled to see their own small grandchildren toddling over the floor that they once walked with faltering baby steps. The youngest great-grandchild present was a fine boy of seven months, who used his lungs with an entire disregard to the importance of the occasion.

During the afternoon, a charming tableau was made by three little ones, a boy and two girls, in short white frocks, who clasped hands and walked up together to their great grandmother, a lovely trio of cherubs equal to Raphael's two! It is needless to say that they received a warm greeting, as did all who offered their congratulations to the hostess of the day.

Those present signed their names in a book, prepared for the occasion, in accordance with a custom of some years' standing, after which they passed on to the dining-room, where a bountiful collation was served. This happy reunion will be long remembered by those present, and the lesson to be drawn from it is that, if old age can be made so beautiful by love to God and love to man, men and women need no longer dread its approach.

A. H. W.

SWARTHMORE NOTES.

—Mary E. Hughes, A. B., of the class of '84, and Elizabeth B. Smith, A. B., of the class of '87, have applied to the Faculty to have a course of study arranged for their second degrees. All of the students in Arts in the class of '87 have now made this application.

—Aaron M. Powell, with his wife, visited the college on First-day evening, and attended the exercises on Second-day morning. He spoke briefly to the students in the collection, at 8 o'clock, before they entered upon the duties of the day.

—The Athletic sports, on the new grounds, known as "Whittierfield," were witnessed by a number of friends of the college, on Seventh-day afternoon.

—The "Reception" given to the Freshman class by the Sophomores on Seventh-day evening was a very pleasant occasion. The parlors were adorned by pictures, flowers, and other ornaments, and presented a very attractive appearance. It is hoped

and believed that the feud between the Sophomores and Freshmen, which has been so serious a source of trouble in some colleges, is wholly a thing of the past at Swarthmore. It has been the earnest effort of the authorities that it should be so, and the prediction of last year seems likely to be verified.

NEWS OF FRIENDS.

—David Newport, who has been attending Baltimore Yearly Meeting, during the present week, has a minute from Abington Monthly Meeting, authorizing him to attend that Yearly Meeting, and some of its constituent meetings, and also some of the monthly and quarterly meetings of Philadelphia Yearly Meeting.

GOING TO SLEEP.

HOW does the lily go to sleep
In its silver cradle, smooth and deep?
Clouds of purple, crimson, gold,
Melt in azure, fold on fold;
Stars look down, so mild and clear;
Sweet winds whisper: "By-lo, dear!"
So the lily goes to sleep
In its silver cradle, smooth and deep.
How does the robin go to sleep
In its leafy cradle, soft and deep?
Fainter shines the daisied hill;
One by one the songs grow still;
On the tree-top, safe and high,
Leaves are whispering: "Rock-a-bye!"
So the robin goes to sleep
In its leafy cradle, soft and deep.
How does the baby go to sleep
In its downy cradle, warm and deep?
Pearly eyelids gently close,
As the leaflets of the rose;
Mother fondly watches nigh,
Softly singing: "Lullaby!"
So the baby goes to sleep
In its downy cradle, warm and deep.
Who is it watches while they sleep
In their nightly cradles, calm and deep?
O the Father's loving care
For his children everywhere!
Baby, lily, robin, rest
Safely on his boundless breast!
So he watches while they sleep
In their nightly cradles, calm and deep!

—George Cooper, in *S. S. Times*.

EFFORT.

I PLUCKED a honeysuckle where
The hedge on high is quick with thorn,
And climbing for the prize, was torn,
And fouled my feet in quag-water;
And by the thorns and by the wind
The blossom that I took was thinned,
And yet I found it sweet and fair.
Thence to a richer growth I came,
Where, nursed in mellow intercourse,
The honeysuckles sprang by scores,
Not harried like my single stem,
All virgin lamps of scent and dew;
So from my hand that first I threw,
Yet plucked not any more of them.

—Dante G. Rossetti.

THE LITTLE KERCHIEF.

IT was only a wee worn kerchief that lay in my trembling hands,
As I sat by the window dreaming, and looked on the moon-lit lands;
It was only a wee worn kerchief, but it filled my heart with tears,
For it spoke of my beloved, and the unforgotten years.
I thought of the old, old garden, where many a happy night
She stood in the summer moonlight, and waved that kerchief white,
As she watched in fond confiding, for she knew that it would be
A beacon of light to guide me, a signal of love to me.
But the moon rose over the meadows; the night grew hushed and still,
And methought that my beloved came down from the old sweet hill;
Once more her hand was waving, once more that kerchief white
Flashed like the wing of an angel out of the silent night.
So I keep the little kerchief, with a trust that can ne'er grow cold,
For I know that my love is waiting as once in the days of old,
And out of the bright blue heaven, there will come in the years to be,
Her message of old to call me, her signal of love to me!

—Frederic E. Weatherly, in *Cassell's Magazine*.

A NOTABLE BIOGRAPHY.

[The leading article in the *Atlantic Monthly* for the present month, by Harriet Waters Preston, is entitled "A Lady of the Old School," and is based upon a volume by Susan I. Lesley, of this city, entitled "Recollections of My Mother." The mother was, before marriage, Ann Jean Robbins; her husband was Judge Lyman, of Northampton, Mass., and the charming study of social life, character, and human experiences which is presented in the volume entitles it to all the honor awarded by the article in the *Atlantic*. The part given below is merely the introduction to the article.
—EDS. INTELLIGENCER AND JOURNAL.]

NOW that the good old fashion of domestic life in New England seems to have become irretrievably a thing of the past, those to whom its memories are most sacred are beginning sorrowfully to lament the fact that the written records of it are so few. Such records were never profuse, for the men and women of our brisk early day were not much given to introspection; and some of us of the (supposed) vainer gender can well remember how incisively they used to reprove that outward and visible sign of excessive self-preoccupation,—the hideous misdemeanor of "looking in the glass." There were a few diaries which were not exclusively religious, and there were the long and minute family letters of the blessed days of costly postage. But even these, in the after time of rapid expansion and frequent removal, were continually made a holocaust; heedlessly, in some cases, no doubt, yet quite as often through inborn delicacy and honorable reserve,—a sense of something all too intimate and holy about these artless revelations of the plain old family life. The selfsame feeling in another form—a natural if not entirely a healthful one—often closes the lips of those who remember, in the pres-

ence of the incredulous or super-refined juniors, who can only wonder and smile; and it has had its effect, beyond question, in rendering stiff, colorless, and unsatisfactory many of the formal biographies of our widely-known public characters. But now and then it has happened, after the passing of one of these older men or women, whose natures were surely, as a rule, designed upon a grander scale than ours, that filial piety itself has seemed to demand some written record in the name of the younger generation. If the career were private and the influence purely domestic and social, the obligation to fix the fleeting image of it seemed only the more pressing. For a character is not necessarily falsified when its outlines are drawn in light upon the background of a new sorrow, but, it may be, only then shown in its exact proportions. Homely accessories, the monotony of daily usage, the inveterate apathy of our own listless being, may have combined to dull our perceptions until the shock of lifelong division came. But in the great silence which followed that shock how many have repeated, with self-accusing emphasis, the sentiment, if not the words, of the most magnificent of mourners:

"So, dearest, now thy brows are cold,
I see thee what thou art, and know
Thy likeness to the wise below,
Thy kindred with the great of old."

Let that spiritual genealogy be once traced out, is the heart's cry, for the sake, at least, of those who are in the line of the succession, and might otherwise never fully appreciate the nobility of their inheritance. If the life were private, let the memorial be private also; only let it not perish wholly. If the pen be taken while this first loyal impulse lasts, and taken by a competent hand, there is a chance that the result will be something which, to my mind, is more legitimately and intensely interesting than any other form of literature whatsoever. Real, primitive human character, ingeniously and warmly portrayed, —what can equal it in significance and power? I have happened to read a good many of these private or semi-private memorials, and to reproach myself sometimes for others which have never been written, but only coned, with mournful smiles and hidden tears, in the sad isolation of a long survival. Sketches of this kind are always affecting for those who have the key to their full meaning; but one among the number that have come in my way has always remained distinct in my memory, both for the perfect taste of its arrangement, and because the character which it reveals is essentially a typical one, and illustrates in a singularly complete manner a very marked and memorable phase of American civilization.

Mrs. Susan Lesley's "Recollections of my Mother" might stand, in some ways, for the recollections of scores of mothers who never even saw the Old World, and whose lives passed principally in the first half of the present century. But many circumstances combined to give a special social prominence to the lady in question. Born of honorable folk, and early married to a man of distinction, she became the life not only of a large family circle, but of a famous provincial centre of intelligence and refine-

ment; and she had the opportunity to impress her vivid personality on many of the brightest minds of the generation which succeeded her own. I never had the happiness of seeing her, and for that very reason, perhaps, I have been the more impressed by a something historic—I had almost said epic—in her character and career.

THE TEMPERANCE "COFFEE HOUSES."

[The following are extracts from a paper by Frederick Gore, of London, on "The Coffee House Movement in the United States,"]

A COFFEE house of another kind, which has no parallel, is to be seen at Rochester, a city with less than 100,000 inhabitants, and about 1,000 saloons—one to every 100 of the people. The Christian Reformation Association has a coffee room on the ground floor of their premises, with reading and mission room, and lodging accommodation above. An earnest member of the Association was appointed manager, and his instructions were to turn away no one who came for food or lodging. If the applicant had no money, the meal or bed was to be given him on his simple promise to pay if he could get work, and this was to go on as long as the manager thought desirable. Of the meals and beds thus given away, how many do you suppose were paid for afterwards? Here are the actual figures taken from the Association's first report:

"During five months, out of 1,765 meals furnished to destitute strangers who promised to pay if they could get work, 1,145 were afterwards paid for; of 876 lodgings furnished on the same conditions, 470 have been paid for."

Looking to the fact that the recipients of this bounty came to the house in apparently the most helpless condition, it would be difficult to find more striking testimony to the power of Christian sympathy and Christian teaching. It is natural to suppose that a business carried on in that manner could not pay; but the fact is, that last winter considerable profits were realized. And yet this is probably the cheapest refreshment house in America, a small plate of meat being sold for five cents.

EVERY-DAY religion is the foundation of thoroughness, which is another word for truthfulness or honesty. Workmen that slight their work, whether they make shirts for a living or sermons, build houses or ships, raise flocks or families, will be some day or other found out. We want clothes that will not rip, vessels that will not leak, and bridges that will not break down. So we want characters that will stand temptation, and not snap asunder under the sudden pressures of life.—*New York Evangelist*.

THE drink vice, and mammon worship are bringing about by natural laws their own inevitable retribution, and unless remedies be found in our earnestness and in our self-denial, and in our promotion by every possible means of the common good of all, then the Huns and Vandals who shall shipwreck our civilization are being bred, not in the steppes of Asia, but in the slums of great cities.—*Canon Farrar*.

AGE OF SPIDERS AND ANTS.

AT a recent meeting of the Academy of Natural Sciences, Dr. H. C. McCook read an interesting paper bearing on the possibilities of prolonged life among the lower orders of animals. An account was given of the life-history of a fine specimen of the spider, commonly known as the American tarantula. The animal was given to him in 1882 by Dr. Joseph Leidy. It was then apparently eighteen months or two years old, and it lived in captivity until July of the present year. At the period of its death, therefore, it must have been at least seven years old, and may have been eight, having thus attained the distinction of being the most aged spider known to science.

How long this species and other spiders generally live in their natural habitat is not known, but human protection in the present instance probably aided to prolong life. It was kept first in a glass globe, and afterwards in a wooden box with glazed sides and a sliding glass door at the top. One end was filled with dry soil which was slightly compacted and heaped up; the other end was sparsely covered with earth. It was at all times liberally supplied with water, and its food consisted of live flies, grasshoppers, and locusts. During confinement the tarantula shed its skin several times, a process apparently attended with some danger, as it was during such a change the creature died, and once before, on a similar occasion, it was found apparently dead, although it afterwards revived.

It is possible that it was too much exhausted by long previous fasting to endure the severe strain which evidently is laid upon the organism in the act of moulting. The spring of 1887 was a backward one, and some difficulty was experienced in procuring insects for food from the immediate neighborhood. The annual supply of grasshoppers and locusts was very late and it may be that, had the spider been strengthened by a few weeks' generous feeding previous to its last moult, it might have been still alive.

In connection with the general subject of the prolonged life of insects, Dr. McCook stated that during a recent visit to Sir John Lubbock, at his house in London, he inquired after a queen of the fuscous ant which he had seen in an artificial formicary six years ago, it being then nearly eight years old. He was told by his host that it had died the day before, having at the time reached the wonderful age of more than thirteen years. She was still attended by her circle of courtiers. Some of these were licking the dead queen or touching her with their antennæ and making other demonstrations as though soliciting her attention or desiring to wake her out of sleep. It was certainly a touching sight to witness these faithful attendants surrounding the dead body of one who had so long presided over the maternal destinies of the colony and seeking by their caresses to evoke the attention which never again could respond to their solicitations.

THE Lord is a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee.

THE DECAY OF TREES.

MANY trees, under certain conditions, says a Canadian authority, rot easily, while under other conditions they are almost imperishable. Bass-wood was early considered a poor wood for fencing, as it rotted so easily. Observations showed that with the bark on it soon rotted, but without the bark it remained sound. The same thing is true of elm, but in a lesser degree. Beech rots very easily if exposed to the elements, but under shelter remains sound. If covered by water it will remain sound for a long time. Oak, if exposed to the weather, loses its sap-wood, but the old wood remains sound for many years. I believe all young timber should either be put in water immediately after it is cut, or put under shelter, as the young wood begins to rot very quickly if it is alternately wetted and dried. It follows then, that deterioration takes place to a far greater extent than we imagine by letting young trees lie out in all weathers with their bark on, as they cannot resist wet without having been first dried. In my opinion all wood should be either put into water immediately after being cut, or at least when spring comes, as it is absolutely necessary that all timbers should be water soaked before any attempt is made to dry it. It is a well-established fact that boards dry much quicker if the logs have previously lain in water. Another fact worthy of record is that water-soaked lumber is never attacked by insects, and hence, planks treated in this way can stand for many years without injury.—*Lumbermen and Manufacturers.*

THE memory will only be content when there is that accuracy which gives absolute confidence. Suspicion of inaccuracy is the most vicious element in memory. It is more satisfactory not to recall a thing than to recall it in such a way as not to know what we have recalled—whether the recollection is reliable, where the memory of fact shades into fancy. It requires the best mental activity, the closest observation, the clearest thought, the sharpest discrimination, the cleanest classification, to give knowledge that definiteness which is indispensable to reliability in memory and accuracy in recollection.—*Journal of Education.*

THE past is ours, for from all the vast accumulated knowledge, we may learn to avoid errors, to practice virtue, to live for others, and thus add to the store of knowledge from which the boys and girls, the men and women of the future, may learn to do their work far better than we can do ours.

FORCE in matters of opinion can do no good, but is very apt to do hurt; for no man can change his opinion when he will, or be satisfied in his reason that his opinion is false because discountenanced.—*Jeremy Taylor.*

A TREE will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: "what is the inclination of my soul? Does it, with all its affections, lean toward God or away from him?"

To live on one's own convictions against the world is to overcome the world. To believe that what is truest in you is true for all, to abide by that, and not to be over-anxious to be heard or understood or sympathized with, certain that at last all must acknowledge the same, and that while you stand firm, the world will come round to you,—that is independence. To enter into the world, and then live firmly and fearlessly according to your own conscience,—that is Christian greatness.—*Selected.*

SOMEBODY says few women would vote if enfranchised. Well, it often happens in an election that more than half the men refuse to vote. But if one man or woman wants to exercise the right to vote, what reason is there for denying it, because other men and women do not wish to exercise it? If I desire to breathe the fresh air of heaven, shall I not cross my threshold, because the rest of the family group prefer the stale atmosphere indoors.—*Hon. John D. Long.*

WOULDEST thou taste to the full the sweetness of life? Then keep thyself low at humility's feet. The sweetest of the cane is the part that grows nearest the earth.—*Persian (Fein.)*

I fear no foe, with thee at hand to bless;
Ill have no weight, and tears no bitterness;
I triumph still, if thou abide with me;
In life, in death, O Lord, abide with me.—*Lyte.*

LET all men, whether successful or unsuccessful, whether they triumph or not,—let them do their duty, and rest satisfied.—*Plato.*

THE nature of the true Seed is first to take a deep root downward, and then to bring forth its fruit upward.—*Stephen Crisp.*

NEWS AND OTHER GLEANINGS.

—The killing of wild birds, whose plumage is in constant demand in Europe, has become so extensive at Simla that the Vice-royal council of that place has enacted a law to check the slaughter. A Simla law appears to be needed nearer home.

—Dr. Murray, of the Royal Society of Edinburgh, estimates the mean height of the land of the globe to be between nineteen hundred and twenty-one hundred feet, the latter limit being probably the more nearly correct. Humboldt's estimate of the mean height of the continents was one thousand feet.

—Visitors to the beach at Asbury Park one evening last week, were treated to a strange spectacle. The ocean was so filled with phosphorescent animals that every wave appeared flashing with fire. By stirring the sand on the beach with the foot a similar effect was produced.

—A statute passed at the last session of the Legislature of the State of Illinois, went into effect on the 27th ult. The act prohibits the sale of tobacco, cigarettes, or cigars to any minor under the age of sixteen years.

Of the many lenses made by the late Alvan Clark, the cheapest one cost \$300, while the national telescope was sold for \$16,000, and the cost of the Lick glass was set at \$50,000 without the mounting. This was the work of a

man who never had seen a lens in process of construction in the hands of any one out of his own shop. Mr. Clark was emphatically a self-made man. His only education was what he received in the public schools of Western Massachusetts. His reputation was patiently, steadily, and justly earned. His extraordinary power seemed to be acuteness of the eye, of the touch, and of the understanding, combined with unlimited patience. Not long since, he said: "I owe largely my recognition by the scientific world to Mr. Dawes [the English astronomer.] I had, as I thought, with one of my telescopes discovered several new double stars. I wrote to Dawes, asking him to verify my observations. He answered that they were real discoveries. I reported other discoveries. Mr. Dawes wrote, 'where did you get your telescope?' 'I made it,' was my reply. I sold him that glass and five others."—*Exchange.*

CURRENT EVENTS.

THE sessions of the annual meeting of the American Woman's Suffrage Association began in this city on the 31st ult., in Association Hall, and continued on the two following days. The President of this Association is William Dudley Foulke, of Richmond, Indiana, who was present and presided. On Second-day afternoon short addresses were delivered by Lucy Stone, Henry B. Blackwell, S. S. Hunting, Margaret Campbell, Cora Scott Pond, Ada C. Bowles, and Antoinette Brown Blackwell. In the evening an address of welcome was made by State Senator A. D. Harlen, of Chester county, and later, President Foulke delivered his annual address.

ON the afternoon of the 31st., President Cleveland received the deputation of members of the English Parliament, who have come to this country to urge the negotiation of a treaty of arbitration. The delegation included eleven members of Parliament, and several other Englishmen of prominence, and with them were William Jones, Secretary of the Peace Association, London; Rowland B. Howard, Boston; John B. Wood and Philip C. Garrett, of Philadelphia, and Dr. Eaton, of New York. Andrew Carnegie, of Pennsylvania, introduced the visitors to the President in a short address. Two members of the delegation explained the object of their movement, and read the formal address, after which the President responded, expressing his interest in the subject.

ELIHU B. WASHBURN, of Illinois, well-known in public life, died at Chicago, on the night of the 22d inst., aged 71, having been for some time hopelessly ill. He was Minister of the United States in Paris, during the Franco-Prussian War of 1870, and earned distinction remaining in the city during the siege and the frightful scenes of "the Commune."

NOTICES.

* Quarterly Meetings in Eleventh month will occur as follows:

7. Ninepartners, Oswego, N. Y.
8. Philadelphia, Race St., Phila.
10. Abington, Byberry, Pa.
11. Stanford, Chatham, N. Y.
12. Miami, Waynesville, O.
12. Salem, West, O.
14. Baltimore, Little Falls, Md.
16. Easton and Saratoga, Easton, N. Y.
17. Shrewsbury and Rahway, Shrewsbury, N. J.
19. Short Creek, Mount Pleasant, O.
21. Centre, West Branch, Pa.
21. Duaneburg, Duaneburg, N. Y.
21. Fairfax, Woodlawn, Va.
23. Stillwater, Richland, O.
24. Bucks, Langhorne, Pa.
26. Blue River, Clear Creek, Ill.

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CONSOLATION.

"Yea, though thou shay me, still will I trust in thee."

To human eyes, the path I tread is lonely:

Thorns choke the way I pass with bleeding feet.

But I, who see the goal, cry, Lord, if only

I may press on, I still will call it sweet!

What though the sun rain down his fiery lances,

And icy winds scourge me with whips of steel,

If but in dreams a vision of heaven entrances,

And round my stony pillow angels kneel!

In burning noons, if oft-times I would linger

Beneath the palms that nurse some desert spring,

Stern Duty points the way with warning finger;

I faint, Hope fans me with her snowy wing;

But hush! endeavor blesses all the doing,

Though men may scoff and women do me wrong.

Oh, none the less will I, Heaven's mercy suing,

Strive still to join the ancient prophet's song!

BALTIMORE YEARLY MEETING.

THIRD-DAY, ELEVENTH MONTH 1.

IN the men's branch, near the hour the meeting settled into quiet, which was broken by the voice of supplication from Allen Flitcraft.

A paper was read by Henry Janney, introducing the subject of peace and arbitration, now brought prominently before the American people by the presence in Washington of a large and influential delegation of members of the British Parliament and others interested in strengthening the bonds of unity between the two great English speaking nations, by the adoption of a plan of international arbitration, by which all questions between nations may be settled without an appeal to the sword. David Newport expressed the desire that "hate should live no more, and the era of good-feeling be at hand." He hoped the meeting would adopt a minute of concurrence. Several others spoke stirring words in favor of action on the part of the meeting. Unity was very generally expressed with the remarks on the subject.

A committee was named to give some expression of the feeling that has been manifested at this time to the delegates, and extend our sympathy in the great cause of "Peace among men and Arbitration among nations."

The Queries and their answers were then taken up. Under the first, which relates to the attendance of our meetings, David Newport said: "The question whether a purely spiritual religion can be preserved on the earth is on trial now, as it has been

since the advent of the Saviour." He earnestly desired that we cultivate love for social worship; he considered we are now in a crisis and the prayer of his heart is that we may not be delinquent.

Thomas Foulke: The spirituality of religion is in its life and power. Let it be our desire to uphold the testimonies of Friends, and our endeavor to leave out of our silent meetings all concern about worldly affairs. We need to be more spiritually minded. It is a glorious privilege that we may meet together to worship our Heavenly Father according to the dictates of our own consciences without the interference of human law.

In the consideration of the Second Query, William Williams said in substance: He considers this the most important of all the queries, and expressed great concern that each take the matter home to ourselves.

Nathan Moore spoke very impressively of the beauty of divine love and charity and the necessity that we have a goodly share thereof in our intercourse with one another.

Allen Flitcraft: We must have conversion and baptism of the Holy Spirit, before we can love our enemies and do good to those who spitefully use us. Love is the great keystone of the glorious arch of the church.

Brief remarks by several others urged that we have the charity that covereth a multitude of sins.

The Third Query was then read with the answers, and the summary answer. Allen Flitcraft was glad that we read the Scriptures more than we used to do and in a different spirit, with a different understanding of them than formerly. Others gave encouraging words, and the meeting adjourned. On again assembling, the Fourth Query and answers thereto with the summary were read. Several expressed earnest concern in regard to the sale of intoxicating beverages, it being reported that some of the members are not considered entirely clear in this particular.

The Fifth, Sixth, Seventh, and Eighth Queries followed, with very little expression in regard to the summary answers. A feeling of rejoicing that the testimony against oppression is upheld among the members, was given forth.

The remaining queries, viz., the Ninth, Tenth, Eleventh, and Twelfth and their answers were considered. The statistics of membership show a net loss in all the five quarters composing the Yearly Meeting of twenty-two members. The meeting adjourned at 3 o'clock on Fourth-day afternoon.

In Women's branch, Friends gathered in the quiet that is the true preparation for useful service. The Epistle from Illinois Yearly Meeting was read at this time, and warm expressions of unity with the words from our distant sisters followed.

The minute adopted by men Friends in relation to peace and arbitration was brought in and great unity with the subject found expression all over the meeting, with a desire that all the other yearly meetings of our body, through their representative committees, may join therein.

Eliza W. Chandler: Bear ye one another's burdens and so fulfil the law of Christ. If we serve, let us serve well, let us be found at our post. We are all called but not all chosen. Let us not be stumbling blocks, because of unfaithfulness; our righteousness must be practical, and carried out in the every-day duties of life. Anne S. Clothier rejoiced that the people have taken hold of this great question of peace and arbitration between the two English-speaking nations.

Emily Canby said: She went through the civil war without going into the war element. If we are brought into the spirit of Christ we will be peace advocates. Referring to the sower, she quoted the old prophecy: "Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him." It is the little things in life that tell.

Rebecca Price: This is a nail in a sure place. It is my prayer that God may stay the sword. Friends are noticed and watched by others to see if we indeed practice what we preach,—“peace on earth and good will to men.”

The thought was expressed that this is an individual work as well as the work given to the committee. Margaretta Walton: This peace work begins in the cradle, and mothers should be so concerned for their children that when there are wars the young sons may be ready to turn their backs, having been strengthened by their teachings. We should also be opposed to the spirit of war and everything that leads to it.

Anne S. Clothier: There is need that mothers be careful not to put into the hands of little children warlike toys; and while we believe in this individual work, in unity there is strength. When these children are grown, how beautiful it is to see them turn away from all things that lead into strife.

THIRD-DAY AFTERNOON.

The state of Society was entered upon by the reading of the First Query with the answers, which showed all meetings attended, except in a few of the smaller branches, where some sessions have not been held. The hour has been generally observed and unbecoming behavior avoided.

L. J. Roberts: This query underlies all the others. If we are not found in our places here our interest in the Society cannot be so well upheld. It is only by our life and our actions that we give evidence of our faith in what we profess. The Master said: “By their fruits ye shall know them.” When we come together publicly, we make a public profession, and in meeting together in the middle of the week a

social feeling is promoted. Sacrifices are to be made by us all, and if in the attendance of our meetings our promptings rise no higher than the duty of so doing, as we are faithful to this duty, accounted in the ancient time a most reasonable service, it becomes our highest pleasure to be found among those who thus wait upon the Lord.

E. W. Chandler: “Hold all your meetings in the power and authority of the truth.” If we keep this before us, our hearts will be drawn in that loving faithfulness to be found in our places, feeling the need of these spiritual helps. Other brief testimonies followed, all bearing upon the value to the spiritual life of the observance of this query.

The answers to the Second Query showed that Friends generally maintain love towards each other as becomes our religious profession, tale-bearing is discouraged, and care extended where differences arise.

Rebecca Price rejoiced that love appears to be increasing, and desired that it will more and more abound. It has seemed to be a gift. We must be little and humble and have that charity that suffereth long and is kind.

Emily Canby: There is a difference between natural and spiritual love. We love one another in the Lord. We are not called to love the evil in ourselves or our neighbors.

Margaretta Walton: When we go in the spirit of Christ, it is seldom that a heart will turn away.

This high profession of love—if there were only more of this love! May we take this reminder home with us, “They that loved the Lord met often with one another.” We need not ask of those who avail themselves of this privilege if the “book of remembrance” is kept; every heart will have a joy and a treasure in these little meetings. It is but a small part of our time that we give to our Heavenly Father in this service; we know not what we bring into these assemblies but we know what we take away.

Sarah Hughes: I have been young; now I am old, and I have always found that peace of mind follows obedience.

The summary to the Third Query, showed that Friends generally endeavor to educate their children in plainness of speech, deportment, and apparel, care is taken to guard against pernicious reading and corrupt conversation. The reading of the Scriptures is encouraged; two of the reports note “more care in this particular would be profitable.”

The testimonies in reference to the several particulars of this query were given with deep earnestness and a feeling of responsibility that is seldom seen in our gatherings, Sarah J. Dare, Alice C. Robinson, Margaretta Walton, Eliza W. Chandler, and others participating. It was felt to be a time of real awakening among the younger members, whose presence and interest in all that was said were most encouraging. The questions that bear upon our social life, and the care over the young that is imperatively demanded by the conditions of the age in which we live, were brought before the meeting, mothers and teachers confirming what was said in relation thereto, from their own experiences. Much stress was laid upon

the necessity of guarding the young mind from the contaminating influence of impure literature, which carries with it the most insidious poison, corrupting the very fountain of life.

Of the Fourth Query the summary showed that "Our testimony against intoxicating beverages appears to be maintained, but a more thoughtful consideration of these subjects is desirable. The cultivation and use of tobacco are discouraged, but one report states not sufficiently discouraged." A living concern that the young women use their influence with their friends of the other sex against tobacco spread over the assembly, and many tender, loving exhortations were briefly expressed, encouraging them to be faithful to the promptings of duty in this as in every other service they may be called upon to perform. The subject of temperance has a deep hold on the women of this yearly meeting, many of them in every quarterly meeting working in organizations both within and without our Society, and largely aiding in the general movement against the traffic in intoxicants.

The meeting adjourned to 3 o'clock, Fourth-day afternoon.

FOURTH-DAY, ELEVENTH MONTH 2.

On Fourth-day morning public meetings were held at Lombard street and Old Town meeting-houses, both being favored occasions. In the former, William Way and Allen Flitcraft had some service, and were followed by Sunderland P. Gardner, who spoke for more than an hour, the subject dwelt upon being the place that Jesus holds in the Christian church as set forth in his first appearance at Nazareth, when he opened the book and found the place where it was written "The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor," etc.—Luke 4: 18. There being no one present able to take down this discourse in full, only a synopsis has been furnished for our paper, which may be given to its readers hereafter.

In the afternoon, in men's branch, the report of the Educational Committee claimed attention. The appropriation of \$250, asked for by the committee to enable it to carry on the educational work of the Society was after much discussion, reduced to \$200 and the report adopted. The Report of the Visiting Committee was read and after being considered it was proposed to refer it to a joint committee, for further consideration, and if way opens to nominate a joint committee to take the work in charge for the ensuing year.

The report of the Committee on the disbursement of the Fair Hill fund, also the report from the joint committee to nominate fifteen additional members from each of the meetings to serve on the Representative Committee, were read and considered, and some dissatisfaction being expressed that members had been retained upon the Representative Committee whom age or infirmity of body rendered unable for the service, the latter report was returned to the committee for reconsideration. The meeting adjourned.

In the women's branch on Fourth-day afternoon, a deputation from men's branch introduced the sub-

ject of the appointing a committee to nominate Friends to consider the duty of the meeting to its absent members. It was laid over for the time and the consideration of the state of Society resumed.

The summary answers to the Fifth and Sixth Queries, relating to the care extended to those needing aid, and to the freedom of the Gospel ministry, were next considered; the former, showing that the needful care is exercised, called forth but little expression. The ministry resting upon Divine authority, it was said is indeed a free gospel ministry, in which the servant of the Lord can freely hand forth whatever is given him for the people, without reserve, whether they will hear or forbear. It is this freedom to declare the whole counsel of God that gives to this ministry its greatest force and power, and those who are called to minister should do so in the ability that our Heavenly Father gives, looking to him for the reward.

The Seventh summary answer showed a care to live within the bounds of their incomes, and the Eighth, that Friends, so far as is known, are careful in regard to the testimony against war and avoid all forms of oppression. This answer called forth an exercise from Margaretta Walton in regard to the oppression of the body by dress, which she urged upon the younger as well as the more mature, to consider, it being an oppression that effects the vital organs, and renders them incapable of properly performing the functions of life. Her testimony was tender and very earnest, and must have carried conviction to the hearts of all who heard her.

The summary answer to the Ninth Query showed that care is taken to deal with offenders in the spirit queried after, but one report mentioned some delay.

Eliza W. Chandler said she felt great sympathy with the younger members whose crosses have been hard to bear, but these very trials are for the building up of character. She wanted to encourage them to spend less upon self, and so have more for those who are in need, that they may come to know the value of self-sacrifice and the happiness of a life of dedication to the Divine will. The Tenth and Eleventh Queries relating to membership and meetings were responded to. The summary to the Twelfth Query reported Friends as careful to place their children under teachers in unity with us, wherever it is practicable.

Martha Townsend, referring to the Eleventh Query, and the losses sustained, said that although many had been called away by death, and we scarcely knew how the work could go on without them, it is great encouragement to know that the young who have attended all the sittings of this meeting, are coming forward, though in the littleness it may be, few appearing careless or indifferent. Do not hold back, but come up to the help of your older sisters. God loveth a cheerful giver, and he will strengthen our hands and help us.

Anne S. Clothier: One generation passeth away and another cometh. How encouraging it is to see and feel the earnestness of the young, and how anxious they are to be found in their places. May they remember that the back is fitted to the burden. In the early days they did not wait until their heads

were grey with age before they came forward. Remember, dear young sisters, it is only by individual faithfulness that we can have the favor of our Father in Heaven.

Rebecca Price : We sorrow for these removals, but our Father knows what is best. I am willing to acknowledge that at one time I questioned the good of answering these queries from year to year, but I have learned that if we keep in true meekness and humility, we shall be preserved from all manner of evil, and be able to answer them in the spirit queried after.

FIFTH-DAY, ELEVENTH MONTH 3.

In women's branch, Margaretta Walton expressed a desire to visit men's meeting. Great unity and sympathy were expressed, and the present was felt to be a suitable time if approved of by them. They were united in receiving the visit at this time.

A similar proposition from Allen Flitcraft to visit women's meeting was united with, and men's meeting was informed that his visit would be received at the present session. Sarah J. Dare being named to accompany M. W., a friend expressed a feeling she had of the propriety of an elder rather than a minister accompanying a minister.

Alice C. Robinson called attention to the unwillingness of Friends to speak to the business. In response it was said the fear of one another and of criticism stands in the way. Friends were reminded that there always must be a beginning, and if we are willing to say the little, we make that beginning.

The reconsideration of the report of the nominating committee on representatives brought in from men's branch, was united with, and it was referred back to the committee with instructions that in the choice made those only be named who will be able satisfactorily to perform the service.

The report of Central Committee on First-day Schools was read at this time. This committee was appointed at the time the work was made a part of the Yearly Meeting's work, and supersedes the Association, which was not under the direction of the meeting.

The report of the committee on the disbursement of the Fair Hill fund was read. Owing to a loss of funds this committee has not done as much as in former years, but they are doing what they can in aid of educational work. The report was united with, also the appointment of Seneca P. Broomall to fill a vacancy in the committee. The subject of the duty of the meeting to its distant and isolated members introduced from men's meeting was brought up at this time, and claimed attention. Margaretta Walton gave a brief statement of the action of Philadelphia Yearly Meeting on this subject, also the work of the Committee and the desire that it has for the coöperation of other yearly meetings. Others spoke of the advantage that would arise from such inquiry as this committee would make. The concern was united with, it being felt that care ought to be extended. The following minute was prepared: "An exercise originating in men's meeting, in regard to our isolated members, it was united with to give this subject to the monthly meetings." Satisfaction was expressed

at the action of the meeting, and testimonies borne to the need of this service towards our absent ones.

The Epistle prepared for Friends of Indiana was then read and united with.

Allen Flitcraft, being present, spoke at length, especially addressing his remarks to the mothers and sisters, with reference to the home, the school, and the church.

Martha Townsend felt that our beautiful order in this interchange of visits between the meetings is most precious, and that we ought not to suffer ourselves to be so pressed for time, but continue our meeting until every exercise has been laid before us. It is a time of spiritual refreshment, many look forward to these gatherings, and it may be the opening of a new life to some. Let there be time for every one of us to hand forth the word that is given without regard to outward appearances, and a willingness to do the little as it presents, even though it be but a word of response to the subject before the meeting. Rebecca Price united with this desire that time be given for the expression of every concern that arises in life.

Isabella Tyson and others added their testimony in favor of what had been said by Allen Flitcraft in regard to the home and its influence upon the life.

Much expression of unity with the Report of the Central Committee on First-day Schools was given. One who is a teacher called upon mothers to gather the children together at a stated time to read and talk with them. This concern spread over the meeting and drew forth much thoughtful exercise in which Sarah B. Flitcraft, Eliza W. Chandler, Catherine A. Kennedy, and others participated. Then adjourned. The Report of the Visiting Committee was the first business that came before the afternoon session. In this report acknowledgment was made of not having done as much as was to be desired. Six conferences had been held and encouragement was given in the several localities, to labor further in the work which had produced gratifying results. The committee believed it right for the meeting to continue this service. The report was united with in both meetings, and a committee appointed to take the subject into consideration, and if way opens to bring forward the names of Friends to attend to the service, the nominating committee to be composed of one from each monthly meeting.

Exercises in regard to birthright membership and our standing in society were given forth, in which we were urged to see to it that the principles of our profession are upheld.

The report of the Committee on Philanthropic Labor was read, and the several subjects embraced therein were considered. Phebe W. Wright spoke for the colored schools in South Carolina under the care of Friends; she presented the present condition of these schools, and asked in their behalf that funds be appropriated for them. It was said in reply that this had been done by the Philanthropic Union, of which organization Baltimore Yearly Meeting forms a part.

[We must reserve to next week the report of the proceedings of men's branch on Fifth-day, and of both branches of the meeting on Sixth-day.—EWS.]

SOCIAL AND PERSONAL DETAILS ABOUT WILLIAM PENN.

[At a recent meeting in this city of the Bi-centennial Club, Dr. J. J. Leveck, who recently returned from a visit to England and Wales, read a paper on William Penn. In the introduction, he spoke of the meagre details we have concerning the boyhood of Penn, and quoted some of the allusions in the well-known "Diary" of Samuel Pepys, concerning his father, the Admiral. As is well known, the latter was a worldly and ambitious man, and his surroundings, in London, were very different from those which his son afterward referred. Dr. Leveck then proceeded as below.—Eds.]

WITH such a social environment it is most remarkable that the youth of William Penn should have been what it was. Unless we attribute it to a special divine interposition I can account for it in no other way than by the fact that the wife of Sir William Penn and the mother of his boy came of that quiet, thoughtful, earnest race who have made Holland a garden spot, and the purity of whose domestic life has been recognized for generations. The blood of Margaret and of honest John Jasper asserted itself in the younger William Penn. Every year of my life I am the more convinced of the influence of heredity in determining the character of the offspring. Had Sir William Penn chosen his wife from the giddy creatures of the court of Charles, or even from among the English women of what was his own station, in early manhood, I fear that William Penn, as the Quaker, and William Penn, as the founder of a great, peaceful commonwealth, would have been unknown to history. I might perhaps go a little further and say what I was repeatedly reminded of during the past summer, that, as Philadelphians, we own many of our best traits of character to Holland, and that, when honoring the name of Penn and his countrymen, we should cherish with filial gratitude the name of John Jasper and his wife.

I find myself on well-known ground, and pass by, as such, Penn's life at Oxford, the impressions made on his mind by the preaching of Thomas Loe, his father's displeasure, his life in France, from which, as old Pepys himself says, he returned "a most modish person grown a fine gentleman," and I enter on what we may regard as the second epoch in his life, his early love and marriage.

Charles Lamb, in one of his delightful essays, says: "It is too often the case that when a man apostatizes he apostatizes all, and thinks he can never get far enough from his former errors, even to the renunciation of some saving truths with which they had been mingled but not implicated."

William Penn had renounced, some would have said had apostatized, the form of faith of his fathers, had given up the pomps and vanities of the world in which he had been educated, and had adopted opinions, some of which were regarded as democratic, if not radical in the extreme. Fortunate was it for him that he did not "apostatize all;" but that, in that important step which more than any other affects a man's future in life, he chose as his wife a woman who was his equal by birth, position, and estate.

Gulielma Maria Springett was the daughter of Sir William and Mary Proude Springett, the former of whom had been a soldier of the Commonwealth and had died of disease contracted at the taking of Arundel Castle, in Sussex. Her maternal grandfather was Sir John Proude, knight, colonel in the service of the United Provinces. The little daughter of Mary Proude Springett was born a few weeks after the death of Sir William, whose name and that of her mother were given to her as her own—Gulielma Maria—and, as it will be perceived, was of gentle if not of noble blood. Contemporaries have portrayed in glowing colors the accomplishments and charms of this gifted young lady. Lovers came not a few, and pressed their suit, but all in vain; until, in the language of Ellwood, "he for whom she was reserved" came, and who, having come, saw, was conquered, and yet was the conqueror.

All of Penn's historians speak of the first year of his married life as one of unalloyed happiness. A better testimony of that happiness is given by Penn himself ten years later, when about to sail for the first time to the New World, with all the uncertainties which that voyage entailed. He begins his letter in these words: "My dear wife, Remember thou wast the love of my youth and much the joy of my life, the most beloved as well as the most worthy of all my earthly comforts. God knows and thou knows it was a match of his making." She bore him many children. Springett Penn inherited with her name the gentle spirit of his mother, and his death, at the age of twenty, is sadly told by William Penn himself, in one of the most touching tributes ever offered by a bereaved father to the memory of his dead son.

She was the mother also of William Penn, third, who (heredity again), illustrated in his wayward life that strange law of atavism so well known to the medical profession, in which the morbid tendencies of one generation pass harmlessly over the second, to reappear, oftentimes with increased force, in the third. The convivial tastes, the rollicking ways, the dissipated habits of Sir William, the sailor, skipping one generation, showed themselves again, with full force, in the son of William Penn, the Quaker.

After twenty-one years of married life Gulielma Penn died. How deeply Penn felt her loss his own words tell us.

William Penn was left a widower with a family of young, delicate children, with the great interests of his colony demanding his attention, and with many cares pressing upon him, and so, three years later, he chose, and wisely chose, again to marry. But the love of one's youth and the choice of one's maturer years, when passion waits on judgment, are very different matters. And yet in Hannah Callowhill, the daughter of the well-known Friend of Bristol, William Penn fortunately found a helpmeet eminently suited to him. She tenderly cared for his orphan children, shared with him the perils of a trans-atlantic voyage; again crossed the ocean, when it was necessary for him to return to England; watched over him in sickness; managed his business affairs with great prudence and success, lovingly cared for

him in his last hours, and, after death, was buried as she had requested, in the grave where, eight years before, William Penn had been laid. While in Pennsylvania she bore herself with the courteous dignity which was becoming to her position. Isaac Norris wrote of her: "The Governor's wife and daughter are well; their little son is a lovely babe. His wife is a woman extremely well beloved here, exemplary in her station and of an excellent spirit, which adds lustre to her character, and has a great place in the hearts of the people."

It has often been a matter of surprise to me, if not of regret, that no official records of the marriage of William Penn could be found in Philadelphia. Soon after arriving in London I instituted a search for them. They were obtained, though not without some difficulty and chiefly by the aid of that well-known bibliophile, Joseph Smith, Esq., Devonshire Meeting-house, London, and I have much pleasure in presenting, at this fifth anniversary of the meeting of the Bi-centennial, the marriage certificates of William Penn and Gulielma Springett and of William Penn and Hannah Callowhill, the first time, as I believe, that they have, for two centuries at least, been read in Pennsylvania.

The history of the third and last epoch in the life of William Penn is sadly familiar to all of us. A life whose morning and whose noonday had been spent in the service of his fellow-men found its evening clouded with many cares, and for six years before his death an attack of paralysis put an end to all active usefulness.

But, though the sky was not clear, it was not yet altogether dark; in the words of the old prophet—companion—*not night*;—he had much enjoyment in the companionship of his friends and of the children about him; the same paralysis which weakened his memory happily obliterated the remembrance of cares which had pressed heavily upon him, and there is something very touching in the words of Thomas Story, who, after a visit to William Penn at this time, writes: "I was ready to think it was a sort of sequestration of him from all the concerns of this life which so much oppressed him, . . . that he might have rest and not be oppressed thereby to the end."

Well has our great historian, Bancroft, said of our great founder: "His fame is now as wide as the world; he is one of the few who have gained abiding glory."

On the fifth day of August, 1718, William Penn was buried at Jordans, in the county of Bucks. But a few weeks since I stood beside that grave, which is designated only by a little headstone not more than three feet high, and bearing on it no other inscription than these words: William and Hannah Penn.

To Pennsylvanians Jordans should be better known than it is—our Westminster Abbey—and it is in the hope that I may induce others to visit it, that I offer some account of the place. The most simple and direct route to Jordans is by way of Uxbridge, a small town, fifteen miles from London, and about eight miles from which the meeting-house is situated. Leaving London at Bishop's road, Paddington Station, at 10.15 a. m., a ride of forty-five minutes brings

one to Uxbridge. Here, a short distance from the station, is "The Chequers," a well-known inn, in the rear of which is a livery stable, the proprietor of which will furnish good drivers who know the way, and, after driving for an hour over a beautiful road, will bring you to the quaint old brick meeting-house of Jordans. It is in the summer a beautiful drive, through a rich farming country and by villages many of which have a historic value. A short distance to the left of the road is Beaconfields, formerly Beechenfields, from which the late Prime Minister took his title. Chalfont St. Giles has in it the pretty little cottage in which Milton wrote his "Il Penseroso and L'Allegro," and a little further is The Grange, the home of Isaac and Mary Pennington, where Penn wooed and won his young bride.

The quaint brick meeting-house is surrounded by grand old trees, among which are beeches, horse-chestnuts, the ash, and the pine. Many of them are very old, and have attained a great height.

To the right of the house there is a wild ravine, so wild, indeed, that it is difficult to believe the place is less than twenty-five miles from London. Entering the doorway of the meeting-house, we found ourselves in a small ante-room, in which were several untidy-looking children whose parents, the custodians of the place, were temporarily absent. It was a sort of kitchen and small dining-room combined, and seemed sadly out of place here. A door from this room opened directly into the meeting-house. The floor is of brick, the benches plain and primitive to the last degree. One bench, a little more elevated than the rest, served as the preachers' gallery, and here Penn, Pennington, Ellwood, and others of the earliest and greatest of the Friends, preached and prayed or sat in silent worship. There is an old-fashioned table, said to have been here in Penn's time, now used for the visitor's book, in which last are some strange entries. One record said that the writer was a chief of the Delaware Indians, and that his father's grandfather had been with Penn when he made his first treaty with the Indians. Just outside of the doorway is the graveyard, and there, side by side, are the graves of William Penn and Hannah Penn, of Gulielma Maria Penn, of Mary Pennington, Isaac Pennington, and of John Rule. Immediately back of these are the graves of William Penn's children, viz: Letitia, Springett, Mary, and John Penn, while a little further back are small tombstones, bearing the names of Thomas and of Mary Ellwood. Directly opposite the grave of William and Hannah Penn are five little graves, and on a single tombstone are the words, *The five children of William Penn*. The place is quiet and retired to an extraordinary degree. Penn's grave is much worn. There were a little grass and a few field flowers on the grave of Penn and of Pennington. Once a year the Friends of London and its vicinity hold a meeting here, and the old meeting-house and its youths' gallery are then filled to overflowing; but for the remainder of the year there broods over the place the silence of death. One of my companions who has great skill with her pencil, very soon made these sketches of the old place, which, with these flowers, but a few weeks ago grow-

ing on the grave of William Penn, I am glad to exhibit to this association, which was formed to honor his memory.

Pretty as are the fields and the forests about it, this seems to me to be hardly a fitting burial place for the founder of Pennsylvania, and I frankly confess I felt great sympathy then, as I do now, with the efforts of the late George L. Harrison, sustained by the Legislature of Pennsylvania, to remove these remains to that Philadelphia which Penn loved with parental affection and whose children delight to do honor to his memory.

Such a removal, however, is still so strongly opposed by the Friends in England that I fear we shall have to leave them the custodianship of the dust of William Penn. It is a high privilege and a great trust, and I hope they may always regard it as such.

But to us of Pennsylvania is given a higher privilege—a greater trust—to preserve from corruption and decay those great principles which were dearer to William Penn than was life itself—equal rights, before the law, of every man, however humble he may be; the great truth, not of religious toleration, but of the inherent right of every man to worship God according to the dictates of his own conscience; the principle that there should be no taxation where there is no representation; the perpetuity of the Union of these colonies, which nearly 200 years ago Penn proposed and for which he prepared an admirable form of government; and above all, the maintenance of that Christian doctrine now preached from almost every pulpit, but which two centuries ago was the especial teaching, if not the peculiar doctrine, of Fox, of Penn, and Barclay—the immanence in every human heart of the Holy Spirit and the companionship for every believer of the Indwelling Christ. May God grant that we be not unworthy of this privilege, that we prove not unfaithful to this trust!

SCRIPTURE LESSON, No. 45.

ELEVENTH MONTH 20TH, 1887.

TOPIC: SPIRITUAL ENLIGHTENMENT.

GOLDEN TEXT: "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—Matt. 11: 29.

READ Matthew 11: 25-30. Revised Version.

EXPLANATIONS:

THE sending forth of the twelve apostles on a mission to their own brethren, the Jewish people, was done while they were in the vicinity of Capernaum. After their departure, Jesus started on a similar mission "to teach and preach in their cities," that is in the cities of Galilee. Little is recorded of this service, except his denunciation of the cities Chorazin, Bethsaida, and Capernaum, in which much of his labors had been performed, as his home was in that neighborhood. After Jesus had dwelt on the advantages with which the people of these cities were surrounded and what ought to be expected of them, the words of glad rejoicing contained in our lesson broke forth from his lips.—By the *wise and understanding*, he means those who have an exalted opinion of themselves, and are wise in worldly things.—*Revealed*

them unto babes, made known to those of little knowledge, the teachable, the poor and obscure, the revelation of his will. The wise and learned rejected the gospel of Jesus, and it was the Father's pleasure that the obscure and more humble should hear and accept its messages of love.

There is nothing hard to understand in this. It is not because men are wise and learned that God withhold the knowledge of himself from them, for in every age there have been humble followers of the meek and lowly Jesus among the men of the highest culture and in the most exalted stations in life. It is in the spirit that controls and animates the life, if this be the spirit of the Christ, whatever honor or worldly advantage is possessed, adds to the means of doing good, and benefitting our fellow men.

The exhortation of Paul to Timothy, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth," shows very clearly that to do the best work for Christ within our own souls and for the souls of others, we must avail ourselves of every means and opportunity that will add to our knowledge and increase our ability to labor acceptably.

THIS LESSON SHOWS

(1.) That worldly advantages and the wisdom and learning we may have acquired can do nothing for our salvation until they are brought under the controlling power of the Holy Spirit, and kept in subjection to the limitations of divine truth as revealed to the soul.

(2.) That true rest and peace are the portion of those who follow the example of Jesus, of whom it is written, "He learned obedience by the things which he suffered." Heb. 5: 8.

It may further be said that spiritual enlightenment, while a gift of our Heavenly Father, and which as we have abundant testimony, may be and is bestowed upon those whose lives previously have not been in accord with the divine law, is a development beginning with the germ of spiritual life that according to the testimony of the beloved disciple, John, enlightens every man that cometh into the world; and as this is lived up to and obeyed, there is an increase, and the light becomes more and more until the perfect day. It is not wise for any to presume upon the mercy of our Heavenly Father, but let each so labor that the day-spring from on high may arise in the heart and the light therefrom become a lamp to the feet in the devious paths of our earthly existence.

THE old barriers of woman's sphere are breaking down more and more, even in conservative England. the *Pall Mall Gazette* says: "We are delighted to see that the ladies have been 'suffered to teach' at the Church Congress, the apostolic dictum necessary in the corrupt society of the Greek cities being properly treated as obsolete, and no longer applicable to the Christian society of our day. Mrs. MacLagan, the wife of the bishop, presided over a meeting of 1,000 women, the wife of the Bishop of Southwell was one of the chief speakers, and Miss Mason, Inspector of the Local Government Board, delivered a sensible and spirited address."

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, ELEVENTH MONTH 12, 1887.

REJECTING OF THE CORNER-STONE.

IT seems to us that it would be a neglect of duty to pass by the action of the recent Conference of "Orthodox" yearly meetings without a distinct testimony upon one important point. The formal outcome of the Conference being its extended and elaborate declaration of doctrinal views, and this being represented to the world as the faith of the Society of Friends, it cannot surely be regarded as either improper or unreasonable for any of those who value that name to express their candid opinion, either in assent or dissent, upon the document.

With the greater part of the declaration we prefer not to deal at all. In the summary and extracts, which were given in this journal, there was perhaps a sufficient clew to its general character. Omitting a few particulars, it is such a statement as might be issued by any one of several of the "evangelical" churches, and this is the natural outcome of the movement which, begun about the opening of the present century, has carried a large number of those who claim the name of Friends back to the theological fields from which Quakerism in the beginning dissented and departed. That this is a most sincere movement we have no question; that it has its own religious strength and value, we do not doubt; but in all its essential characteristics it is incapable, by any reasonable process of connection, of being built upon the foundation of Quakerism.

It is not, however, of this that we wish to speak. It is another point, and one only, that seems to demand our especial testimony. This is the omission from the declaration of the fundamental Friends' principle. We mean, of course, the doctrine of the Inward Light. This, in the testimonies of the early Friends, and in the estimation of mankind, has ever distinguished Quakerism as a special form of religious belief and culture. William Penn declared that it "is as the corner-stone of their [the Friends'] fabric." It is, he added, "their characteristic or main distinguishing point or principle." George Bancroft, the historian,—to cite him as a competent exterior observer,—says: "The Quaker has but one word,—the Inner Light, the voice of God in the soul."

But it does not need witnesses to attest a truth so

universally known. To leave out this great principle of religious faith, whose influence has done so much to redeem the Christian profession from its mediæval declension, would be pronounced by every impartial and competent authority a distinct abandonment of the Quaker ground. To subordinate it, to minimize it, is alone fatal. Without this principle, distinctly presented in its purity, without it advanced in the front of all else, there is no Quakerism. It was this that George Fox proclaimed to the world—not a discovery, not a surprising and startling new thought, but the reaffirmation of primitive truth, the fresh testimony to what many good men, in all ages, had already testified. Without the emphatic promulgation of this doctrine, George Fox's other work would have been comparatively unimportant: he would have been a transitory figure only upon the field of history: but when he became the faithful and zealous preacher of this simple and sublime principle of religion he assumed forever a place in the grateful memory of mankind.

We do not arraign the Richmond Conference. The views that are most satisfactory to its members they have promulgated and proclaimed. If they cannot follow George Fox and William Penn, they are still in the company of a great number of professors, good men and women. But we say with all possible distinctness that their declaration, lacking that which was and is the corner-stone of Quakerism, is not a declaration of the Society of Friends. And to whomsoever, in the world of religious discussion, may be interested in the matter, we offer this testimony.

MARRIAGES.

LEEDOM—DICKINSON.—Fourth-day evening, Eleventh month 2d, at the residence of the bride, by Friends' ceremony, Ellwood V. Leedom and Lizzie Dickinson, both of Haverford, Delaware county, Pa.

PUSEY—TAYLOR.—Tenth month 13th, at the residence of Sarah Ann Taylor, under the care of Fallowfield Monthly Meeting, Henry B. Pusey and Anne H. Taylor, all of West Marlboro township, Chester county, Pa.

WILLSON—BUCKLEY.—On First-day, Tenth month 23d, 1887, by Friends' ceremony, at the residence of Ezra Willson, in Elma, Erie county, N. Y., Alfred B. Willson, (son of Ezra and Anna Willson), to Mary Buckley, of San Jose, (Santa Clara, Co.,) California, daughter of Mark and Isabella K. Buckley.

DEATHS.

ATKINSON.—At Upper Dublin, Pa., Eleventh month 3d, 1887, Mary C., wife of James Q. Atkinson, and daughter of the late Nathan and Deborah Cleaver, formerly of Gwynedd, in the 42d year of her age; a member of Horsham Monthly Meeting.

BUZBY.—Eleventh month 3d, at his residence, Borden-town, N. J., Robert C. Buzby, in his 87th year.

DUTTON.—In Chester, Pa., Eleventh month 1st, Anna, widow of Robert R. Dutton, in her 75th year. Funeral

from the residence of her daughter, Arabella Hinkson. Interment at Chichester, Pa.

FAIRLAMB.—In East Bradford, Pa., on Third-day, Eleventh month 1st, 1887, George W. Fairlamb, in the 79th year of his age; a member of Birmingham Monthly Meeting.

THE NORTH CAROLINA CHEROKEES' CHILDREN'S HOME.

EDITORS INTELLIGENCER AND JOURNAL:

BEFORE leaving North Carolina we went into Swayne county, the train tugging its way slowly over the Balsam Mountains, where the railroad reaches its greatest elevation at 3,600 feet, being the highest track, except that on Mt. Washington, this side of the Rocky Mountains. The train goes down rapidly and in the narrow valley that winds around the base crosses Scott's Creek twenty-three times in fifteen miles.

Leaving the station at Whittier we found the bridge over the Tuanasegee gone in a late freshet, but forded its clear waters, three feet deep, the horses climbing over rocks and up the steep bank on either side. Following rough mountain roads, passing an occasional house, where Jim Kig, Walking Stick, and others live, in two and a half hours we catch a gleam of a white fence far below us and, turning a sharp curve on the mountain side, look down on a scene of beauty and loveliness. In a little basin at the foot of many peaks, yet amid knolls and hills of its own, lies the Home for Indian Children, in the midst of the Cherokee Reservation. Angels must enjoy the picturesque effect of the green walls tinted with the breath of autumn, the clear waters of the Oconolufy reflecting the bowing chestnut balls, and the Home, a large two-story white school house with the white barns and out-buildings standing in the setting sunlight as if conscious of a power for good. Higher up the little hill is the home of the Chief, Sal-i-de-ent, (John Smith), with his long black hair and yellow skin. His wife is a white woman, and a pretty daughter of seventeen is learning all kinds of house work with her lessons at the Home. He has traveled and is quite intelligent, and after introducing us to his "Assistant Chief," So-ya-to, he told us his simple story. How the Government had given seventy-five thousand acres and money, "but my people's money was being squandered, they were using six thousand dollars of the principal every year, and my people not getting it. When that man, [a Friend from the West], came and said they would give some if we would let them have that money. I talked over with my people; we were most afraid to trust any body, but they are good people, the Friends. My people are getting the good of their money now; they only use the interest." The Council House, made of logs, was close by. Western Yearly Meeting, (Orthodox) adds to the Government appropriations, and instead of sending the children to Hendersonville and other white boarding schools, there are now at the Home forty little children from ten years upward, twenty boys and twenty girls, who not only go to school but eat breakfast at half-past five every morning and do all the housework by nine o'clock.

In the evening they had study and devotional exercises, then each shook hands and gave good night, with a kiss to the teachers and efficient heads, Willson Spray and his motherly wife. Indian faces are not very readable, but they were certainly happy in their work as well as play. The Home has only been built two or three years, and plenty of work is found for boys in improving the grounds. Already a little nursery is growing, and gardening and farming going on. The earnest purposes of the managers could only come from the Divine source and they are ground-work for great good. In giving the children names, they often find one in our language that means the same; for example: Tadahnihske, dirt-dauber, or mason-work, is called Mason.

While the glow of the morning was still upon the scene we returned to the station, by the kindness of W. Spray, and as a heavier load required the engine to go back from the top of Balsam for the "other half," six and a half hours were spent in going forty-one miles.

A few days later, we left our summer retreat. Coming down the mountains the train was struck by a sliding boulder of twenty tons, throwing engine baggage and express cars against the opposite side of a cut forty feet deep. We had just crossed the horse-shoe trestle and slackened speed to go round the curve and thus escaped being telescoped. No one was seriously hurt, though the fireman went half way up the bank and the conductor's lantern crashed to pieces as he was thrown on the floor at our feet. It was midnight, and the escaping steam from the broken engine, echoed like a death knell from the mountain peaks. Half a minute more and the train might have been a burning wreck, shut in that narrow cut with a long trestle close behind us one hundred feet high, and five miles to the nearest station. In silence and awe we crept over broken rocks to see the disabled engine and baggage car, with the trunks piled in confusion, only thirty seconds ahead of our coach filled with human lives. From the deep gratitude in thankful hearts came the silent question, "For what are we spared?" and, earnest aspiration to bend our lives more faithfully to His will and His purposes. No one could complain at the nine hours' detention, until the wreckers' train could arrive and transfer us to other cars for our journey.

Sister E. had been left in Ashville to go north next day, and was delayed the same length of time, but willingly accepted the apology of the conductor, for mud and broken glass, when he told her "there had been no time to clean it as it was in the accident of last night."

MARTHA SCHOFIELD.

TEACH me the spiritual battle so to fight
That when the enemy doth me beset,
Arm'd cap-a-pie with armor of Thy light
A perfect conquest o'er him I may get.

—Thomas F. Wood.

If thou standest by faith, yet except thou believest that within thyself that shows thee what is good,—thou canst not avoid falling likewise.—John Crook.

YOUTHS' MEETING.

THE Youths' meeting of Baltimore Yearly Meeting as provided for by act of the meeting of 1886, when by a change of Discipline the Central Committee was charged with calling it and having a care over the same, assembled in the meeting-house on Lombard street, at 3 o'clock p. m., Tenth month 30. The house was well filled by Friends and others interested in the cause. At the appointed time the children and others representing the First-day schools throughout the Yearly Meeting assembled, taking places that had been reserved for them, and settled into the silence of a religious meeting without parade or formality. It might have been easily mistaken for a regular meeting for worship had not the children entered with programmes in hand, and ushers been seen distributing copies of the same throughout the house.

These programmes provided for are:

I. "Opening Exercises by the Clerk of the Central Committee."

II. "Call of names of Representatives. Two or more from each school will respond with Sentiments."

III. "Responsive reading of thirty-fourth Psalm," which was printed on the programme.

IV. "Exercises by the different schools as reported from the monthly meeting committees on First-day schools, or through the local members of the Central Committee."

V. "Concert Reading of The Blessings," in verse also printed on programme.

VI. "Closing remarks by Jonathan K. Taylor," Chairman of First-day school Committee of Baltimore Monthly Meeting.

Exercise I, by Clerk of Central Committee, was the reading a poem intitled "Meek and Lowly," from Devotional Poems, which seemed to have a solemnizing effect upon the meeting and to draw it into deep feeling.

Upon calling Representatives, responses with sentiments came from all parts of the house, and many were the very beautiful ones then elicited. The teaching of these in their effect upon the minds of the young as well as the older of our members must have deep and lasting effects for good. Not only were the thoughts contained in these responses impressive, but the feeling and appreciative manner in which they were rendered gave convincing proof that they were doing more than lip-service, that the heart was in it.

The responsive reading of the beautiful 34th Psalm, in which all joined, was feelingly done.

The chief and most impressive part of the occasion was the exercises by the different schools, by representatives who had come prepared to recite or to speak for their various schools. These exercises were well chosen and were nearly all of a devotional as well as of a practical nature.

The address to the meeting by J. K. Taylor was full of feeling and especially appropriate while very impressive.

It seems to the writer that this new departure of Friends in Baltimore in their First-day school work must inspire new life into the Society and bring into

active service much young and new and good material.

One hundred and twenty-two responded to their names when called as representatives, and nearly all of them were active or interested attenders at the Yearly Meeting. They made a very large percentage of the meeting and added much to the interest thereof, while many did their full share of the work also.

At a Conference of Baltimore Yearly Meeting Central Committee on First-day schools with Friends interested in the work of First-day schools held on Second-day, Eleventh month 31st, at 8 p. m., there was a large meeting of those who had come to consider subjects pertinent to the Concern, epistles made and opportunity given for concerned minds to give their views and to extend counsel and encouragement to those engaged in the work. This was a meeting much after the style and manner of the First-day School Association of former years. The epistles from corresponding associations were read and most of them were full of good thoughts and gave edifying accounts of the work in other localities. Committees were appointed to respond to epistles. The Conference arranged that statistical tables be forwarded in the report to the yearly meeting.

SWARTHMORE NOTES.

—The conditional subscriptions toward the endowed professorship are progressing. One Alumnus, an excellent student while in the College, and an earnest worker for and devoted friend of the College since, writes: "I have thus far subscriptions to the fund toward the endowment of professorship to the amount of \$400. I trust there are 100 more with like sums subscribed." It is hoped that Friends generally will unite in this important movement, and pledge such sums as they may be able,—payable only on condition that the amount of \$40,000 be subscribed.

—Abigail R. Paul and Rachel N. Mather attended the meeting on First-day morning. The former spoke acceptably, at considerable length, earnestly exhorting the young people to live up to the light given them. The latter spoke feelingly of the difficulty of carrying out our convictions of right in the face of the opposition or the indifference of the multitude, but exhorted all to be true to these convictions, if they would find peace. A number of visiting Friends were present, and the meeting was an unusually impressive one.

—William Jones, of London, Secretary of the London Peace Society, addressed the Faculty, students, and friends of the College on Fourth-day evening, the 9th inst. His subject was "Peace and International Arbitration."

—The new catalogue will soon go to the printer. It may be expected out early in next month. The courses of study have been carefully revised and improved. The four distinct lines of study in the four courses of Arts, Letters, Science, and Engineering, are now very complete, and by dividing the year into semesters, fewer studies are carried on at one time, and thus better work can be secured, at less risk to the health of the students, by concentrating the mind upon these.

ORTHODOX FRIENDS.

REVIEW OF THE RICHMOND CONFERENCE.

[WE reprint below nearly the whole of an editorial article in *The Friend*, (Philadelphia,) of 11th month 5th. It represents the "Wilbur" element of Orthodox Friends.]

The more we have reflected upon the proceedings of the late Conference of Yearly Meetings at Richmond, Indiana, the more decided have become our fears that its influence in the Society of Friends will be more largely for evil than for good.

It reaffirmed the ancient doctrine of Friends, that the Baptism of Christ is a spiritual process, and that water-baptism is not a standing ordinance in his Church, which had been opposed by some of our members. So far, its action is deserving of commendation.

But the changes in the manner of holding our meetings for worship, and in the doctrines preached in them, during the past thirty years, are matters of still more vital importance. These changes are referred to by the editor of *The Christian Worker*, one of their zealous advocates, in an account of the recent Conference which he furnished to *The Independent*, as a "revolution." "Many," he says, "could not adopt the innovations, and several schisms have taken place, the more conservative class leaving the Church." Among these changes he enumerates the teaching of present salvation through faith in Jesus, holding revivals, calling evangelists, introducing singing, and establishing missions. In another part of the same article he says, that for two hundred years the minister among Friends has not been looked upon as the head of the congregation, but in the revival meetings leaders have been recognized, "gradually the pressing need of pastors has been felt, and some yearly meetings have arranged to have ministers with pastoral gifts serve them, and many ministers in this capacity have been supported. In many places meetings are supplied with a regular ministry by formal church action."

We think the Editor of the *Worker* was justified in speaking of these changes as a "revolution." If they had been suggested thirty years ago, we doubt whether an intelligent member of the Society of Friends could have been then found who would not have so regarded them. Taken as a whole, they are so decidedly in conflict with our former principles, and such radical departures from our ancient practices, that their general adoption would indicate that the Society of Friends had ceased to exist, and that its name was assumed by people who had only a remote affinity to it.

What, then, was the action of the Conference on this vitally important subject? The article to which we have already referred says, the whole subject was brought under review, and "the result was a large preponderance of sentiment in favor of the advance and liberty of recent years!" There were a part of the delegates who opposed some of the grosser departures; yet their utterances were too often undecided in their tone; and very few of those from the American Meetings openly condemned even such a decided change as *congregational* singing; and as to in-

dividual singing in our meetings for worship, there was no open objection that we noticed. Nor was there strength in the Conference to adopt any decided condemnation of those changes which have introduced disorganization into the Society, and led to separation between the conservative and progressive members.

The whole thing has produced on our mind an impression very similar to that which would have been caused, if a conference of Friends had been called to consider the question of war, and a large part of the speakers in it had advocated defensive war, and the conference had adjourned without recording its condemnation of such views. Can any one doubt that the result of such a conference would have been to lower the testimony of the Society on this subject? And that the advocates of defensive war would have been emboldened by this action? Even so, it seems to us, the cause of truth has lost ground by the proceedings of the Conference, and those meetings which participated in it and accept its conclusions, will be less able in the future to adhere to the distinctive principles of Quakerism.

In coming to this conclusion, we do not forget the declaration of faith which it was concluded to present to the different yearly meetings for their adoption. While it contains very much with which we all can unite, it does not bring out clearly those views of the way of salvation and the work of the Spirit which were so prominent in the statements of doctrine put forth by the Society in earlier times, and which indeed formed the distinctive characteristic of their teaching. This defect may be illustrated by a reference to the doctrinal statement prefixed to the former Discipline of New York Yearly Meeting, that of 1859, which had probably been handed down from primitive times without material alteration.

This says, "We believe that a manifestation of the Holy Spirit is given to every man to profit withal; that he convicts for sin, and as obeyed, gives power to the soul to overcome and forsake it. He opens to the mind the mysteries of salvation, enables it to understand the truths recorded in the Holy Scriptures, and gives it the living, practical, and heartfelt experience of those things which pertain to its everlasting welfare. We believe that the saving knowledge of God and Christ cannot be obtained in any other way than by the revelation of his Spirit." For the redemption of man from the fall, God "hath communicated to every man a measure of that light and grace which came by Jesus Christ, which, as it is received, works the salvation of all, even of those who are ignorant of Adam's fall, and of the death and sufferings of Christ. To those who receive this light and walk therein, it becomes in them a holy, pure, and spiritual life, bringing forth holiness, righteousness, and purity, and all those blessed fruits which are acceptable to God, and by which we are sanctified in the sight of God; according to the Apostle's words, 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.'" (P. 6-8.)

Almost the whole of those clear and distinctive statements were omitted in the revised Discipline of

New York of 1877; nor do they or similar ones appear in the Richmond "Declaration." That document seems in degree to limit the operations of the Spirit to those who have first believed in the onward coming and offering of Christ. It says of the Spirit, "Dwelling in the hearts of believers, he opens their understandings," etc. Again, "We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem." Its writers seem to have lost sight of the truth that it is only through the work of the Spirit, and man's submission to it, that any one can obtain true faith in Christ—agreeably to his own words, "No man can come unto me except the Father who hath sent me draw him." Therefore the operations of the Spirit must be the beginning of the work of salvation in the heart of every one.

Under the head of "Justification and Sanctification," the "Declaration" says, "Whosoever submits himself wholly to God, believing and appropriating his promises, and exercising faith in Christ Jesus, will have his heart continually cleansed from sin," etc. This seems to imply that man has the power to appropriate to himself the promises of Scripture. But if those gracious promises are ever truly applied to the comfort and help of the sincere seeker after life, it must be done by the Holy Spirit, when and as he pleaseth; and thus the salvation and strength of the righteous is of the Lord only.

CINQUEFOIL.

IN other days, the story goes,
A carver wrought an oaken rose:
And piercing through the slender line
That held the sculptured form in place,
He saw the light, a glow divine,
Fall shining through the empty space,
And lo! the labor of an hour
Was fairer than the carven flower.

Unnoted in the shadowed aisle,
A score of oaken roses smile;
But through the cinquefoil, placed on high,
The form from which the rose was wrought,
There falls the radiance of the sky
With many a rainbow glory fraught.
It had no beauty to the view,
But for the sunlight shining through.

Oh, lesson to the doubting heart,
That faith and love are more than art!
What mimic forms we fashion forth,
With patient hands, our lives to grace,
And find them rude and little worth!
While yonder symbol's empty space,
With God's own blessing shining through,
Is more than all our hands can do.

—M. K. Davis, in *S. S. Times*.

In time of trial, let a man set his heart firmly upon this resolution: I must bear it inevitably; and I will, by God's grace, do it nobly.—*Richter*.

FRIENDSHIP will take nothing ill, where no ill is meant.—*Wm. Penn*.

HE CHOSE THIS PATH FOR THEE.

HE chose this path for thee.
No feeble chance, nor hard, relentless fate,
But love, his love, hath placed thy footsteps here;
He knew the way was rough and desolate;
Knew how thy heart would often sink with fear,
Yet tenderly he whispered, "Child, I see
This path is best for thee."

He chose this path for thee.
Though well he knew sharp thorns would tear thy feet,
Knew how the brambles would obstruct thy way
Knew all the hidden dangers thou would'st meet,
Knew how thy faith would falter day by day;
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee.
And well he knew that thou must tread alone
Its gloomy vales and ford each flowing stream,
Knew how thy bleeding heart would, sobbing, moan,
"Dear Lord, to wake, and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee.
E'en while he knew the fearful midnight gloom
Thy timid, shrinking soul must travel through;
How towering rocks would oft before thee loom,
And phantoms grim would meet thy frightened view.
Still comes the whisper, "My beloved, I see
This path is best for thee."

He chose this path for thee.
What need'st thou more? This sweeter truth to know,
That all along these strange bewildering ways,
O'er rocky steeps and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shalt see
This path is best for thee.

THE PEACE DEPUTATION AND PRESIDENT CLEVELAND.

IN the interview which the English deputation had with the President, on the 31st ult., Andrew Carnegie, in introducing the visitors, said, (in conclusion of his address):

"Few events in the world's history would rank with such a treaty as is here advocated. Only two events, perhaps, in the history of the United States might fitly be compared with it. Washington's administration established the Republic; Lincoln's administration abolished human slavery. We fondly hope, Mr. President, that it may be reserved for yours to conclude a treaty, not only with the government of the other great English-speaking nation, but with other lands as well, which shall henceforth and forever secure to these nations the blessings of peace and good-will. The making of such a treaty will have done much to remove from humanity its greatest stain—the killing of man by man. We indulge the hope that, if the two great nations here represented set such an example, other nations may be induced to follow it, and war will ultimately be banished from the face of the earth."

Hon. Lyon Playfair, representing the members of Parliament, and John Wilson, representing the Trades Congress, also made short addresses in support of the

movement. Mr. Cremer, M. P., Secretary of the Working Men's Peace Association, who originated the memorial, then presented it to the President, and made an address, in which he said: "Before explaining the object of our visit I feel that we should be wanting in respect and gratitude if we neglected to express our high appreciation of the honor which you, as President of this great country and the representative of sixty millions of people, have conferred upon us in according us this interview. Most of the deputations have from time to time approached Ministers of State in regard to subjects of great national interest, but, important as these questions were, they were trifling when compared with the question which you have kindly permitted us to submit for your consideration to-day. We are fully aware of the gravity of the subject, the momentous issues and far-reaching results involved in the object of our mission. We are also keenly alive to the difficulties which even as yet surround a practical application of our principles. But, great as the difficulties may be, we do not believe they are insurmountable, and I feel assured that if an earnest desire exists they can be overcome. Amongst the masses of the people we are fully satisfied that the desire does exist, and we hope that it will soon be followed by an earnest and determined effort to give this desire practical effect. There is very little doubt that the address has been largely signed by the representatives of the people because they found their constituents so strongly approved. In fact the Workmen's Peace Association, whose objects have been approved by the bulk of our countrymen, was its original promoter, but we are here to-day to present the address not in the name of any section of our countrymen, but on behalf of 233 members of the British House of Commons. The address has been signed by Liberals and Conservatives, amongst whom are 21 members who have held office in recent governments. When the address was prepared the promoters little anticipated that it would be so largely signed. About 100 signatures was all they calculated upon obtaining. That the number they hoped for has been more than doubled proves how widespread is the desire for the realization of our views. As further evidence of sympathy with our efforts, 37 members of the House of Lords have written me letters of cordial approval. . . .

"Similar expressions of opinion have also been received from the Rev. C. H. Spurgeon, Cardinal Manning, the Rev. Newman Hall, the Lord Mayor-elect of London, and last, but not least, the Right Hon. W. E. Gladstone. The congregational Union, at its recent session, when that great religious body was represented by upwards of two thousand ministers, unanimously adopted a resolution approving the objects of the deputation. Representatives of the Trades Union Congress are also present to testify to the heartiness with which the movement is supported by our working men's organization; but with such general expressions of opinion from all classes of our countrymen in favor of a treaty of arbitration between the two nations, the question naturally arises why a proposal to that effect was not made by the signatories in our own Parliament. To such question

we reply that the Government of the United States, being free from the Old World broils and complications, is of all Governments in the world most favorably circumstanced for taking the initiative. No suspicion of ulterior designs or unworthy motives could attach to a proposal from you or your Congress; besides, as several members of Congress have already introduced bills upon the subject, which bills have been referred to the Committee on Foreign Affairs, it would have been ungracious on our part to attempt to deprive these Congressmen, who have instigated such a glorious movement, of their justly earned laurels. We have confined our efforts to the two English speaking nations because by attempting too much we would multiply difficulties and court failure; but we hope and desire that your country and our own would rejoice to enter into similar arrangements with any other nation in the world. It now, Mr. President, only remains for me to read and present the address to which is attached the signatures of the 233 members of the British House of Commons."

The President responded as follows: "Gentlemen: The main and prominent idea so fittingly presented by you and by the memorials you deliver, is a lofty and ennobling one—involving the preservation of peace with all its manifold blessings. These have, as civilization has progressed, been more and more recognized as the basis of national prosperity and happiness. And this reflection may well lead to surprise, that peace has made no greater progress, in its substitution for the wasting process of war, as an arbiter of international disputes. It is well that the minds of good and thoughtful men should be now turned to this subject, and that a concerted movement should be made to supercede the horrors of war. It is well, too, that this effort should be made by the citizens of the two countries which proudly claim to be in the van of civilization and progress. The people of my country boast that they can exhibit in their prosperity and development more of the victories of peace than any other nation on the globe. At the same time our history demonstrates that we need yield to none in the spirit and patriotism which make war terrible.

"It seems to me that a country thus demonstrating the advantages of peace, and at the same time having no fear of the suspicion of weakness, is in a favorable condition to listen to the merits of the case you present; and, to my mind, there is nothing more touching or persuasive than the part the laboring men of England have taken in this movement. They speak for their freedom from increased cost of living induced by war. Nay, more, they speak for their homes, their families, and their lives. I cannot but think that there are object lessons before the working men of America which will readily awaken their sympathy with, and desire for, a condition of international understanding which shall alleviate the death and distress which war brings to their households.

"I am sorry to be obliged to confess that the practical side of this question has received but little of my attention. I am reminded, too, that in the administration of government disputes often arise in

the attempt to carefully apply ideas which in themselves challenge unqualified approval. Thus it may be that the friends of international arbitration will not be able at once to secure the adoption, in its whole extent, of their humane and beneficent scheme. But surely great progress should be made by a sincere and hearty effort. I promise you a faithful and careful consideration of the matter; and I believe I may speak for the American people in giving the assurance that they desire to see the killing of men for the accomplishment of national ambition abolished, and that they will gladly hail the advent of peaceful methods in the settlement of national disputes, so far as is consistent with the defense and protection of our country's territory, and with the maintenance of our national honor when it affords a shelter and repose for national integrity and personifies the safety and protection of our citizens."

MEETING IN PHILADELPHIA.

On Seventh-day evening last, a meeting to draw public attention to the object of the visitors was held at Association Hall, Philadelphia.

Governor Beaver acted as chairman and introduced the proceedings with appropriate remarks, welcoming the Englishmen with great warmth and sympathy. He said:

"We are assembled with great propriety in this building and in this city, a city founded by an Englishman whose life was governed by the principles of peace, to welcome gentlemen coming from a sister country, who bring a message of peace and may be the harbingers of a peace that will be universal. There is a time coming when the Christ-child shall be the church king, and to-night we feel that the time is nearer on account of the message brought to us."

Then turning to the visitors he continued: "I am sure that you will find amongst our best people a desire to meet you on a common ground and listen to your views on the matter." After some remarks by Joshua L. Bailey, Governor Beaver presented O. B. Morgan, M. P., who spoke appropriately, ending with nearly these words:

"You know what is the object of our mission. It is an object worthy the attention of all men. So murderous has war become that even great soldiers like General Sherman say it must have an end." He congratulated Philadelphia on its Public Building, in the courtyard of which, he said, the Hotel de Ville in Paris, could be put on exhibition."

Sir George Campbell, M. P., was the next speaker. He said that if there could be a treaty between the two countries, founding a court of arbitration, great advantage would ensue. He thought that the fishery question would have been settled long ago had there been such a court.

He said that in his opinion the masses of the people in all countries are in favor of this matter, even the French.

A. D. Provand, representative from Glasgow, said that the people in this country had had the blessings of peace brought home to them more recently than had the people of England. He did not think that

any man, no matter what his politics, could object to this object that had brought them to this country. Three-fourths of the receipts of the English government are spent in paying off old war debts and in sustaining an army and navy. He said that if this country did not move in the matter its friends in England could not hope for success. Time was called before he had finished, but Governor Beaver as he arose said that time was called by one of the gentleman's own friends, but if there should be any difficulty between the two he himself was willing to act as arbitrator.

Benjamin Pickard, representative from Yorkshire, said he thought that the American people were earnest in their endeavor to bring about arbitration. "If the workmen of both countries say it can be done nothing can prevent it." He said he had been engaged in settling labor disputes by arbitration for fifteen years and he thought it the best way.

Governor Beaver here read a telegram from Boston, in which that city joined with Philadelphia in welcoming the commission.

Lord Kinnaird was then introduced and said: "We will consecrate our every power to bring about this era of peace. We ask you to be the harbingers of this era, and we believe that this meeting will be a step in the ladder which will lead to that result." Referring to the late rebellion he said that at that time many in England were on the wrong side.

Harry Stewart, of Lincolnshire, was next introduced and spoke briefly on the feeling which now prevails between American and English people on the present subject of peace. He mentioned Gladstone's son as being one of the signers of the paper.

The speaker alluded to the pleasant feeling now existing between this country and England, and concluded by hoping that all nations would follow their example.

Charles Freak, a shoemaker by trade and secretary of the trade unions of Great Britain, spoke in a pleasant vein. Hon. John Swinburn, Caleb Wright, and John English followed, and spoke eloquently. David Scull, of this city, offered a resolution authorizing Governor Beaver to appoint a committee to wait on President Cleveland and ask him to put a clause in his annual message favoring the treaty.

A MOTHER'S NARRATIVE.

THIS tender story of a mother's experience is published in the *Christian Weekly*. She had laid her table with great care and pains for a company of distinguished guests, when her little girl accidentally overturned a tureen of gravy on the snowy cloth.

What should I do? It seemed a drop too much for my tired nerves—many drops too much for my tablecloth. I was about to jerk my child down angrily from the table, when a blessed influence held me. I caught the expression on her face; such a sorry, frightened, appealing look I never saw, and suddenly a picture of the past came and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before.

I was myself a little nervous girl, about eight

years old, in the happy home of my childhood. It was a stormy day in winter. It was soon after coal-oil lamps were introduced, and my father had bought a very handsome one. The snow had drifted up against the kitchen windows; so, although it was not dark, the lamp was lighted. Mother was sick in bed up stairs, and we children were gathered in the kitchen to keep the noise and confusion away from her. I was feeling myself very important, helping to get supper; at any rate, I imagined I was helping, and in my officiousness I seized the lamp and went down cellar for some butter; I tried to set it on the hanging-shelf, but alas! I didn't give it room enough, and down it fell on the cemented floor.

I never shall forget the shock that it gave me. I seemed almost paralyzed. I didn't dare go up stairs, and I was afraid to stay down there. To make it worse, I heard my father's voice in the kitchen. He had cautioned us again and again to be careful of that lamp, and now there it lay, smashed to pieces.

But his voice seemed to give me the impetus I needed to go up and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and as I entered the kitchen I met my father, with such a stern look upon his face that I was frightened. I saw there was no need to tell him what had happened. He had heard the crash and if he hadn't, I guess my face would have told the story.

The children stood silently around waiting to see what father would do, and I saw by their faces that they were horror-stricken, for that lamp had been the subject of too much talk and wonder to be smashed without a sensation. As for me, I felt so frightened, so confused and sorry, that I couldn't speak. But upon glancing again at father I saw the angry look die out of his eyes and one of tenderest pity take its place. I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute he lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh so kindly: "Never mind, little daughter: we all know it was an accident, but I hope you will take the small lamp when you go down cellar again."

Oh, what a revulsion of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face I sobbed as if my heart was breaking. No punishment could have affected me half so much, and nothing can efface the memory of it from my mind.

How I loved my father to-day, as the sight of my little girl's face brought it all freshly before me! Will she love me as dearly, I wonder, twenty years or more from now, because moved by the same impulse that stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it when she is a mother, as I have been helped by it to-day?

KINDNESS has converted more sinners than either zeal, eloquence, or learning.—*F. W. Faber.*

WOMEN IN THE METHODIST CHURCH.

S. L. BALDWIN, D. D., contributes to *Zion's Herald* an article in defense of the right of women to serve as lay delegates to the General Conference of the M. E. Church. Dr. Baldwin says:

"It would be a great absurdity for representatives drawn from the sex which has only one-third of the members of the church to sit in judgment on the election of these sisters, and rule them out because of their sex. Does any one imagine that Judge Reynolds or General Fisk or Jacob Sleeper, if they were delegates, would be disgraced by the presence of Mrs. Newman or Miss Frances Willard as co-delegates? Will any one pretend that these ladies are not able to think as wisely upon all questions affecting the welfare of the church as their brother delegates? . . . When we had fully learned that 'in Christ Jesus there is neither bond nor free,' we put into the general rules, among the things forbidden, 'slave holding; buying or selling slaves.' When we fully learned that 'there is neither Jew nor Greek,' we admitted men of African descent to the General Conference. Fully learning that 'there is neither male nor female,' we shall have no barrier of sex in that highest body of our church. And let all the people say, Amen!"

THE PLANETS IN NOVEMBER.

THE planetary record for November is full of interest. Venus, arrayed in glorious garments, adorns the morning sky. Saturn hovers near the beautiful cluster, Praesepe, and is visible nearly all night long. Jupiter, having been invisible for nearly the whole month, shines near the sun as morning star at its close. Mars beams with ruddy light in the early hours of the morning. Neptune precedes the other giant planets by coming into opposition with the sun, and is in fine position for the telescope. The charming indian summer, that comes in November, when trees are bare and birds have flown, lends an atmosphere of repose and serenity to the starry glory of the heavens at night, as well as to the aspect of the heavens by day, where reigns and rules the all-powerful sun. On or about November 14, a number of meteors may be seen, radiating from a point in the constellation Leo, and for this reason called Leonids. Their presence in the sky is as easily accounted for as the movements of the planets. They belong to an immense ellipse or meteor zone, one extremity resting on the earth's orbit and the other stretching out beyond the orbit of Uranus. The meteor zone consists of a swarm of particles following Tempel's comet in its orbit and making a revolution in about thirty-three years. The meteoroids are not equally distributed through the orbit, the thickest portion extending along one-fifteenth of the orbit. The earth plunges through the zone about November 14. The meteors encountered are set on fire by the concussion and descend in showers through the earth's atmosphere. In ordinary years, like the present, the display is small, but a few may always be seen. When the earth meets, once in thirty-three years, the thickest part of the swarm, a grand display takes place. The heavens seem to be on fire and hundreds

of meteors fall from the sky every minute. The last great shower occurred in 1866-7. It is well to be on the watch for these little bodies, for an unusually large shower of Leonids may occur when least expected.—*Providence Journal*.

THE MAN OF GOD.

WHEN the sincere man receives the truth of God into his soul, knowing it is God's truth, then it takes such a hold of him as nothing else can do. It makes the weak strong, the timid brave; men of slow tongue become full of power and persuasion. There is a new soul in the man, which takes him, as it were, by the hair of his head, and sets him down where the idea he wishes for demands. It takes the man away from the hall of comfort, the society of his friends,—makes him austere and lonely; cruel to himself, if need be; sleepless in his vigilance, unfaltering in his toil; never resting from his work. It takes the rose out of the cheek, turns the man in on himself, and gives him more of truth. Then, in a poetic fancy the man sees visions, has wondrous revelations; every mountain thunders; God burns in every bush, flames out in the crimson cloud, speaks in the wind, descends with every dove, is All-in-all. The soul, deep-wrought in its intense struggle, gives outness to its thought; and on the trees and stars, the fields, the floods, the corn ripe for the sickle, on men and women, it sees its burden writ. The spirit within constrains the man. It is like wine that hath no vent. He is full of the God. While he muses the fire burns; his bosom will scarce hold his heart. He must speak or he dies, though the earth quake at his word.—*Theodore Parker*.

THE school does not exist for the purpose of relieving the home of any of its responsibilities to the child. The home, to the limit of its ability, is the natural and the best place to educate the child. That which the school has been created to do especially, and which the home cannot do adequately, is to give the child the necessary training in *intelligence* that he must have if he would not be driven to the wall in the battle of life. This intellectual training has been given up to the school by the general consent. But adequate intellectual training is impossible without a corresponding culture of the feelings and of the will. Adequate intellectual education involves adequate character-building. It is in this work, which we call character-building, that the school and the home must act together. Character is the grand result of all education; and intellectual training, which is the distinctive function of the school, is an essential factor in it. Character cannot exist without intelligence. But character-building has never been delegated to the school in the sense and to the extent that intellectual training has been so delegated. The family cannot shift the burden of character-building from the home to the school. In this education of the higher spiritual nature, the family and the school must unite, and it is here that the school and the home come upon common ground.—*Illinois School Journal*.

FIRST-DAY SCHOOL ASSOCIATION.

THE First-day School Association, representing all the schools connected with Philadelphia Yearly Meeting held its annual meeting in Philadelphia on the 5th instant.

Reports were received showing a prosperous condition of the schools, which, it was stated, had an aggregate membership of over 5,000 scholars, with 600 officers and teachers, and libraries containing 16,000 volumes. Fraternal letters were received from the associations of the New York and Ohio Yearly Meetings.

S. Raymond Roberts and Clara B. Miller were appointed clerks, and Blakey Bunting treasurer for the coming year. We shall try to give some details of the proceedings next week.

THERE is no spectacle, to our thinking, more sad and sorrowful than that of a young woman entering upon life with all her fresh sympathies and untold capabilities, yet with no fixed aim or occupation, no ideal to which her energies and pure aspirations may be directed. In a sort of sheer idleness or despair, to fill the vague hunger of the heart, she takes to the reading of novels, to the drudgery of music lessons, or to outdoor sketching in such glorious days as we are now having, but with no special aptitude for art in any shape. The result cannot be encouraging. What precious time is thus wasted! What noble talents may be lying unused! Meantime, habits are being acquired, character is being formed, day-dreams are being indulged, which, in the absence of a matured character or an active industrial pursuit, may have the most unhappy, aye, miserable consequences.—*Exchange*.

ELLA WHEELER WILCOX says: "I believe the corset is ruinous to the real beauty of the female figure and to the health of women. All the long defenses of it ever written, all the dissertations on the 'support' it gives the wearer, all the certificates of 'perfectly healthy and long-lived' women who have been brought up from the cradle in stays, will never convince any sensible human being. Any thing which compresses the waist, anything which prevents deep respiration, anything which does not permit us to leap, run, fence, swim, or practice gymnastics without extra fatigue, *must* be injurious. To be absolutely comfortably attired for walking, climbing stairs, and riding, the waist ought not to have even the restriction of a whalebone, there ought to be no awkward *tournure* to lean back against, and the skirt should reach only to the tops of the boots." And yet she naïvely adds: "Yet we would sooner venture alone into the jungles of Africa than walk down Broadway attired in this manner."

WHEN all things "go right" with us, as the expression is, then we ourselves, alas! are quite too apt to go wrong. And this is so because the exceeding brightness of our prosperity, and our exemption from care and trouble and needed discipline, dazzle us, and make us lose the way, thus, to the peace of God which passeth understanding.—*T. W. Brown*.

How many daily occasions there are for the exercise of patience, forbearance, benevolence, good humor, cheerfulness, candor, sincerity, compassion, and self-denial!—*John Barclay.*

NEWS AND OTHER GLEANINGS.

—At the Annual Meeting of the Rhode Island W. C. T. U., held at Newport, they voted to put a very strong and unequivocal plank for woman suffrage in their platform.

—Maria M. Hastings has left five thousand dollars to the New England Hospital for Women and Children. This was better than leaving it to some rich university that does not admit girls, as wealthy and conservative women are too apt to do.—*Woman's Journal.*

—The celebrated London preacher, C. H. Spurgeon, has withdrawn from the Union of Baptist churches to which he had long been attached, on the ground that they do not adhere to orthodox theological views.

—Speaking of wages, I found girls in factories in Venice working with great skill for from 5 to 12 cents a day, the most experienced getting 12 cents a day, out of which they have to live. But how they live is a wonder. Their chief diet is macaroni. Farm hands all over Europe, women, earn 20 cents a day. Women do most of the field work. I saw no improved machinery on the farms of the Continent. I have seen twenty women in one field at work, not a man in sight. The plain people have no meat to eat but once a week on the Continent. The condition of American wage-earners is incomparably better than that of the working people in Europe. It is the difference between comfort and competence and discomfort and insufficient food and clothing.—*Senator Frye.*

—A plain-spoken economist observes that many a man has ruined his eyesight by sitting in the bar-room looking for work.

—American libraries are open nearly twice as many hours as foreign libraries, the latter averaging less than six hours per day, the former over eleven.

—The pruning of vines has been investigated by H. Mueller, who finds that the proper time is while the fruit is ripening, and that the young shoots should be cut, as their development requires much sugar.

—For some months past there has been in use on the street railways of Melbourne, Australia, a locomotive worked by means of gas. Four copper cylinders are employed to hold the gas, which is compressed to one hundred and fifty pounds a square inch. These reservoirs contain sufficient gas for a run of about fifteen miles. The locomotive weighs about one and a half tons.

—Phil Armour, of Chicago, has a strong prejudice against cigarette smoking. Among the two hundred clerks in his office are some who are addicted to this habit. Mr. Armour, therefore, had a modest little notice written in ink to the effect that "no cigarette smoking is allowed here," and placed over his cashier's window. Every time a clerk draws his pay, he sees the warning legend. There is no cigarette smoking in Mr. Armour's office.—*Exchange.*

—The classification of the fishes found in the Sea of Galilee, it is said, has led to the strange discovery that these fishes do not belong to the Mediterranean system, but are peculiar, and belong to the fish system of the great inland lakes of Africa, Tanganyika, Nyasa, and the neighboring waters. A writer draws the inference that untold ages ago the Jordan Valley was filled by a lake which was joined to the Red Sea, then a fresh water lake, which in turn was in direct communication with the great lake system of Central Africa.

—PROFITS ON DRINK.—The National Bureau of Statistics shows that on the \$700,000,000 which annually passes into the tills of the retailers of intoxicating liquors in this country there is a profit of one hundred and thirty-three and one-quarter per cent. If poor people had to pay such a tax as that on bread, there would be a rebellion. But when a man tosses off a glass of whiskey, and pays five cents for the drink and seven or eight cents to the bar-keeper for the trouble of handing it to him, he generally thinks the bar-keeper is an awfully good fellow.—*Springfield Union.*

CURRENT EVENTS.

HAVING visited Litsburg, in charge of Andrew Carnegie, the members of the English Parliamentary Peace Deputation came to Philadelphia last week. On Seventh-day last they visited numerous places of interest, including Independence Hall, the Provident Life and Trust Co.'s building, Strawbridge & Clothier's stores, etc. In the evening the visitors attended a reception in Association Hall, at which a number of addresses were made. Governor Beaver and Philip C. Garrett presided.

THE Supreme Court of the United States, on the 2d inst., declined to allow the application for a writ of error in the cases of the Chicago Anarchists. As they were sentenced to be hanged on Sixth-day of this week, there has been much feeling in Chicago and elsewhere over the question whether Governor Oglesby would commute their sentence. No decision has been announced, at the writing of this.

ELECTIONS were held in many of the States, on the 8th instant. In Ohio, the present Governor, Foraker, was re-elected, and in Massachusetts, Ames. In Maryland the Democratic ticket was elected as usual. (The Republican candidate for Controller was Robert B. Dixon, of Easton.) In Oregon, the Prohibition amendment was defeated.

THE "Crown Prince" of Germany, whose wife is the daughter of Queen Victoria, has for some time been troubled with a growth in his throat, which it has been feared might be cancerous. It is now more alarming, and there is a painful apprehension it may be soon fatal.

YELLOW FEVER still lingers at Tampa, Fla., and there were four new cases and three deaths on the 7th inst.

MUCH excitement prevails in Ireland over the imprisonment of William O'Brien, who has been confined in the jail at Tullamore, and whose offense is regarded by the "Home Rule" party as merely political,—not criminal in any sense.

NOTICES.

. Quarterly Meetings in Eleventh month will occur as follows:

14. Baltimore, Little Falls, Md.
16. Easton and Saratoga, Easton, N. Y.
17. Shrewsbury and Rahway, Shrewsbury, N. J.
19. Short Creek, Mount Pleasant, O.
21. Centre, West Branch, Pa.
21. Duanesburg, Duanesburg, N. Y.
21. Fairfax, Woodlawn, Va.
23. Stillwater, Richland, O.
24. Bucks, Langhorne, Pa.
26. Blue River, Clear Creek, Ill.
26. Warrington, Pipe Creek, Md.
29. Burlington, Crosswicks, N. J.
30. Southern, Camden, Del.

. The Visiting Committee of Abington First-day School Union will visit Upper Dublin school on First-day the 27th of Eleventh month, at the close of the morning meeting. Punctual attendance of the Committee is requested and all interested Friends are invited to attend.

CHAS. BOND, Clerk.

PUBLISHERS' NOTICES.

*Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

*As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of

the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

*We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.



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GOOD HOUSEKEEPING, (\$2.50.)		\$4.50	VICK'S MAGAZINE, (\$1.25.)	3.40
	MONTHLIES.		AMERICAN AGRICULTURIST, (\$1.50.)	3.60
THE CHILDREN'S FRIEND, (\$1.50.)		\$3.60	GARDENER'S MONTHLY, (\$2.00.)	4.00
SCRIBNER'S MAGAZINE, (\$3.00),		5.00	LIPPINCOTT'S MAGAZINE, (\$3.)	4.80
			THE FARM JOURNAL, (0.50.)	2.75

*Persons wishing other periodicals than those named above should write us, and we will name prices.

*Where several periodicals in the list are wanted, find the net price of each, (if ordered through us), by subtracting \$2.50 from the rate given under the heading "price for both."

*Where our subscribers have already paid up for the INTELLIGENCER AND JOURNAL, or for any reason do not now wish to remit for it, they can have the periodicals above at the net rate and pay for our paper separately.

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{ Vol. XV. No. 683.

EXTRACT.

"ONE holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

From oldest time, on farthest shores,
Beneath the pine or palm,
One Unseen Presence she adores,
With silence or with psalm.

Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones;
Love her communion cup.

The truth is her prophetic gift,
The soul her sacred page;
And feet on mercy's path swift
Do make her pilgrimage.

O living Church, thine errand speed;
Fulfill thy task sublime;
With bread of life earth's hunger feed;
Redeem the evil time!"

—Selected.

BALTIMORE YEARLY MEETING.

(Conclusion of Report)

IN the Men's Branch, on Fifth day morning, (3d of the month), at the opening of the session, Allen Flitcraft expressed a desire to visit women's meeting, which being concurred in, word was sent in, and the present being considered a suitable time, he paid the visit. At the same time, a similar concern on the part of Margaretta Walton, which was united with by both meetings, was carried out. In her testimony she desired to impress upon the meeting the necessity of fulfilling the two great commandments in all their requirements. Thomas Foulke and others expressed their satisfaction that the sister had made the visit.

An interesting report from the Indian Committee was read, and with slight alterations adopted, and the session closed.

In the afternoon session, there was much routine business disposed of, including the report of the Committee on the Treasurer's account, which was full and clear, and met with the approval of the meeting. The report of the Epistle Committee and Committee on Exercises, was received.

The report of the Representative Committee was read and for the most part united with. There was

little to call out expression, except upon a proposition to reorganize that body, by the addition to the office of clerk of a chairman or presiding officer, with the powers usually exercised by such an officer; this was not united with, it being a departure from the business methods of Friends, and the principle that prevailed in the establishment of our meetings. This recognized "one," even Christ, as our master, and all of us brethren, and this equality allows of no other headship, but leads all into the "unity of the Spirit."

One from another yearly meeting feelingly reminded us of the good often coming to us through adversity. He had experienced it, and was thankful to Divine Providence for all his dispensations. Another said he had been greatly interested in the proceedings, seeing there were strong minds among us, who gave earnest expression to their convictions. He saw the need there is for these to be careful to direct their efforts and exercise their powers aright.

The meeting adjourned.

On Sixth-day morning at 9 o'clock the meeting assembled. Memorials were read for Hannah Jones, from Deer Creek Monthly Meeting, and for William Holmes, issued by Goose Creek Monthly Meeting. Both were felt to be suitable memorials of worthy Friends whose memory ought to be cherished by the meeting.

As a messenger from women's meeting informed that they would not be able to close with that session, the meeting adjourned, having agreed to spend the closing hour in joint session. At one of the former sessions, the joint committee appointed to propose the names of Friends to "visit subordinate meetings and encourage Friends to greater faithfulness in their religious duty," made a report which was accepted without comment.

In women's branch, on Sixth-day morning, the minutes of the Committee on Philanthropic Labor, read in the former session, claimed some attention. The Committee on Peace and Arbitration reported. The report was united with in both meetings, and the committee was empowered to extend all the aid in its power. The subject brought the meeting under deep exercise, and it was felt right to inform the delegates from England that they had the sympathy and support of the religious Society of Friends, in their efforts to promote peace among men and arbitration between nations.

The report of the Committee on Indian Affairs

was read, and great satisfaction expressed with the results of the Committee's labors. The report was approved in both meetings and the committee continued. The remaining epistles to other yearly meetings were read and a few verbal corrections made. They were approved, and directed to be signed and forwarded. It was found that the business yet remaining could not be properly or profitably gone through with at the present session, and that an afternoon session would be necessary. Unity was expressed with the course proposed and the meeting adjourned.

Near the hour they again assembled. Two memorials were read for deceased friends, (as stated above.)

The minutes of the Representative Committee were read, also a list of all the properties belonging to the Yearly Meeting. The sale of the Lombard street property had been made for \$50,000. No site for the new meeting-house had yet been selected. Elisha H. Walker had been proposed and united with to serve the meeting as treasurer.

After all the business had been transacted, and several testimonies handed forth, the closing minute was read, and under the impressive silence that followed, the shutters separating the two branches slowly parted revealing a reverent assembly of men and women, the old and the young and even little children all gathered in that devout stillness, seldom witnessed outside a Friends' meeting.

The parting words were earnest, hopeful, and assuring, overflowing with thankfulness for the divine favor that had from day to day enabled the meeting to transact its business in the spirit of Christian charity and forbearance. The meeting closed under a solemn covering, recognizing that before another annual session the meeting-house in which they had for so many years held these gatherings would give place to other buildings; and this added to the uncertainty of the new location, which has not yet been chosen, gave a feeling of sadness to the parting occasion.

(Between the morning and the afternoon sessions, a photograph of the premises, with a number of Friends standing in the foreground, was taken.)

For Friends' Intelligencer and Journal.

NOTES ON BALTIMORE YEARLY MEETING.

NO one who reads the report given in our paper of the late annual session of this body can fail to observe the advance it is making along all the lines of religious and humanitarian effort. The discouragements arising from the loss of funds left in former years for denominational work are great, and seemed upon the first announcement to fall like a crushing weight upon the whole body. But a better feeling is manifested, and there is gaining ascendancy a sense of the need of watching over one another in love, guarding and protecting the interests of the meeting, and securing it against a recurrence of a like disaster, so unworthy the high position Friends have maintained in their dealings one with another and with their fellow-citizens at large.

The advance we allude to is very apparent in respect to the use of intoxicants, and it is most encouraging to learn from the reports that in all the quarterly meetings except one tobacco is no longer raised,

and the use of it is discouraged. There is a freedom in the consideration of questions that are stirring the hearts of concerned men and women all over the Christian world, that promises good to the body, in the enlarged efforts it is bound to make for the increase of love and holiness within its own borders, and for the promotion of purity, moderation, and sobriety among the neglected ones within reach of friendly influence.

The annual conference of the First-day schools belonging to the sixteen monthly meetings, held in Lombard street meeting-house on Second-day evening, was largely attended, and a most interesting occasion. Epistles from other yearly meeting associations were read, which evinced great interest in the cause, and drew out earnest responses from many present.

One of the epistles earnestly enjoined a system of visiting between the several meetings, as it would be promotive of further interest in the cause and a better knowledge of the workings of the schools beyond our own borders. The interchange of epistles and other correspondence was deemed highly profitable, as tending to unite our young people in a bond of Christian union.

Third-day evening was given to the work of the Philanthropic Labor Union.

Three letters from Jonathan W. Plummer, of the Illinois branch, were read, outlining work which is within the scope of the Union, and giving the action of Illinois Yearly Meeting at its last session.

The subject of Arbitration was also considered and the action of the Yearly Meeting at its morning session approved.

The meeting was interesting and suggestive, and the words spoken gave evidence of renewed desire on the part of this Yearly Meeting to labor as way opens for the general welfare.

On the following evening the Temperance Committee held its annual meeting, at which Aaron M. Powell, of New York, was present and spoke. This also was a meeting to encourage the hearts of the workers in this good cause and incite to renewed diligence in favor of Temperance, Social Purity, and all the moral questions that are connected therewith.

On Fifth-day evening, Sunderland P. Gardner had an appointed meeting at the Mansion House, which was largely attended, and held to great satisfaction. As this was the last time the yearly meeting will be held in Lombard Street meeting-house, a little sketch of the history of that meeting is in place here. The house was erected in 1802 by John Sinclair, a Friend. There have been many memorable scenes, which memory pictures connected with its use, one of which, was the gathering within its walls, many years ago, of the descendants, to the number of over one hundred, of William Amos, commonly called the founder of Little Falls Meeting, whose faithfulness to manifest duty led him to abandon the forms and ceremonies of the church, and worship his Maker silently sitting upon a log, lying on a spot near which the present meeting-house now stands, and from being an officer in the Militia he became an ambassador of the peaceable kingdom. At an advanced age he here feelingly addressed that assembly.

It was not publicly announced, but it is understood, that pending the establishment or settlement of the meeting in its new home, the meeting will be held at the old house on Aisquith Street.

PARASITISM.¹

Work out your own salvation.—*Epistle to the Philippians*, 11.-12.

OUR teachers in recent times have been calling our attention to the forms of animal and of vegetable life, called parasites. These creatures it seems will not take the trouble to find their own food, but borrow it from the more industrious. This tendency is so deep-rooted in nature that plants become parasitic, as well as animals, and both are found in every stage of beggary.

"Dodder" is a type of semi-parasitic life. They are leafless herbs, yellowish or reddish in color, with thread-like stems, bearing a few minute scales in place of leaves: on rising from the ground they become entirely parasitic on the stems of herbs and shrubs over which they twine and to which they adhere by means of papillæ developed on the surface. It seems that in some cases as in flax fields this curious parasite is often injurious, exhausting the vitality of the plant on which it feeds. Of this plant, the Dodder, it is claimed that it begins life with the best intentions, strikes true roots into the soil, and really appears as if it meant to be independent for life. But after supporting itself for a brief period it fixes curious sucking discs into the stems and branches of adjacent plants. After a little experimenting the parasite finally ceases to do anything for its own support, thenceforth drawing all its supplies ready-made from the sap of its host. Having no use for organs of nutrition of its own, Nature takes them away. We have then the degraded spectacle of a plant without a root, without a twig, without a leaf, and having a stem inadequate to bear its own weight. The young mistletoe starts as a dependent from the first. It may be called a tree thief, since it steals its food from the tree it grows upon.

The animal parasites are yet more largely represented. Almost every animal is a living poor house and harbors one or more species, furnishing them with a permanent home, with all the necessities and luxuries of life. They are the *lazzaroni* of nature, and their very existence may be looked upon as a grave evil, and parasitism as one of the gravest crimes against nature. Says Drummond: "It is a breach of the law of evolution. Thou shalt evolve, thou shalt develop all thy faculties to the full, thou shalt attain to the highest conceivable perfection of thy race—and so perfect thy race,—this is the first and greatest commandment of nature. But the parasite has no thought for its race, or for perfection in any shape or form. It wants two things—food and shelter. How it gets them is of no moment. Each member lives exclusively on its own account, an isolated, indolent, selfish and backsliding life." It becomes a matter of inquiry as to what ill befalls the selfish parasite. It suffers a strange degeneration—losing those organs themselves of which it has neglected the use, borrow-

ing the organs of its neighbors. So the hermit crab borrows the abandoned shell of some dead crustacean and, using it through life, neglects, or has in some previous state of existence neglected, the work of evolution by which he would have developed for himself a suitable protective shell to shelter the abdomen, and thus has lost the power of development. He has sunk in the scale of creation instead of obeying the true law of his being and going on upward to the accomplishment of some divinely ordained destiny. Indolently the hermit creeps into the dead molluscan shell, not seeking the true safety that comes of true development, but accepting a false salvation that comes at the cost of a sad degeneration. He becomes a comparatively helpless and worthless being with descending tendency.

Prof. Henry Drummond, of Edinburgh, calls attention, in his valuable work entitled "Natural Law in the Spiritual World," to the parasitical state of degeneration generated by "the perverted Doctrine of Atonement, which tends to beget the parasitic habit, and may be defined in a single sentence." He says: "It is very much because it can be defined in a single sentence that it is a perversion. It is put to the individual in the following syllogism. You believe Christ died for sinners; you are a sinner; therefore Christ died for you; and hence you are saved. Now what is this but another species of molluscan shell? Could any trap for a benighted soul be more ingeniously planned? It is not superstition that is appealed to this time; it is reason. The agitated soul is invited to creep into the convolutions of a syllogism, and entrench itself behind a doctrine more venerable even than the Church." This Drummond calls "stating the case against Salvation by Formula." He considers such teaching is of a parasitic tendency and is of a nature to degenerate the soul. Whatever rest is provided by Christianity for the children of God, it is certainly never contemplated that it should supersede individual effort. And any rest which ministers to indifference is immoral and unreal and makes parasites. Because God worketh in him, the true child of God works out his own salvation—works it out having really received it—not as a light thing, a superfluous labor, but with fear and trembling as a reasonable and indispensable service. Prof. Drummond finds herein a lesson against that spiritual sluggishness of which the hermit crab is a striking type in the physical world, and of which the whole race of parasites is an illustration.

How is this caution against parasitism applicable to our own household of faith? "Work out your own salvation," says Paul. Does the apostle mean to say that without using our talents to their utmost we shall fail to realize the attainment of the highest development of the human, that lays hold on the divine, that may be called salvation? With "fear and trembling," says Paul, lest we fail to use our utmost endeavor to the fulfillment of every duty. Our cardinal teaching concerning the indwelling of God's spirit in all his children, implies that our guide is very close and is able to instruct all, for we are assured that a manifestation of this indwelling God is given to every one to profit withal. Having the presence of

¹ Read at a Conference, after meeting, at 15th and Race streets, Philadelphia, Eleventh month 13, 1887.

this blessed Spirit must be a security against falling into a condition comparable to the parasitism alluded to by the author we have been considering. Drummond considers all those forms of religion which rest on priestcraft tend to stunt the understanding and put to sleep the spirit of discernment.

The parable of the Talents, in Matthew's Gospel, a part of the direct teaching of Jesus, illustrates his teaching against parasitism. A master going into a far country calls his servants around and gives unto them his goods for safe keeping. To one he gives one, (this about \$1,200 probably); to another, two; and to another five talents, to each according to his ability. He that had received the five put them to proper use, and doubled his store and returned to his lord ten talents, and was praised and rewarded for energy in the use of money entrusted to him. He that had received two talents returned to his lord four, and received his reward of praise and increased trust; but when the fearful, grumbling parasite came and returned his one talent which he had buried in the earth unprofitably, he received rebuke for having neglected the talent intrusted to his care, and he was rejected from his lord's presence and disgraced, and his trust was taken away.

This striking and instructive object lesson was at the close of Christ's ministry, and must have made a deep impression on the hearts of the disciples, as it was but two days before the passover time when the Blessed Teacher laid down his life for his new born church. Energy and fearless determination characterized the apostolic army which marched forth in the cause of the Great Leader, who having finished his work of love and peace, went unresisting to his martyrdom. They had no thought of burying the talents committed to them in the earth, but with fervency and power, as they were instructed by the Divine Spirit, did they follow their glorious leader—not only among their Jewish fellow-citizens, but unto the Gentile world.

Some thirty years later the Apostle Paul, writing to the Church at Rome, (xiv.: 17-19), could announce the nature of the Kingdom of God into which he had found entrance: "The Kingdom of God is righteousness, peace, and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace and things whereby we may edify one another."

We imagine in what the ministry of Paul might have resulted if he had sought refuge in the cast-off shell of his proud Pharisee fathers, and gone on teaching, not the new Gospel of Spirituality and the glorious liberty of the sons of God. His steady opposition to the Judaizing Christians who insisted on keeping up the tedious ceremonial Law of Moses in the Church of the Gentiles, shows how thoroughly he had accepted the vast new departure which the Gospel of Jesus Christ had been to Judaism. According to Paul's teaching: "As many as are led by the Spirit of God, they are the sons of God." That is, through His Spirit that dwelleth in you.

S. R.

SOWING AND REAPING.¹

IT must give us all a thrill of joy to recall "the high tide of the year" as Lowell characterizes the June days, now that the tide has ebbed, and the green leaves have given place to the golden and crimson, now that the growing grass is harvested, and the swelling buds have bloomed and have ripened their seeds. But I would turn our thought to-day to the suggestiveness of this season of the year's ripeness, to the fruition in October of the fair promises of June. How busy our mother nature has been through all the bright days of June when "the skies were clear and the grass was growing;" through the parching heats of July when the tender rootlets of grass and flower must force their way farther and farther into the earth to find its hidden springs; through the sultry noons of August when stagnation seemed to arrest all vegetable and animal life. Now the heat and the thirst and the stagnation are over. Her grain fields have ripened their stores; her vines have grown purple with grapes; her corn has parted with the tasseled garments of the summer's wearing; her apples have taken on the last bright tints; she sees the bountiful return from her plowing and her planting, and it seems as if she smiled a glad smile of satisfaction in the rich October sunshine. Now she is making ready for her winter's rest. So wise is she that whatever the clamor may be for more blossoms and more fruits and grains, her vacation time she must have, in which to renew her exhausted resources. And so wise and provident is she that she does not close her eyes for her winter's "sleep in snow-wreaths dim" until she has gathered up all the fragments of her stores to be dissolved by winter's snows and rains to serve as food for the spring renewal.

"Grand is the leisure of the earth;
She gives her happy myriads birth;
And after harvest fears not dearth,
But goes to sleep in snow-wreaths dim."

Are not the methods of nature an impressive object lesson always before us to instruct us in the ways of God? How eloquent are all the voices of the universe when our souls listen to them as divine messages. And what is the suggestion of the year's ripeness but this;—that autumn's harvest presupposes spring's planting and summer's growing; what is it but an illumination by the hand of the Divine Artist, of the text so often recited in our hearing, "Whosoever ye sow, that shall ye also reap"?

In this presence, where so many souls are at the flood-tide of life; where so much of life is in its spring-time and early summer, it may seem an intrusive, perhaps unwelcome suggestion that life's autumnal years lie just ahead, and that their brightness waits upon the planting and growth of these early days. But the thought of age need send no chill nor cloud over the joyous heart of youth. If the days of youth are bright with unfading light they store up brightness as they multiply themselves into years. You think your young joy and buoyancy and gaiety the sweetest thing of life. May you come to know, beloved young people, that the ripeness of age

¹Read to students of Swarthmore College, Tenth month 30, 1887, by Elizabeth Powell Bond.

may bring with it an intensity of joy, a deep-rooted peace, beside which young life is poor indeed. May you come to know that

"Age is opportunity no less

Than youth itself, though in another dress,

And as the evening twilight fades away

The sky is filled with stars invisible by day."

But age cannot have joy and peace, nor can age be opportunity, unless youth be a season of wise sowing.

Are you sowing to the flesh? Is it what you eat and drink that holds the first place in your interests, or the less gross but only temporary satisfaction in what you shall wear, or how you shall furnish your house, or how you shall fill your house with passing entertainment? Then you may well shrink from thought of the future—the "evil days" in which you shall have no pleasure, for the fleshly appetites will fail, and the dwarfed soul will find that beyond its reach are the things that satisfy.

It is sowing to the spirit that alone can ensure to age a radiance that dims the brightness of youth.

You are sowing to the spirit in every hour of intellectual work well done; in every hour of study that strengthens and unfolds the mind, that yields you a sight of the working of divine law in the material universe, that brings you a knowledge of the noble thought and brave action of other men and other times. Every morning give thanks anew for your awakening to another day of intellectual work. And while your minds thus open and strengthen, draw nigh unto God, and thus sow unto the spirit for perennial harvests. For it is only a life consciously in harmony with the Divine Life, restraining our selfish impulses, quickening our sense of honor, lifting up our ideals, broadening and deepening our sympathies with those about us, that can ensure for the autumnal years of life the warm rich glow that is like October sunshine.

For Friends' Intelligencer and Journal.

"WHAT DOES THE FAITH OF FRIENDS OFFER?"

THE faith of Friends, as I understand it, rests on the fact that it is the design of God, as well as his sole prerogative, to govern his own creation. The fundamental doctrine of Friends is, substantially, that Divine intelligence makes itself manifest in every man to the end that it may control the faculty of consciousness; i. e., the conscience, and thus govern man and the earth (so far as man may exercise "dominion" over it), through the agency of man as a free agent.

Here we have practically a government by the all-wise, infinite God as distinguished from a government by his finite short-sighted creature. The one is the supremacy of the "tree of life," the other, man vainly striving to improve his position by partaking of the "tree of knowledge of good and evil,"—a government of death so far as the fulfillment of the Creator's design (the only true "life") is concerned.

The "faith of Friends" brings immediately home to us the fact set forth by Jesus of Nazareth, that the knowledge of God should be the supreme end or fruition of all human attainment. "This is life eter-

nal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

God is the embodiment of love and therefore altogether lovable. To become acquainted with God is to love God. For no one can become acquainted with him without being made a partaker of his infinite love. The knowledge of God and the love of God are inseparable. But the love of God that is not begotten of a knowledge of him, but rests only upon human imaginations and cogitations or only upon some supposed benefits conferred or to be conferred, is a false love, a mere sentiment that may envelope the mind as a mantle and produce a feeling of self-satisfaction and tranquility that may be mistaken for love. It is essentially an outgrowth of selfishness, an off-spring of the love of self-aggrandizement.

Every form of religion is, ostensibly, an effort to exemplify the design or will of the Creator as to the government of the earth. Every form of religion is to be judged by the degree that it brings the Divine government practically home to the children of men. The question for us to consider is whether our "faith" does or does not lead to a practical exemplification of the Divine government. If we feel doubtful about this, then we may ask in what other way may that government be exemplified except by obedience to the manifestations of Infinite intelligence upon the conscience?

The religion that substitutes, in any degree, the theories or conjectures of men for Infinite truth, or that in any degree leads men to rest satisfied with anything except the pure, unadulterated manifestations of divine truth, is manifestly, to that degree, a false religion.

It seems to be a tendency of the present time to say much about the accessibility of infinite, unchangeable truth and the importance of divine revelation, and at the same time to practically ignore immediate divine revelation by holding forth religion as something variously formulated by the conventional requirements and educational bias of different groups of people or as something that may properly take its shape from the idiosyncrasies of different classes of men. Thus we are constantly hearing it said that this or that [form of religion] may be the one best adapted to those who adopt it, or that the diverse professions of the various denominations may all be necessary to meet the various requirements of different conditions of men. Practically this is a substitution of human conception for the Divine government.

Truth is a unit. So the religion that is the exemplification of truth must be a unit. Undoubtedly, true religion is to be found among various nations, kindreds, tongues, and peoples, but, nevertheless, it is the same everywhere both as to form and essence. It seems to be diverse only because it is generally, in various degrees, obscured by and seen through the medium of diverse human conceptions and superstitions. These conceptions and superstitions form the root and substance of sectarianism. The growth of true religion requires that sectarianism should be eradicated, not that the true church should become a federation of sects.

I. W. G.

Tenth month 22, 1887.

SCRIPTURE LESSON, No. 46.

ELEVENTH MONTH 27TH, 1887.

TOPIC: THE SABBATH.

GOLDEN TEXT: "The Sabbath was made for man and not man for the Sabbath."—Mark 2:27.

READ Matt. 12:1-15, Revised Version.

THE Seventh-day was the Jewish Sabbath, a day of rest, and esteemed more holy than other days, from it having been the day, according to the Old Testament record, upon which the Divine Being ceased from the work of creation. Gen. 2:2. But the setting apart of one day in seven did not originate with the law given by Moses; from the earliest history of Egypt, the Seventh-day had been observed as a day of rest from labor in that country. The Jews in the time of Jesus made the observance of this day so burdensome that it had become a sin to eat anything before the morning prayers in the synagogue, no allowance being made except in case of sickness. The law had forbidden all work on that day. In their zeal for a strict conformity to the letter of this law, they had added thirty-nine principal prohibitions, and from these had been deduced a great multitude of others and so tenacious were they in the observance of these prohibitions that a pious Jew would suffer death rather than break the holy day.

There was no act that is recorded of Jesus that so displays his want of unity with these traditions and usages, as the defense of his disciples, for we are distinctly told that it was the disciples and not himself who committed the offense. Jesus justified the act, by citing the case of David, I. Sam., 21:1-7. The Sabbath restrictions did not apply to the priests, whose most busy day was the Sabbath. Num. 28:9-10. Of the Sabbath Jesus said it "was made for man," and throughout his ministry he performed works of healing on that day. The Christian church with more or less strictness has required the Jewish observance of the Sabbath not on the seventh but the first day of the week, possibly for two reasons, the disciples were not allowed to hold meetings on the sacred day of the Jews, and the first day of the week commemorates the resurrection.

Friends have ever regarded all days as too holy to be profaned by wicked acts, and they look upon every duty that the necessities of our human life require to be performed, as a lawful service. They believe that rest is needful for man and the creatures that serve him, and they make the Christian Sabbath a day of rest and religious observances, not because it is more holy than other days, but that one day in the seven may be given to rest and the duties that pertain to the spiritual life.

WE LEARN FROM THIS LESSON:

1. That the best things which are intended to conduce to our highest good may be made burdensome and oppressive, and when we attempt to hedge them about by set requirements and observances we lose the life and spirit that give them all their value.
2. They who, like Jesus, are ever striving to be obedient to the divine will, find in every day some new occasion for helpful service, and this makes all days holy days.

Albert Barnes, while fully believing in the sacredness of the Christian Sabbath, bears this testimony: "The Sabbath was intended for the welfare of man; it was designed to promote his happiness, and not to produce misery by harsh, unfeeling requirements. It is not to be so interpreted as to produce suffering by making the necessary supply of wants unlawful. Man was not made for the Sabbath. Man was created first, and then the Sabbath was appointed for his happiness.—Gen. 2: 1, 2, 3. His necessities, his real comforts and wants are not to be made to bend to that which was made for him. . . . This authorizes works only of real necessity, not of imaginary wants, or amusement, or common business and worldly employments." While we do not as a people recognize the Hebrew Sabbath as binding upon Christians, to be observed as a more holy or sacred day than the other days of the week, we do believe in the necessity of such a relaxation from labor as the one day in seven, set apart for that service, gives, and as such, have generally abstained from all unnecessary work on that day. And it being a day of general leisure, it has always been our custom to conform to the usage of other Christian bodies in holding meetings for divine worship; yet, lest any should come to think that day more holy than the rest, and so attach an undue importance to its observance, we instituted meetings for worship in the middle of the week, not alone as a protest against the claim of greater sanctity for the Sabbath, but that we might show our willingness to turn aside from the cares of business to wait upon the Lord, and thus give evidence of a desire to seek first the kingdom of God and the righteousness thereof as the chief concern of our lives.

THE FIRST-DAY SCHOOLS.

MEETING OF THE PHILADELPHIA ASSOCIATION.

The annual meeting of this body was held on Seventh-day, Eleventh month 5th, 1887. The attendance was large, and the interest well maintained throughout both sessions.

Reports were received from the eight Unions composing this Association, also from schools at Millville and Sadsbury. Of the 119 delegates appointed to attend, sixty-seven answered to their names, and ten were excused for sufficient reasons.

The Association now comprises sixty-two schools, with 610 officers and teachers, 1,544 adults, 3,238 children enrolled; adults, members of the Society of Friends, 885, children, members, 1,211, one parent a member, 448. Number of volumes in the libraries, 16,771. (These figures are only approximate, as some of the schools fail to send up to the Union full reports.)

Thirty-six of the schools are under the care of committees appointed by the monthly meetings. Philadelphia Union also reports the continued existence of the three sewing schools within its limits, viz., Race street, Girard Avenue, and Germantown, besides the one connected with Friends' Mission, with the information that much good had resulted therefrom to both pupils and parents. Nearly all the schools use the lesson leaves prepared by the General Con-

ference, and stress is laid upon their value as helps. *Scattered Seeds* and other suitable papers, besides temperance tracts are regularly distributed. All report the schools conducted in accordance with the principles and testimonies of the Society of Friends, as they are understood.

The reading of these reports brought out interesting and practical remarks from a number of Friends; and those working in localities where the numbers were few were encouraged to be faithful to their promptings of duty, and the reward would surely come to them. The existence of two schools, at Old Kennett and Homeville, (the latter recently organized), was mentioned in the report from Western Union, though not included in its statistical portion. It is to be hoped these schools will be represented in the next report from that Union.

Concern was expressed that union meetings be held in a manner that would be practical in character, and that the teachers in our schools be careful not to depend solely on the helps furnished by the lesson leaves, but draw freely from that fount which never fails when earnestly sought.

At the afternoon session the delegates reported the names of the present clerks to serve for the ensuing year, viz: S. Raymond Roberts and Clara B. Miller. The report was accepted, and they appointed to the service. Blakey Bunting was continued to serve as Treasurer. His accounts were found correct, with a balance in the Treasury of eighty-six dollars and ninety cents.

Information was received from the clerk of the General Conference, that Wm. J. Hall of Swarthmore, Pa., had been appointed Treasurer of that body, and that the sum of \$440. will be required from Philadelphia Association as its quota to the Conference. It was concluded to raise \$600 for the use of the Association the coming year.

The minutes of the Executive Committee were read and approved. The following minute concerning our friend Aaron Borton, deceased, extracted therefrom, was directed to be entered upon the minutes of the Association: "It is with feelings of sadness that this committee records the decease of Aaron Borton, one of the earliest advocates of First-day schools, and the oldest member actively engaged in the work of our Association. In the removal of this dear friend we sorrow most that we shall see no more the genial face that has carried such helpful encouragement into our gatherings and been an inspiration to us to continue the work."

Salem Union reported the name of Thomas Borton to fill the vacancy in the committee caused by the death of his father. Epistles from the New York and Ohio First-day School Associations were read: the thoughts expressed therein met with warm responses from the meeting, and it was proposed and united with to refer them to the Executive Committee to publish as way opens. A question as to the best methods of teaching temperance in our schools called out in response the plan adopted in Girard Avenue school. A Youths' Temperance Association has been formed, managed by the young people themselves, and is in successful operation, having its own officers in-

dependently of the school. Its origin is traceable to the Quarterly Meeting's Temperance Committee.

After a short silence, the meeting adjourned to the usual time in Fifth month next. R.

A PACIFIC EXPLORER.

THE *Pall Mall Gazette*, in a sketch of the career of the celebrated African explorer, Joseph Thomson, of Dumfries, remarks:

"If you ask Thomson what was the most dangerous expedition he ever embarked on, he will probably reply, 'Crossing Piccadilly.' The finest thing that can be said of him is that during these four expeditions he never once fired a shot at a native. Other explorers have had to do so to save their lives. There were often occasions when Thomson could have done it, to save his life to all appearance, too. The result of his method of progressing is that where he has gone—and he has been in parts of Africa never before trod by the white man—he really has 'opened up the country' for those who care to follow him. Civilization by bullet has only closed it elsewhere. Yet though there is an abundance of Scotch caution about him, he is naturally an impulsive man, more inclined personally to march straight on than to reach his destination by a safer if more circuitous route. Where only his own life is concerned, he gives you the impression of one who might be rash, but his prudence at the head of a caravan is at the bottom of the faith that is placed in him."

SELF-GOVERNMENT is the only true government. The teacher who desires well-behaved pupils must trust them, and treat them with respect. The teacher who would govern well must command respect and give it; he must exercise self-control and demand it of his pupils. They are quick to recognize the controlling elements of the teacher's character, and they govern their behavior accordingly. Every American child has an intuitive love of and respect for justice and a desire to maintain his own dignity, and preserve what he considers to be his right to liberty and his pursuit of happiness.—*Common School Education*.

SIGNORA CRISPI, the wife of the Italian Minister to England, is much interested in the education of her countrywomen. Feeling how useful a friendly intercourse with foreign ladies would be, she means to establish in Rome an International Ladies' Club, where women of all nations can meet. A reading-room will be opened and lectures given, and discussions held as to the best means for establishing industrial schools and schools of technical instruction for women.—*Women's Journal*.

CHRISTIANITY is not simply historical and traditional, but, present and permanent, with its roots in the infinite past and its branches in the infinite future—the eternal spring and growth of Divine love; not the dying echo of words uttered centuries ago, never to be repeated, but God's good tidings spoken afresh in every soul,—the perennial fountain and unstinted outflow of Wisdom and Goodness, forever old and forever new.—*Whittier*.

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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LYDIA H. HALL.

PHILADELPHIA, ELEVENTH MONTH 19, 1887.

STRENGTHEN THE FAMILY LIFE.

AS the winter season approaches, and the attractions of fine weather, and the delights of outdoor life that supply in a measure the demand for recreation pass away, we naturally turn to the home circle and the long evenings, to find the rest and cheer that are so grateful after a day of toil. And happy indeed is that home that contains within itself attractions that successfully rival those offered outside by the endless variety of lectures, meetings, missions, classes, etc., to say nothing of the various social and society claims that come with the season and demand their full share of attention. Not that these should ever be wholly ignored, but there is a caution to be sounded lest in the great multiplicity of these duties, that enter most properly into all the plans of modern life, we rob the home of the sweet cementing influences that come with a united family, gathered together at the close of the day, each with his own contribution of what the hours had brought to him of joy or pain, to add to the common stock of domestic experience. The hurried life that most persons lead that are actively engaged in the performance of life's duties, makes it very essential that we jealously guard the evening hours, lest these too be filled to overflowing with various engagements, however good, to the unsettling of the home life.

The danger that comes from the different members of a household being dependent upon external excitement for happiness is often apparent, and frequently leads to disastrous results. The growing tendency to divide life into seasons for town, and for seashore and for country, has perhaps something to do with promoting a restless habit, and craving for change. We cannot alter existing conditions of society, nor would we if we might, stem the tide of modern advancement, but we would plead for such an arrangement of duties and pleasures as will give time for the very frequent gathering of the family in the home circle, and that these occasions take precedence of other engagements. In cities and towns where there are many things to claim the evenings it may be needful to reserve certain ones to be held sacred to the family. For does not the preservation of family life and the happiness that springs from it lie at the very root of all of

our institutions? But to do this we must not forget that home will not be the haven of repose we desire without effort on the part of all the inmates. That which is bright and good within us must not be saved for our outside engagements alone. Let our gifts be used to enliven the home life, and fresh lustre will be added to them. Where better should we give of our best, than to "the hearts that are of each other sure?" Our aim should be to make sweet the joys "that crowd the household nook," and there will be no need to appeal for time to be given to the home. It will have such a hold upon us that it will be a hardship to leave it, and not till outside claims become imperative, and duty calls for a surrender of some of its cherished homes will we consent to yield them.

It is again stated that the First-day school at Friends' Mission in this city, (Fairmount Ave. and Beach street), very much needs more teachers. Many poor children, we are informed, must be refused admittance for want of them. A friend asks: "Have we not members who can and who will feel willing to devote their First-day afternoon to this Christian work?" Surely, here is an opportunity for the expression of a self-sacrificing and unselfish spirit.

THE Committee, (Philadelphia Yearly Meeting), on Isolated Friends has now received names of absent members from a little more than half of the monthly meetings. It is very desirable that replies from the others should be forwarded as soon as possible. If, in any case, there are none absent, or if no lists have been preserved, this information should be sent, so that the committee may know when its list is completed.

THE first of the Educational conferences in charge of the Committee on Education, (of Philadelphia Yearly Meeting) is appointed to be held on the 10th of next month, beginning at 10.30 a. m.

EDITORIAL NOTES.

OF the members of the English Parliament who signed the memorial in favor of an Arbitration Treaty with the United States, the great majority, are "Gladstone Liberals," or advocates of "Home Rule" for Ireland. Out of the whole number, 232, there are 175 of this class, while 44 are Liberal Unionists, and 23 are Conservatives. The general tendency of the Peace people, including Friends, in Great Britain, seems to be toward the Home Rule measure, John Bright forming almost the only important exception, his brother Jacob Bright, and his son W. Leatham Bright, (both members of Parliament, and signers of the Arbitration address), being in favor of it. There are, however, some British Friends opposed, and we observe that George Grubb, of Cork, Ireland, who was one of the delegates to the recent Richmond Conference, in

an address to the students of Earlham College, at Richmond, took this subject for his theme, and among other things said: "Our own people who are raising the cry for 'Home Rule' are those who are seeking office and want to become rich at the public treasury. * * * You hear a great deal said about coercion. There is no coercion but for evil doers. There is not a man who will do right, talk reasonably and justly, that need have any fear of law. The Irish tenant is in a far better condition to-day, than the English tenant."

In such a case, the question must turn very much upon the meaning of the phrases doing "right," talking "reasonably," and talking "justly." In this country, we believe so far in free speech that we imprison nobody for it, except where they are plainly inciting to violence. Very many people are at times both unreasonable and unjust in their talk, but we do not have "Coercion" Acts to repress them.

ABBY D. MUNRO, teacher of the Colored School at Mount Pleasant, S. C., went south to reënter upon her work, some ten days ago, and spent a short time in New York and Philadelphia, on her way. She hopes to begin at once the erection of a school-house, in place of the one destroyed in 1885 by the cyclone, and any friends who can make a special donation to this purpose may be sure of aiding a most worthy undertaking. Subscriptions for the purpose should be sent to Henry M. Laing, 30 North Third Street, Philadelphia.

MARTHA SCHOFIELD writes us that she is continually receiving letters saying that the writers intend sending, or will send, or have sent barrels and boxes, (of clothing, etc.), in aid of her work at the Aiken School, but that often these, when received, have no mark to show who the sender was, and in such cases it is difficult, if not impossible, to judge to whom an acknowledgment should be sent. She makes acknowledgment elsewhere of recent gifts.

MARRIAGES.

LANE WALKER.—At the residence of the bride's parents, near Hammononton, N. J., Tenth month 21st, 1887, according to the order of the Society of Friends, Nathaniel Franklin Lane, of Vineland, N. J., and Naomie Rittenhouse, daughter of Charles and Sarah C. Walker, formerly of Germantown, Pa.

DEATHS.

CHAMBERS.—Tenth month 27, at her home, in Avondale, Chester county, Pa., in her 79th year, Phebe Ann, widow of David Chambers, and daughter of the late Richard and Rachel Bell.

Let us not mourn a dear and gentle mother, nor wish her back, but rather "change our mourning into praise" and pray for a spirit worthy of that spiritual food of which she surely has been permitted to partake. May we learn of her, and be prepared to fold our hands in peace, with our work on earth ended, and ready to enter through the golden gate when the messenger shall come. Her trials on earth were many; having been left early with a family of children, for whom her great effort was to bring up to a life of usefulness, ever pointing out to us our duty in a

very guarded manner. Her kind and gentle disposition had endeared her to the many with whom she had mingled, and her busy hands had wrought many a dear remembrance of her loving thoughtfulness for friends as well as for her own immediate family.

COMEGYS.—Eleventh month 11th, 1887, Mary, wife of Benjamin Comegys, and daughter of the late Wm. E. and Mary J. Bartlett; a member of Baltimore Monthly Meeting.

MITCHELL.—At Hockessin, Del., Tenth month 23d, 1887, Margaret E., wife of John Mitchell.

Of the many who are leaving us day by day, entering with prayerful trust the dark unknown, that borderline between the life that now is, and that glory of the hereafter which is the Christian's hope and joy, few have left behind them a more full appreciation of their quiet virtues than our friend Margaret E. Mitchell. Gentle and unobtrusive, self-forgetful and loving, she went her quiet ways, and perhaps none ever knew the depth and scope of her bright though circumscribed intellectual powers. Her greatest interest in life centered in the young people, and she was their devoted friend in all that tended toward their real happiness and advancement intellectually as well as spiritually, believing that there is but one fountain from which floweth all good and that we need not be afraid to walk boldly where the spirit leads. "I long for the young life about me, that it may grow in the knowledge of all that is good and true," was one of her last expressions. Charity clothed her spirit and love was the watchword of her life.

R.

SATTERTHWAITE.—In Trenton, N. J., on Eleventh month 2d, of intestinal catarrh, Mary Ridgway, daughter of John R. and Maude T. Satterthwaite, aged 9 months and 16 days. Interment at Makefield, Bucks county, Pa.

SMITH.—At Newtown, Bucks county, Pa., on the evening of the 9th of Eleventh month, 1887, Carrie E. K., wife of Franklin Smith, and daughter of Thomas Sidebotham, of Frankford, Pa. Interment at Abington Friends' ground.

Although not a member, she was an attendant of Friends' meeting in Newtown when health permitted.

WEBB.—In Baltimore, Md., on Tenth month 26, at the residence of her son-in-law, Martin Hawley, Lydia P. Webb, widow of James Webb, aged 86 years, 1 month and 1 day. Interment in Wilmington and Brandywine Cemetery, Tenth month 28.

NEWS OF FRIENDS.

PHILADELPHIA QUARTERLY MEETING.

THIS was held on the 8th instant at Race street meeting-house, and was, as usual, well attended. The weather was mild, and a number of ministering Friends were in attendance. In the meeting for worship, David Newport of Abington, made an appeal to those present, exhorting to watchfulness in daily walk, and faithfulness to the Light of the Holy Spirit. Louisa J. Roberts bore testimony to the willingness of the Divine Father to give to those who seek his help and guidance his blessing and a measure of his qualifying power, enabling them to become preachers of righteousness,—of the gospel of Jesus Christ. To have this anointing power makes the humble Christian believer the elect and chosen of God. This is the hidden treasure for which we should seek diligently till we find it. James Griscom, of Woodbury, exhorted to a care to abide in the vine that we may bear the fruit of the Spirit.

Joseph Horner, with fervor and earnestness bore witness to the truth which had enlightened his own experience, but was scarcely able to articulate clearly enough to make himself heard distinctly over the meeting. But we were conscious that he was expressing his tender sympathy to those who were fervent seekers after the Divine guidance. David Newport spoke again in confirmation of what had been presented. "Except the branch abide in me, there can be no life in it." He had found in examining the revised version of the Scriptures that much additional light has been thrown on the testimony of holy men of old, that has been preserved to us. He greatly valued the substitution of the term "divinity" for the word "godhead" which is incomprehensible. Light breaks through obscurity in many cases and is greatly helpful in giving a correct knowledge of what was from time to time revealed to the devout seekers of time past. A fervent testimony was borne by Joel Borton, Jr., of Woodstown, N. J.

In the meeting for business, (women's branch), the representatives were present, except two who were prevented by sufficient cause. The first, second, and eighth queries were answered with what seemed unusual fullness.

L. J. Roberts spoke of the fresh hope given to her mind by the earnestness and faithfulness of the young of the present time, and expressed her confidence that the good seed had found place in their hearts that will lead them to future usefulness in their own religious society. Hannah M. Levick united with the exercise of L. J. R. Our venerable friend Deborah F. Wharton spoke earnestly of the evil that comes of indulging in tale-bearing and detraction. Frances J. Newlin warned against the very thinking of evil concerning one another. Margaret Howard called attention to the spirit in which our rules of discipline were framed—the spirit not of harshness, but helpfulness. The voice of prayer rose from the body of the meeting, beseeching the continuance of the divine blessing upon us in the days to come. The report of the Quarterly Meeting's Committee on Temperance was then presented. From this it appears that while much effort has been made and some good effected, much remains to be done in raising the standard of moral rectitude among us. Approval was expressed, but one Friend warned against petitioning legislatures on any subject that properly comes under the cognizance of the Representative Committee of the Yearly Meeting. An appropriation of \$50 for the work of the Committee, was agreed to, and they were continued in the service, and assured of the entire sympathy of the women's meeting in all their endeavors after righteousness.

—A Friend in Morgan county, Ohio, writes:

"Deerfield Monthly Meeting is in existence though very weak and small. Last winter we had to discontinue our meeting, as we were not able to keep it up through the inclement weather. One Friend, a man now in his eighties, has over two miles to come on horse-back, and a woman Friend, a minister, lives near two miles distant, which she mostly travels on foot. There are only four of us to keep up the meeting, though there are some others that come some-

times. In last Fourth month we resumed our meetings and still continue them. For two years we have been trying to raise money to build a new meeting-house; the old one, a hewn log structure of fifty years' standing, is not comfortable any longer. There is a large burying ground where many of our old Friends are laid to rest, and where a great many are still buried, and we need a house where people that wish to at such times, can gather and sit in silence. Quite a number not of our Society that have friends interred there have contributed a little towards a new house, though there is not enough funds to complete it. Friends thought best to commence, hoping there would be some way to raise a little money. The house, a neat plain one, is up and nearly enclosed, the Building Committee having part of the money collected, but the dry weather and light crops cause some to be unprepared to meet their engagements. We struggle on through many discouragements hoping almost against hope that we may see a brighter day as regards our little meeting, but believe it is almost without a parallel."

[We are desired to say that any one disposed to aid in the above concern can leave contributions with Friends' Book Association, 1500 Race street, care of John Comly.—EDS. INTELLIGENCER AND JOURNAL.]

TEMPERANCE.

REPORT OF THE COMMITTEE OF PHILADELPHIA QUARTERLY MEETING.

FOLLOWING is the annual report of the Joint Committee of Philadelphia Quarterly Meeting on Temperance and Intoxicating Beverages, presented at the recent session of the quarterly meeting:

During the past year our labors have been mainly directed to the educational phase of this important work, believing that this will be the most effectual means of preventing the enormous evils that result from intemperance in all its forms. We have held monthly meetings. Soon after our appointment we separated sub-committees to labor in various directions, as follows:

One on Conferences.

One to labor as way might open, on the following subjects:

1. To protest against the liquor signs on city passenger cars.
2. To protest against the renting of property belonging to the city, by the City Trust, for the sale of liquors.
3. To prepare a memorial to the Legislature of this State against the sale of tobacco to minors.
4. To protest against the sale of liquors in Fairmount Park.

A committee to work among children.

A committee to write or prepare suitable articles for publication in the press.

A letter was addressed to the presidents of the passenger railroad companies requesting them not to allow liquor signs in or on the cars; and although no response was received from them, we believe there has been a manifest decrease in these signs.

We were informed that the City Trust has unani-

mously resolved that hereafter no property belonging to the city shall be rented for the sale of intoxicating beverages.

The sub-committee prepared a memorial to the Legislature asking for the prohibition of the sale of tobacco to minors, which was united with, and referred to the general committee, and being united with by them, was referred back to us for action. Copies were sent to each of the quarterly meetings' committees, and also to the Legislature, where they were considered but did not pass.

The Committee to protest against the sale of liquor in Fairmount Park have not been successful in preventing this, although aided by others. There is evidence that liquor is sold there in violation of law. We trust that these efforts will be successful in removing this evil from this place, so important in promoting the health of our city. We are glad to know that in that portion appropriated to the Zoological Garden no intoxicating beverages are allowed to be sold.

The Committee on Temperance Work among Children deemed it advisable to establish organizations of young temperance workers. They have formed four societies; one at Girard Avenue, one at Race street, one at West Philadelphia, and one at Fair Hill. These have a membership of more than 250. They have held several meetings, in which the children have taken part by reading original or selected essays, etc.

We have distributed many thousand pages of temperance literature, furnished by the general committee and by individuals. Conferences have been held in most of our meeting-houses, and one hundred meetings have been held under the care of the Committee, at which it is estimated there were over fifteen thousand persons present, and in all of which we have endeavored to awaken a deeper interest in this important subject.

We find in our Society, as well as in the community, three classes:

1st. Those who are earnestly engaged in the work of Temperance, feeling that it is a righteous concern.

2d. Those who use more or less of intoxicating beverages, many calling themselves "moderate drinkers," others using these in their families for culinary purposes. From this class are constantly recruited the vast army of one hundred thousand men and women who go down to drunkards' graves every year in this country, not any of whom have any idea of the snare which is fastening itself around them, nor of the terrible destiny that awaits them.

3d. A large class who are indifferent to this great subject.

We have sought to influence all these, and to point out the way to bring about the removal of the evils resulting from the drink custom and the use of tobacco. The change in our Discipline advising against the manufacture, culture, and use of tobacco, has opened the way for us to labor more fully in this direction. We have endeavored to present the importance of this subject to parents and teachers in regard to children. We believe that although the evils of the use of intoxicants and tobacco are still very prevalent, there is reason to hope that a large portion of

the community are awakening to a deeper consciousness of the responsibility which rests upon them, and of the necessity that all should be ready to do whatsoever lies in their power to stem the tide of this enormous evil. Thus we might be instrumental, under Divine guidance for the removal of the curse which is blighting so many homes, bringing desolation to so many families, and ruin to thousands.

We ask for the usual appropriation of \$50.00 to meet current expenses.

CATHERINE T. TOWNSEND, }
MARIA D. HUGH, } Clerks.
HENRY T. CHILDS, }

STOCK TRUST FOR SWARTHMORE COLLEGE.

EDITORS INTELLIGENCER AND JOURNAL:

INCLOSED please find a circular, which I have sent to some of the larger stockholders of Swarthmore College. Having no complete list of the stockholders with their addresses, I know of no better way to reach them than through the columns of your paper. While I submit a general plan, which I believe feasible, I care little about the details. Early next week I expect to call a meeting of those donating the stock, and if anything better can be devised I will be more than satisfied. In the meantime I would be obliged if you would call attention to the circular, and request all stockholders willing to donate stock for this purpose to send me their names at once, and I will see that each one is invited to be present at the meeting to organize the Trust. I may add that I have already received over one hundred answers from stockholders, willing to donate enough stock to more than insure the project a good start, but I prefer that all who are willing to coöperate shall have a chance to be heard before matters take a definite shape.

Respectfully,

CELESTINE M. BRIDLE, 845 Arch St.

Philadelphia, Eleventh month 14.

PHILADELPHIA, 11th Month 7th, 1887.

To the Stockholders of Swarthmore College:

There has long been an uneasiness among those interested in Swarthmore College, in reference to the present condition of its capital stock. Some matters require a vote of a majority of all the stock, and when, some years ago, it was necessary to take a stock vote, it took over a year to get a majority, on a project on which there was no opposition. Holders have died or moved away, and their residence is lost. Having no marketable value, stock has been sold at public sale by executors, for a nominal price, to strangers, who have no interest whatever in the College or the Society of Friends; or executors have closed their account with no reference to it. Some have never even taken the trouble to send after their certificates, it being looked on as a donation. Various efforts have been made, from time to time, to solve this question, but nothing practical has come out of it. In the meantime matters are getting worse and worse, and the stock more and more scattered. After consultation with some Friends who are interested in the College, I have decided to make the following proposition:

First. That a Trust be created, composed of those who will contribute 20 shares of stock or more, who are members of the Religious Society of Friends, and who express a willingness to act.

Secondly. They shall receive and hold the stock donated to them for the benefit of the educational interests of the Religious Society of Friends.

Thirdly. During the life of the donor they shall vote the stock as directed by him or her, and at his or her death the stock is to be the absolute property of the Trustees.

Fourthly. When their number is reduced below 20, they shall have authority to fill vacancies up to that number, and so perpetuate the trust.

I inclose a postal card which I would be obliged if you would return, either with the number of shares that you will donate, or in blank if you do not approve of the project. If enough answers are received to make it advisable, a meeting of those donating stock will be called for organization, etc.

Respectfully,

CLEMENT M. BIDDLE,

815 Arch Street, Philadelphia.

P. S.—Some friends of the College are prepared to purchase from executors who cannot donate, or from those who prefer selling, a limited amount of stock at one dollar per share.

MINUTE OF BALTIMORE YEARLY MEETING ON PEACE AND ARBITRATION.

AT Baltimore Yearly Meeting of the Religious Society of Friends, held at their meeting-house, on Lombard street, in the city of Baltimore, from the thirty-first day of the Tenth month, to the fourth-day of the Eleventh month, inclusive, 1887:

The meeting having been informed that a Delegation representing the British Nation is now in the city of Washington engaged in consultation with our national authorities as to the best means of promoting peace amongst men, and arbitration between nations, this body was introduced into a deep exercise at the prospect now presented of advancing a cause so dear to Friends, and it was felt right for the Yearly Meeting to inform the Delegates from England that they have our sympathy and endorsement in the work in which they are engaged.

Our Committee on Philanthropic Labor was authorized to tender any aid in its power in furtherance of this ancient testimony of our Religious Society.

A true copy of the proceedings of the yearly meeting aforesaid, as taken from the minutes thereof.

EDW'D. STABLER, JR., } Clerks.
ANNA F. MATTHEWS, }

Baltimore, Maryland, Eleventh month 4, 1887.

SWARTHMORE NOTES.

—The crowded condition of the department of Physics and Chemistry has rendered it necessary to appoint an Assistant for Dr. Wm. H. Day. The person chosen for this work is Dr. C. H. Koyle, of Johns Hopkins University, whose special work in Physics has rendered him well qualified to take this position. He will have charge of the physics and mechanics, giving especial attention to the comparatively new department of Electrical Engineering.

—An excellent proposition for so arranging the stock as to secure the College, in perpetuity, to the Society of Friends, for educational purposes, has been made by Clement M. Biddle. The attention of stockholders is especially directed to his circular upon this

subject. It seems to be the only practical solution of this difficult problem which has yet been presented. If carried out it would seem to be impossible that the institution should ever be diverted from the original intention of its founders.

For Friends' Intelligencer and Journal.

THE APOSTLE OF TRUTH.

HE who would freely quench his thirst
At truth's eternal, ceaseless spring,
An emptied vessel he must bring,
Or be to her as one accurst.

No other altar will she know
Save that whereon Love's flame divine,—
Purging its censor and its shrine,—
Burns with a pure and steadfast glow.

Her lessons he must daily seek
From blade and flower and bud and tree,
From sun and shower and stream and sea,
With faith sincere and spirit meek.

Like Simeon, he must take the child
Out from the mother's loving arms,
And stand prepared from infant charms
To glean Truth's grains while undefiled.

Like Anna, with prophetic sight,
He sees the future unrevealed,—
Beholds the glory yet concealed,—
And learns the inward force of right.

He judgeth not from sight alone,
But testeth all things with that skill
Which patiently compels the will,
What God hath cleansed, as clean to own.

He doth not give the child a stone,
Or greet it with the scorpion's sting,
But from Truth's ocean he will bring
Pearls lustrous up from depths unknown.

Fresh leavened bread will he bestow,
Salted with salt and baked by fire
Of thought matured and pure desire,
That Truth's perpetual grace doth show.

For Patience worketh out her plans
Within his pure yet watchful mind,
To gently lead the lame and blind
To Christ,—God's love made known through man.

For unto him the Christ appears,
Unseen as yet by others' eyes,
And he that innocence espies
Which boldness grows in future years.

Welcome alike to him the babe,
Youth's promise, and the stalwart man,—
These are but parts of nature's plan,—
He comes to seek, he seeks to save.

The freeman and the slave to him
Alike are objects of that care,
And love and never-ceasing prayer,
Which seeks for victory over sin.

And he the Magdalen beholds
And pities; who, by sin opprest,
Is shunned and shamed by all the rest,
Out from the dross he brings the gold.

The leper,—loathsome to the eye,—
He strives by wisdom to restore,
Love's balsam freely poureth o'er,
And death's dread phantom glideth by.

Such is Truth's mission where the mind
Receives with undivided love
Her simple message, as above
All dogmas and all creeds combined;

And reverent bows before her face.
With prostrate will and faith sincere,
All doubt dethroned and banished fear,
He seeks her hidden paths to trace.

Each day doth added strength impart,
Each search invites research again,
Each loss enables to regain,
Each conflict fortifies the heart.

Each hill he climbs unfolds to view
Some distant hill with fairer scene,
Each leaf proclaims of brighter green,
Unfolding beauties ever new.

Each wave that rolls along Truth's shore
Invites him to explore the seas—
To learn that solemn mystery
Its billows are rechanting o'er.

E'en when he views the morning beams,
Or sees the setting of the sun,
His task seems scarcely but begun
Ere moon and stars are plainly seen.

Which, with a radiance all their own,
Majestic move athwart the sky,
While, one by one, night's falsehoods fly,
And Truth—pure Truth—remains alone.

For herb and plant and flower and tree,
Beast, bird, and fish, and insect small,
Mountain and valley, one and all,
Are many sided forms of these.

For Truth is Life, and Life is Love,
If Love is rightly understood;
And whatsoever is, is good,
When man is lifted up above

His sensuous self, the outer man,—
That blindly gropes, yet gropes in vain,
To find its labor and its aim
Controlled by a diviner plan;

Which shows, by love and faith alone,
How he may conquer inbred sin;
Be pure without and pure within;
If truth he knows,—by truth is known.

Such is the lesson of the day,
Which man so often fails to see;
Help me, O Lord, to come to Thee;
Who art the life, the truth, the way.

T. W. S.

Philadelphia, Eleventh month 11.

THE man who, for party, forsakes righteousness goes down; and the armed battalions of God march over him.—*Wendell Phillips.*

INDEPENDENCE is a name for what no man possesses; nothing, in the animate or inanimate world, is more dependent than man.

THE EXAMPLE.

HAPPY along life's weary ways,
Thick set with uncongenial tasks,
Some overweighted toiler stays
His hand from labor, while he says:
"Wherefore shall I these burdens bear
That others ought, at least, to share?"

"I since the day's march was begun,
Have spent my strength, nor turned aside
From any service to be done,
Nor grudged my pleasure, self-denied;
Yea, I have even counted gain,
For the work's sake, my loss and pain.

"But now my soul is vexed; for why
Should duty have no law for these
Who with averted looks pass by,
Or sit with folded hands at ease?
Why should I suffer more than they
The heat and burden of the day?"

How many a spirit fretted sore
With the world's cold indifference,
Has turned such questions o'er and o'er.
Still haunted with the restless sense
Of doubt, and wondering,—distrust.
Would these things be if God were just?

Ah me! the ways of God with men,
No man that lives can find them out;
Who grasps at things beyond his ken,
Is tossed on shoreless seas about.
Yet in the thickest of the night,
For eyes that see there shall be light.

What time we nurse our discontent—
Rather, instead, should we recall
How once in servant's guise He went
Who was the master of us all;
Nor any work whereby was wrought
The Father's will, too irksome thought.

Need any be disquieted
Whose hearts this memory enclose?—
Who follows where the Lord has led,
What matter is it where he goes?
For working with Him side by side,
The meanest task is glorified.

Mary E. Bradley in Baldwin's Monthly.

SLEEP IN SICKNESS: LECTURE BY DR. PEPPER.

DR. WILLIAM PEPPER, Provost of the University of Pennsylvania, delivered a lecture on "Sleep in Disease" to the nurses of the training school of the University Hospital, on the 10th instant, it being the first of a series. The course is open to the public, free of charge, and is given at 3.30 p. m. on each Fifth-day of the week, at the clinic hall in the University Hospital, West Philadelphia.

The most salient heads of Dr. Pepper's lecture were the importance of sleep, the causes of sleeplessness, and the best measures to prevent disturbed sleep or induce rest. Addressing the nurses, Professor Pepper said: "The most valuable learning you can get is your practical experience at the bedside. There is no limit to the delicacy of perception you can obtain by your work there. There is probably no single thing so important as that of sleep in dis-

ease. Shakespeare was right when he said: "Sleep, that knits up the ravelled sleeve of care, the death of each day's life, sore labor's bath; balm of hurt minds, great nature's second course, chief nourisher of life's feast." After telling how fatigue is the result of work having accumulated in the muscles, tissues, and nerves, he told how in sound sleep the blood gets to this waste and bad stuff and washes it out.

"In nearly every case of acute disease and in many chronic diseases sleep is disturbed. One of the causes of broken rest or sleeplessness is too much blood in the brain. On the other hand, the cause may be due to too little blood. There must be a moderate, tranquil flow. Indigestion is a common cause of disturbed sleep in acute and chronic disease. Pain, of course, is another. So is shortness of breath. In all fevers you are apt to find disturbed sleep. In fever the blood is poisoned and it acts badly on the brain. Fever patients often show dullness or drowsiness. That is not healthy sleep. It is blunting of the faculties by the poisoned blood. No refreshing influences come from such a state. Frequently the stupor in fever is broken by delirium. Another cause of disturbed sleep is injudicious feeding, and a frequent cause is undue excitement during the day.

"The symptoms of many diseases grow worse at night. This is particularly true of fever and all chest diseases. In day time the patient is apt to be bright and feels he is improving. As night comes he gets worse. His sleep is disturbed and it is due chiefly to exhaustion of the nerves, brought on during the day. The nerves become fatigued and lose their control over the blood. Breathing requires muscular strength and the patient should not be allowed to waste his strength during the day. The nurse should hold an even line. When the patient is unusually bright it is better to repress him. Don't talk too much or let the patient talk too much, and adapt your bearing intelligently. In cases of acute disease see that no more than one person enters the room. Have a dim, soft light in the sick room. Economize his strength so that he will go into the night tranquil." In speaking of the importance of the nurse keeping a full record of the day's history of the patient, Professor Pepper said a careful statement should be kept of the hours of sleep and given to the attending physician. "Sleep is so precious to the patient that you should watch its quantity and quality and study the breathing, the pulse, and the temperature. Many diseases are lost by a want of proper attention to sleep. A record of the times the patient has fallen into sleep, the length of sleep and the kind of sleep in the twenty-four hours, will enable the doctor to judge intelligently of the rest the patient has had. Carefully regulate the diet. In acute cases very little food should be given near night. But this does not apply to where you are feeding by the clock. The last meal should be a light meal. Include in your report to the doctor how the food affects the patient. Note whether the patient is flushed or excited or calm and easy after taking the food. An important question is, 'How long shall we allow a patient to sleep before waking him up for food or medicine?'"

"The mistake usually made is in awakening him

too much. No matter how sweet or sound the sleep, the remorseless regulation of the administration of food or medicine awakes them. Let the patients sleep as long as they can do so naturally and soundly. Nature can do more with sleep for the patient than drugs or food. But sometimes the patient going long without stimulant or food grows weak. In that case, ask the physician if you can awaken him to give food or stimulant. The temperature of the room has a great deal to do with the sleep of a sick person. Many nurses regulate the room by their feelings instead of the condition of the patient. In inflammation we know that the temperature must not get below a certain degree, but remember, always, that patients need plenty pure air. A nurse might feel cold and chilly while the patient with a fever is wrapped in heavy clothing, but the nurse should wear clothing to protect herself."

In speaking of the increase of fever at night, Dr. Pepper told of the importance of small bags of cracked ice and the sponging of the body as having a soothing effect and preventing the fever going higher. He referred to the attention that should be paid to the bladder and bowels, and urged on the nurses to always use their senses intelligently in their observations, and said that they themselves should have good sound sleep or they would be of little use in the sick room.

ARE THE RICH GROWING RICHER?

NEAR the close of 1885 there died in New York city a citizen of that place, who left to his children a fortune estimated at one hundred and eighty-two million dollars, besides making a number of minor bequests. It will help us to form an idea of the magnitude of this sum if we consider that it would have sufficed to give a Christmas present of a hundred and forty dollars to every inhabitant of the city, or at the rate of seven hundred dollars to every family of five persons, supposing the population at that time to have been one million three hundred thousand. A political committee of a hundred, appointed in the same city in October last, comprised eight members whose estimated wealth reached an aggregate of somewhat more than three hundred million dollars, and at least two of the most colossal fortunes were unrepresented in this number. Estates rising into the tens of millions are to be found in various other cities, and, taking the country through, one might designate twenty-five persons whose united wealth, according to current estimates, is not less than two-thirds of a billion dollars, or about one per cent. of the total wealth of the United States, supposing this to have increased over fifty per cent. since the census of 1880. Were all the property in the country held in equally large amounts, the whole would barely suffice for two thousand five hundred proprietors; or, supposing these to have families averaging four persons each besides themselves, it would supply a population a trifle larger than that of the little town of Yonkers, as stated in the last census.

There are no authentic statistics showing the distribution of property among different portions of our people; but whatever the facts may be as to the com-

parative diffusion of such wealth as is held by the classes outside the circle of the extremely rich, it will hardly be disputed that the latter now hold a much larger proportion of the total wealth of the country than was held by a like percentage of the people twenty-five or thirty years ago, for the proofs that this is the case lie upon the surface and thrust themselves upon general observation. Moreover, I see no reason to believe that the tendency to increasing accumulation at the upper end of the possessory scale has reached or is approaching its limit. A great fortune, with ordinarily careful management, possesses an enormous power of accretion. Even when invested in good securities, at a very moderate rate of interest, a fortune that rises into the millions affords ample means of making yearly additions to the principal. If invested in real estate in any of our growing cities, it yields increasing income from decade to decade as the land advances in value, putting it in the power of the owner to lay aside an increasing surplus; while, in the hands of a shrewd speculator, not over-scrupulous in his dealings, its power of increase may be still greater. In January, 1880, the *New York Commercial Advertiser* reported the rumored additions during the preceding year to ten or twelve of "the great fortunes identified with Wall Street" at eighty million dollars.—*Edward T. Peters, in The Forum.*

TRUSTING.

IT is not uncommon to see in small shops the sign, "No trust here." It means that business is to be done on a cash basis, and it is a good rule for small and simple industries. But it is bad when such a sign is nailed over the doorway of the mind or heart. In our relations with men, we cannot get along without trust. Confidence in humanity is the very basis of commerce. Without it, business loses its nobility, and becomes a shrewd scramble, in which suspicion takes the place of prudence. The cynic, the misanthrope, who has no trust in his fellowmen, who suspects everybody, who has no faith in honesty or virtue or the better qualities of human nature, is an uncomfortable man to live with and as uncomfortable to himself as he is to others.

But it is doubly unfortunate when the sign "No trust here" reveals a want of confidence in the goodness and wisdom of the universe. Pessimism has no remedy for the ills it reveals: it only intensifies them. To every one in life there come burdens, sorrows, sickness, adversity, death. There are few lives whose sunshine is not shaded sometimes by a cloud.

The very cloud that shades the life may be the means of irrigating it. It is only through a condition of faith and trust that spiritual blessings may come to the soul that needs them. Distrust creates a vacuum in the soul. It is not so much a philosophy as a mood of mind and heart. It may not be easy to banish it by an effort of will. It may not be effort of any kind that is needed, but simply resignation, the surrender of self to a Higher Power.

Our little lives and their petty vexations and cares seem to us at times to have nothing to do with the Life of the universe. It is far truer, however, that every human experience has a universal side to

it which opens towards God, as the simplest act of walking to the child is related to the universal law of gravitation which holds the universe together. Trust is an antiseptic. It wards off disease of soul. It may not restore what we have lost, but it may preserve the soul in sweetness and health, and be the medium through which God transmits some of his richest blessings.—*Christian Register.*

WESTERN FARM LOANS.

EDWARD ATKINSON, [of Boston, Mass.], one of the most trusted writers on economic questions in the country, writes to *Bradstreet's* the result of his inquiry into the western farm mortgage business. His conclusions will be a surprise to those who class all such securities as alike, and condemn them all, and his conclusions are also of large value and interest as a revelation of the condition and progress of western society.

To bring up the latter phase first, it is necessary only to cite one fact. One agency reports to him that "many of those to whom loans were first made are now lenders through the same corporation." It is a fresh and welcome illustration of how, in this free country, people get ahead. Having credit, they borrow; having opportunity, they work; having worked, they pay; and, after due time, they save and lend and help others to go over the same road out of poverty.

Mr. Atkinson inquired about the business of ten leading loan agencies. They report, in brief, 200,000 loans made, of \$180,000,000, of which 119,000 loans have been paid. There are outstanding \$75,000,000 of mortgages in 81,000 loans. During the existence of these agencies about one thousand of their mortgages have been foreclosed, but, though there has been some loss on some of them, the net result of all the foreclosures has been an actual profit.

Borrowers at the West now get their money at 6½ to 7½ per cent., with no commissions, while a few years ago they paid ten per cent. interest and a ten per cent. commission for a five years' loan. Thus it is easier now than it was before, in this respect, to work along the way from borrower to owner and lender.

Of course, not all agencies could make such reports. There is as much fraud in this as in any other business. But, if any large agencies can make such reports, the universal condemnation is plainly unjust. It is a pity that Connecticut persists in taxing such securities and exempting speculative railroad stocks.

—*Hartford, Conn., Courant.*

LIBERTY of Biblical criticism is now essential to faith, because the providence of God has so ordered it that only through the most scholarly, conscientious work in that direction can the fact of a divine revelation be brought again, with commanding power, to the recognition of a critical and skeptical age.—*Dorner.*

ADAM'S temptation is represented by the fruit of a tree: thereby intimating the great influence external objects, as they exceed in beauty, have upon our senses.—*Wm. Penn.*

SARAH WINNEMUCCA'S SCHOOL.

THE many friends who sympathized with and helped Sarah Winnemucca Hopkins in the earnest work she undertook, in the winter of 1883-4, for the restoration of the lands to her wronged people, with the barest conditions of self-support, will be gratified to learn that after all the disappointments that followed from the non-execution of the Senate bill of July 6th, 1884, and the persecuting opposition of the agents of the Indian ring, and her own constant illness, she has, with the minimum of conditions, secured to her by a few private friends, who have had unswerving confidence in her plans, single-handed and alone completely succeeded, and upon the 160 acres given, in 1885, by Senator Stanford to her brother, Chief Natchez, successfully carried on a school. Begun out of doors, in a brush arbor, with teaching the six children of her brother, . . . at this moment the parents of four hundred Piute children are pressing her to take them to teach. Miss Peabody's reports of this successful school by a full-blooded Indian both for the years 1885-6 and for 1886-7, also show that Natchez, with the help of two very aged uncles, and one nephew, and such aid from Sarah's scholars (the oldest one being sixteen), has cultivated the first year sixty-three acres of barley and wheat, with several acres of vegetables; and this last year ninety acres of the same; that it is now all harvested and ready for sale, showing what Indians can do when let alone, unmolested by agents, and with the white man's chances, and, above all, the English language, as only an Indian grown up with both languages can teach. Will not somebody propose in Congress, this coming session, that appropriation be made to enable Sarah to put up some lodging-houses, and take to board those four hundred children? It would not cost so much as any of the government or denominational schools, and would have none of their disadvantages, and be wholly Indian work.—*Presbyterian Observer*.

THE SUCCESS OF ADULTERATIONS.

A YEAR or two since a man in the town of Oswego found himself with a large crop of red currants, and, as the price in the market was too low to permit him to sell them at a profit, he manufactured them into "jam," or "jelly," using the best of sugar, and producing an excellent article, which he imagined would sell to families and hotels readily. He found the hotels supplied with a cheap, impure article, manufactured from gluten and acids and colored to resemble somewhat in color and taste currant jelly, which the landlords told him answered every purpose, as the boarders didn't know the difference, and it could be procured at a rate much lower than he could afford to sell the pure, delicious, wholesome article. The dealers would not purchase the pure article, because they sold at retail an article which "answered the purpose" even lower than he could afford his at wholesale. The result was that the enterprising man, who thought he would do the people a great kindness by furnishing them with a pure, delicious article of currant jelly at a cost less than they could manufacture it themselves, has a large quantity on hand to send to

friends and to pass around "in cases of sickness," etc. But we haven't heard of his manufacturing any more "pure currant jelly" for the market. A few years since a gentleman in Union village started the manufacture of apple jelly, and he produced a very pure and delicious article which should have commanded a ready sale at hotels, bakeries, and in families, for the table and for tarts, pies, etc. But the business did not prosper, we think. At all events, it was suspended. An inferior article, made up largely of adulterations, which "answered the purpose," took the trade.—*Oswego, N. Y., Times*.

WISE SYMPATHY.

A WOMAN, famous as one of the most kindly and most lovable among leaders of the best American society, once said: "If I have been able to accomplish anything in life, it is due to the word spoken to me in the right season, when I was a child, by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive.

"One day, the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying. 'Qu'as-tu, ma fille?' she asked. 'Oh, madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me.

"Presently she took me to her room, and after amusing me for some time, said, 'I have a present for you,' handing me a scaly, coarse lump, covered with earth. 'It is round and brown as you. 'Ugly,' did you say? very well. We will call it by your name, then. It is you! Now, you shall plant it, and water it, and give it sun for a week or two.'

"I planted it and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight. 'Ah,' she said significantly, 'who would believe so much beauty and fragrance were shut up in that little rough, ugly thing? But it took heart, and came into the sun.'

"It was the first time that it ever occurred to me that, in spite of my ugly face, I, too, might be able to win my friends, and to make myself beloved in the world."—*Youth's Companion*.

WE glory in the thought of creation, so much of which we see about us and so large measure of which we all are. By the endless diameter of the universe is the difference to man between what is "to be or not to be." What loss of privilege is it to one that he does not rejoice in the mystery of God, and that he is himself fathomlessly deep in that wonder and infinite gladness!—*W. M. Bicknell*.

No one is poor and no one is rich, when we direct the thought to the Eternal. The Fatherhood of God bridges over the abyss.—*Auerbach*.

In doing what we ought we deserve no praise, because it is our duty.—*Augustine*.

OUTLOOK FOR WORKING WOMEN.

MRS. ELIZA PUTNAM HEATON has been investigating the employments, wages, and prospects of working women in New York. She finds that women constitute more than half the workers in dry-goods stores, a quarter of the telegraph operators, about one-fifth of the type setters, and more than half the type-writers. Women as a rule seem to make less good telegraphers and type-setters than men, as good stenographers, and better type-writers and dry-goods clerks. Nowhere do they receive equal pay for equal work, except where the men's trades unions have made it a stipulation, and have been able to carry their point. More women are employed in dry-goods stores than in any other line of work except domestic service and factory labor. The conclusion Mrs. Heaton draws from her investigations is that the general outlook for self-supporting women in all lines is probably better than it ever was before. She says: "Business habits and attention to health are the two great needs. As a very bright girl, who is earning good wages, puts it, 'As fast as we learn to do something that somebody wants done, and stop trying to carry the drawing-room into the office, we get on very well.'"—*Woman's Journal*.

NEWS AND OTHER GLEANINGS.

"The story is told in the West of a Chinaman who applied to a wealthy family for work. He was asked 'Do you drink whiskey?' 'No, I Clistian man.' 'Do you gamble?' 'No, I Clistian man.' He was employed, and proved to be an excellent servant. In course of time the mistress of the mansion gave an elaborate 'progressive euchre' party, at which wines were served. John waited at the table with exceeding deftness and acceptability, and the next morning asked for his wages, saying that he wanted to quit work. The mistress was astonished. 'What was the matter?' The Chinaman told her. 'I Clistian man,' he said; 'I told you so befo'; no heathen. No workee fo' Melican heathen.'"—*Exchange*.

—Among the recent railway inventions which have attracted special attention is what is termed the anchor brake, to be used in cases of emergency. The plan involved in this case is that of having an anchor to drop from the rear end of a train and engage with the ties.

—There are one hundred and fifty female physicians in New York to-day, and the number in Brooklyn and the surrounding cities about double that. Among those in New York city there are quite a number who have incomes of \$10,000. Two or three make yearly sums ranging from \$15,000 to \$20,000; and one has averaged, for the last four years, a steady income of \$25,000.

—The people in Siberia buy their milk frozen; and, for convenience, it is allowed to freeze about a stick which comes as a handle to carry it by. The milkman leaves one chunk or two chunks, as the case may be, at the houses of his customers. The children in Irkutsk, instead of crying for a drink of milk, cry for a bite of milk. The people in winter time do not say, "Be careful not to spill the milk," but "Be careful not to break the milk."

—Dress reform is receiving attention in Scandinavia. Models of dresses were shown at the Swedish Art Exhibition by a Stockholm society, which also offered a prize for the best hygienic boot. Nine shoemakers competed. All the doctors in Sweden have been asked for their support, and several publications are enlisted in the reform.

—It is said that the late D. M. Muloch-Craik was prompted to write her last book, "An Unknown Country," which discusses the condition of the poor in the North of Ireland, by overhearing the remark of a laboring man, who, when rallied upon helping a little girl across the street, replied, "Ay, but a 'audful of 'elp is worth a cart-load of pity."

—A woman's gymnasium and a free cooking class for girls are among the good things maintained by the Women's Educational and Industrial Union of Buffalo, N. Y.

—The flexibility of the English language is shown in the reply of an Irishman to a man who sought refuge in a heavy shower, and finding it about as wet inside as out, said, "You have quite a pond on the floor."

"'Yis; shure we have a great lake in the roof.'"—*Harper's Magazine*.

CURRENT EVENTS.

ONE of the Anarchists, Louis Lingg, committed suicide in the jail at Chicago, before the time of execution; two others, Schwab and Felden, had their sentences commuted by Gov. Oglesby to imprisonment for life; the other four, Parsons, Spies, Fischer, and Engel were all hanged a few minutes before noon, on Sixth-day last, the 11th inst. There was no disturbance, whatever. On First-day, the funerals of the five men took place, which was made the occasion of a street procession, etc., by their sympathizers. There was no disorder, the police having taken great precaution to prevent it.

A DISPATCH on the 14th says that destructive prairie fires have been raging in the vicinity of Mandan, Dakota. Wagons, buildings, and hundreds of tons of hay have been consumed and a number of horses have perished.

A WOMAN named McPherson, 35 years old, with five young children was "shopping" in a store in New York city, on the 11th inst., where she had a fainting fit and fell to the floor. When the employes lifted her up, they were surprised to find her head covered with blood. When the doctor arrived, he found that in her fall her large hat pin had been forced through the skull into the brain. She was removed as quickly as possible to the hospital, but the physicians there pronounced the case a hopeless one.

It is announced that President McCosh, of Princeton College, has tendered his resignation to the Trustees. Alice Freeman, a resident of Wellesley College, for women, (near Boston), will leave that institution, at the close of the present year, as she will be married to Prof. Palmer, of Harvard College, next month.

THE Hudson river, at Albany, is very low, and typhoid fever is prevalent in that city. Mayor Thacher, at the instance of the Board of Health, has issued a proclamation asking that all citizens, before using the reservoir water, obtained from the river, boil it, as it is supposed to contain the germs of the disease.

REPRESENTATIVES of the leading railroads of the East met in New York on the 15th inst., to organize for the purpose of making some general move in reference to the heating of cars by steam. A committee was appointed to take the necessary steps for furthering the scheme.

THERE have been many telegrams from Europe concerning the condition of the Crown Prince of Germany. It is generally admitted that the growth in his throat is cancerous, and that there is no hope of prolonging life to any extent except by an operation. As to the purpose of resorting to this, the reports are contradictory, but no doubt the attempt to perform one will be made before long.

NOTICES.

* Quarterly Meetings in Eleventh month will occur as follows:

19. Short Creek, Mount Pleasant, O.
21. Centre, West Branch, Pa.
21. Duanesburg, Duanesburg, N. Y.
21. Fairfax, Woodlawn, Va.
23. Stillwater, Richland, O.
24. Bucks, Langhorne, Pa.
26. Blue River, Clear Creek, Ill.
28. Warrington, Pipe Creek, Md.
29. Burlington, Crosswicks, N. J.
30. Southern, Camden, Del.

* The Visiting Committee of Abington First-day School Union will visit Upper Dublin school on First-day the 27th of Eleventh month, at the close of the morning meeting. Punctual attendance of the Committee is requested and all interested Friends are invited to attend.

CHAS. BOND, Clerk.

* Lombard Street Meeting property, Baltimore, has been sold and possession will be given the purchasers about the first of Twelfth month. The last meeting will be held in the old house next First-day, the 20th inst., at 11 o'clock a. m. All Friends and others interested are cordially invited to be present. Friends' meetings have been held in this house for over eighty years and there are many to whom pleasant and profitable recollections may be brought up by attendance on this occasion.

* Acknowledgment.

AIKEN, S. C., Eleventh month 5, 1887.

EDITORS INTELLIGENCER AND JOURNAL:

We have been requested to acknowledge donations in your paper, but must again ask that a mark be put inside or outside, as several barrels came at once and we find no way to designate them, or tell who the sender is, and they have to go unacknowledged. The same week one came from Massachusetts, New York, Pennsylvania, and Indiana, each with a label inside, stating where from, and the senders were notified at once. We acknowledge as follows: 1 bbl., Emily P. Yeo, Richmond, Ind.; 1 bbl., M. T. Freeman, Orchard Park, N. Y.; 1 bbl., W. B. Hazzard, Buffalo, N. Y.; 2 bbls., L. F. S. Barnard, Lynn, Mass.; 1 bbl., Carrie Wing, Patterson, N. Y.; 1 bbl., Wm. T. Rodenbach, Naugatuck, Conn.; 1 bbl., through John L. Thomas, Pendleton, Ind.; 2 bbls., Charles and R. Bond, Johnsville, Pa.; 1 bbl., Sarah J. Ash, Phila.; 1 bbl. Florence Hilton, Chicago, Ill.; 1 box, Martha Smith, LaHaska, Pa.; 1 box, unknown;



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1 bundle papers, Rosetta Smith, (a little colored girl); 1 bale, Phoebe Anna Thorne, New York.

A letter from Caroline M. Reeves of Richmond, Ind., has made us so grateful, we quote as follows:

"Reading in INTELLIGENCER of 29th, the desire expressed for an addition to the one-story kitchen, giving a bath-room, met a response in my heart, believing 'cleanliness is next to godliness.' I enclose herewith fifty dollars to go towards the needed requirement, and hope without much prompting the necessary amount will be speedily forwarded."

MARTHA SCHOFIELD.

* The Yearly Meeting's Committee on Education announce that they propose to hold their first Conference for the season, of parents, teachers, and school committees, on Seventh-day, the 10th of Twelfth month, at 10.30 o'clock.

The subjects will be given in a future notice.

WM. WADE GIBSCOM, Clerk.

* Friends' Charity Fuel Association will hold its annual meeting this (Seventh-day) evening, 19th inst., at 8 o'clock, in Friends' Parlor, 1520 Race street. Treasurer's report and annual statement will be read; election of officers and other business transacted. General attendance of contributors desired.

JOS. M. TRUMAN, JR., Treasurer.

PUBLISHERS' NOTICES.

* Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

* As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

* We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

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INTELLIGENCER {
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PHILADELPHIA, ELEVENTH MONTH 26, 1887.

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BEYOND THE RIVER.

TIME is a river deep and wide,
And while along its banks we stray,
We see our loved ones o'er its tide,
Sail from our sight away, away.
Where are they sped—they who return
No more to glad our longing eyes?
They've passed from life's contracted bourne,
To land unseen, unknown, that lies
Beyond the river.

'Tis hid from view; but we may guess
How beautiful that realm may be,—
For gleamings of its loveliness,
In visions granted, oft we see
The very clouds that o'er it throw
Their veil, unraised to mortal sight,
With gold and purple tintings glow,
Reflected from the glorious light
Beyond the river.

There are our loved ones in their rest:
They've crossed time's river; now no more
They heed the bubbles on its breast,
Nor feel the storms that sweep its shore,
But there true love can live, can last—
They look for us their homes to share;
When we in turn away have passed,
What joyful greetings wait us there,
Beyond the river.

SERMON BY JESSE KERSEY.¹

IT cannot be denied, that in this religious body, particularly in this city, there have been many very interesting testimonies borne to the power and excellency of the gift of God to man. But I am aware that all that is past, when justly considered in its application to the time that is past, cannot constitute an acquittal from the duties of the present. On this occasion I wish to call the attention of this large assembly to some views with which my mind has been seriously affected.

I have remembered this city and many of its inhabitants, for many years; and when I call to mind those faithful servants and handmaids that stood dedicated to the great cause of universal righteousness, who have finished the work of their day and are placed in another state of existence, I am impressed with the recollection of the number of honorable fathers and mothers who took a deep hold of the concerns of

the church, who in their individual capacity furnished an important example, and that in an especial manner, in their own houses. If we entered into the society of these in their particular habitations, and observed the conduct of their off-spring, we could distinctly discover that there was a warm and powerful attachment between parents and children. It gave evidence of the existence of that state which, it was declared by the prophets, should accompany the gospel; "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." It was observable that there was in the families of this society, a respectful deference on the part of children to the concern and judgment of their parents; and we were not witnesses to conduct very different from this in many families of this society. We could plainly observe, too, an abundant harmonious respect to that kind of order that stood in agreement with the nature of our religious profession. And in sitting down in the families of these, there was a peculiar satisfaction in witnessing the quietude the stillness, that would frequently prevail in family' circles. Yes, my friends, my mind is tendered in the recollection of many precious opportunities of this kind, in the days of my apprenticeship, when living in this city. Retiring to the families of my friends for the purpose of spending an evening, we were often drawn together in a state of solemn quietude. And it would sometimes occur, that parents of families would open to our view, what they had experienced of the goodness of God; what they had known and enjoyed of the tender visitations of his love; and I very well recollect a respectful conformity on the part of many bright sons and daughters to the views, and wishes of their respectable parents.

In contemplating that state of things, and in recurring to scenes that have passed between that period and the present, my mind has been, this afternoon, particularly humbled. I have remembered that many of these heads of families were suddenly summoned away from time. I hold in solemn recollection, the awful visitation of '93, which spread over the city of Philadelphia, and clothed its inhabitants in mourning. In that period we parted with many valuable members of society, young and old. The generation now upon the stage of active life have no personal knowledge of many of these. The ardent testimonies of a William Savery—the deep-felt concern of a Thomas Scattergood—the lively and ener-

¹Delivered at Cherry Street Meeting House, Philadelphia, on the afternoon of First-day, Fourth Month 10th, 1836; at the time of Friends' Yearly Meeting.

getic communications of a Nicholas Waln—the solemn testimonies, demonstrating the excellency and power of the gift, of a Peter Yarnall—and the labors of many other dignified ministers of the gospel, are not forgotten by some, though the knowledge of them may not be possessed by the greater portion of the present company. I say, that when I look back and reflect upon those who are removed from the church militant, and contemplate the awful events which have transpired between the early period of my life and the present, my mind is humbled and deeply affected; and a concern has pressed upon it which I will endeavor to open in gospel love to this assembly; a concern which embraces the welfare of every family and individual now within the audience of my voice. It is a concern for the establishment of a regular system of government in the families of my dear friends. I have no idea of a stern or tyrannical system of government in the families of any who are professors of the name of Christ; but it is clearly my sentiment and in accordance with the example of those who have gone before, that heads of families should hold the reins of government in their own hands. It should be understood in every family, to be the duty of sons and daughters, when about to take a step of importance, that they should consult their parents, obtain their sentiment, and pay a dutiful respect thereto when received. This doctrine is not new. It was inculcated among the Israelites of old. "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." And in the apostles' times they spoke a language perfectly in agreement with this view. "Children, obey your parents in the Lord: for this is right." This is in accordance with the evidence furnished to every rational mind.

I address you, my young friends, in the full confidence that you are not only willing to hear, but to deliberate upon the sentiments just offered. It is in the natural order of things to be believed—you have a right to suppose that your parents must possess an extent of knowledge superior to the knowledge that you have acquired. When in correspondence with their experience, they caution you relative to the abundant and various snares abounding in this city, I take it to be your duty to pay a respectful attention to their commands and wishes. There should be a positive surrender of your wills to that of your parents. I have witnessed in my day and time what has been the mournful consequence which has attended those who have been disobedient to their parents. I call to mind a long list of the names of those of that character, who before they reached thirty years, were involved in disease and corruption, and landed in an untimely grave. They had been rebellious children—had grieved a tender-hearted father, distressed an affectionate mother, refused obedience to their plain and reasonable charges, went on in their own way, and the result was a termination of life before they were thirty years of age. One poor young man now comes up, whom I saw on his way home from this city. He said to me, "My parents gave me an interesting charge, they told me when they placed me in the

city, that it was attended with many corruptions and snares, and most affectionately charged me to devote my leisure evenings to profitable pursuits and spend them in good society and to take care of myself. I have disregarded their advice—I have not chosen good society—their admonitions I have set aside,—and am now going home with a constitution wholly shattered and destroyed." In a few months after he died.

Certain it is, that if children, who know they have honorable parents, will listen attentively to their counsel, a blessing will be the result. Can you suppose that there are any other characters in the world, that feel an interest in your welfare equal to that of your tender parents? If you look at their kind attention, their carefulness, and the advantages which they are daily putting in your possession, you must become convinced of their affection and solicitude that you may grow up men and women of honorable character in the world, and hold a dignified rank in civil and religious society. Let it be your practice to listen attentively to the counsel of your pious parents. With you who are blessed with fathers and mothers, it will be a circumstance of deep regret indeed, if when they are taken away you are obliged to reflect that you have grieved them. You will find an irrecoverable pang in the thought of having pained your grey-headed parents. I charge you in the fear and love of God, Honor your parents—regard closely your duties to them. I do not mean an implicit obedience to unreasonable requisitions. But you are aware there are a number of valuable views spread before you by your concerned parents. They have solicited you to shun the causes of evil so abundant in this city. It is incompatible with the duty of a Friend's child, to go to the various departments of amusement and entertainment calculated to destroy the moral character, and to lay waste all habit of serious reflection. And when you depart from this correct course of obedience to their kind admonitions, you must lay your heads upon your pillows in bitter anxiety, in sorrow, and in grief. It is a clear case, that in order to sweeten life, it is necessary to pay a devotional regard to the concerns of your parents. Don't disobey their pious solicitations! Don't turn a deaf ear to their counsel and entreaty! It would be my special desire, to urge you to a consideration of the propriety of loving the society of your parents. Be glad to spend your leisure hours in their company. Our stay in time will soon be cut off. Many will soon part with their parents. Love their company, and above all, pay a dutiful respect to their kind and reasonable counsel. It will clothe your minds with sweet satisfaction in the latter period of life.

My friends, I am glad to witness such dignified attention on the part of many dear young friends now assembled. I do not look towards being capable of relieving my mind of the weight of concern that presses upon it. I am willing to take upon me, and to bear the burden in secret, of an affectionate solicitude for the salvation of my dear young friends. And I feel particularly solicitous as it regards those of my own sex, that are to constitute the main stay and support of civil and religious society. This you cannot

be, short of becoming subject to the gift of God, mercifully furnished to each of us. If you will thus take example of the illustrious Paul, confer not with flesh and blood, but give up to the heavenly vision, the convictive power of God,—I say if you will give up to this luminous principle, it will establish you in the world, enable you to preserve a dignified consistency, and you will be as lights to those around you. What is there to be expected when the religious character of a people is different,—when it is wavering and inconsistent? I say, what is there to be expected, but disorder, confusion, and corruption? As it regards myself merely, I have but little cause to indulge in any ardent concern—whatever may be the delusions and absurdities existing in the privileged land of North America; I shall soon be away from them all. Not so with you, my young friends. And if your weight of character does not go to support right practice, you may justly be called upon to sustain the burden of an afflictive state of things.

Once more I call upon you to recur to the solemn duties of honoring your parents. Remember, if you should ever have families to take charge of, you would expect those about you to pay a regard to your judgment, and not turn a deaf ear. If this is what you would look for, you must evince the same disposition towards your parents, that they may enjoy your society, and thus have a flow of happiness on both sides.

I close this communication in the humble and consoling belief, that I have been attended to on the part of many, who will not abandon this weighty concern, but carry it along with them and cherish it.

Other subjects have presented themselves to my view, but I shall feel best satisfied not to introduce them now. We are furnished with line upon line, and precept upon precept, and the opportunity for silence seems to be more limited than it should be; at the same time I have no wish to call in question the labors of my brothers and sisters, but wish myself not to take up time unnecessarily.

My dear children, I can tell you that I believe the views I have attempted to lay before you, if adhered to, will preserve you from the vain customs of this large city. There is a wide range of opportunity for you to be led astray. Consult your own feelings as to what is the safest and best course of life, and you will be led to the conclusion, that our predecessors took the right ground in preserving a plain, regular system. They set the example of a plain people, and possessed a happy, regular, tender, and glowing respect for one another, and thus enjoyed the sweets of life; and, I have no doubt, are gathered to the mansions of rest, where I hope all of us may be landed.

Shake off, shake off the folly and frippery of the world, and all will work right.

Every day thou art sowing something which thou must hereafter reap. Will the crop at last be comfortable to thee?—Isaac Pennington.

No man should be afraid to die who hath understood what it is to live.

ORIGIN OF THE RULES OF DISCIPLINE.

Question—"When were the original or first 'Rules of Discipline' adopted?"

IN order to give a clear and comprehensive answer to the above question, it seems necessary to turn our thoughts backward a few years prior to the time when the Discipline began to be established, and consider a few historical facts which gave rise to the necessity of formulating such a code of rules for the regulation and better government of the Religious Society of Friends in an organized capacity; and which ultimately culminated in the adoption of a series of clauses touching important subjects,—thus constituting a 'form of Discipline.' Of course, these rules have been greatly modified at various times, and new ones added, through the agency of large and competent committees appointed for the specific purpose by the different Monthly Meetings, in order to meet the exigencies that arose. That the necessity for such a course of action may be definitely and more clearly understood, perhaps it would be well to take into consideration the circumstances and surroundings which then existed.

And in order to do this, it seems requisite to briefly review the rise and progress of the Society of Friends, and call your attention to a short biographical sketch of one to whom perhaps our Church organization owes more for the religious freedom it enjoys to-day, than to any other single individual,—one whose wise counsel and discreet judgment not only won him favor, but upon whose sound and liberal principles enunciated by him, many of our laws are based. In fact, the ethics of this sage philanthropist and religious benefactor, permeate society.

"George Fox, the founder of the Religious Society of Friends, was born in fifth month of the year 1624, at Drayton in the Clay, Leicestershire, England." In youth he was remarkable for his studious and exemplary habits. "Early in the year 1647, he felt his mind drawn to go into Derbyshire, in the vicinity of Peak, where he met with some friendly people." "From thence he went through parts of Leicestershire and Nottinghamshire, where he found a number of tender, seeking persons, with whom he had meetings.

"Elizabeth Hooten, one of these, appears to have been the first person who openly joined in religious profession with him, and also the first minister in the Society of Friends, himself excepted.

"In the same year (1647) when about twenty-three years of age, George Fox commenced his public appearance as a minister of the Gospel at Duckenfield, Manchester, and places in the neighborhood.

"Some were convinced there by his ministry; and also at a great meeting held at Broughton, in Leicestershire, where he attended.

"The success accompanying his ministry was great, and the report of his piety and zeal having spread far, many came from different parts of the country, to see and converse with him on religious subjects." The doctrines which he promulgated, the cardinal principle of which was the sufficiency

1 An Essay read to the Adult Bible Class of the First-day school of Girard Avenue Meeting, Philadelphia.

of the Inner Light or Christ-power within the soul, to guide and direct those aright who obey its manifestations and have confidence in its teachings—not only as regards spiritual matters, but also in reference to temporal things—was the primary one which seemed to claim much of his earnest attention and thought. This principle, which at that time was a new thought among the people—with many others which he enunciated, being antagonistic to the beliefs adopted by the popular Church of England in that day or time, subjected Fox and his co-laborers to great opposition and very many persecutions with which, no doubt, you are all familiar.

"In due process of time, so great were the numbers who had espoused the simple yet all-potent faith of Fox, that it became necessary to institute some measure for the better government of the organization, hence the introduction of a code of laws or rules, which was finally adopted.

"One of the principal objects for holding the first meetings for the affairs of the church, was for the purpose of inquiring what Friends were prisoners, or from other causes, needed relief, what wives had been made widows, and what children orphans, by the death of their husbands and parents in prison, and to take care that suitable provision was made for such. Another object was to collect accounts of the sufferings of Friends by imprisonment, distrainments, and other penalties for their religious principles, and prepare them for laying before those in authority. This gave an opportunity for examining who were illegally imprisoned, and adopting measures for their liberation, as the circumstances rendered proper."

Our Representative Committee or Meeting for Sufferings had its origin at this particular time, and we may rejoice that part of its duties has become obsolete, yet at the same time it has its proper functions to perform, in the administration of affairs during the interval when our yearly meeting is not in session. It occupies the position of what in other church organizations would be called an executive committee.

The subject of marriage seemed to claim early attention. George Fox mentions that he wrote to Friends in 1653, giving them directions how their marriages should be accomplished. This was several years antecedent to the general institution of meetings for Discipline. Various other subjects claimed his early attention and he wrote concerning them. He mentions in his journal that some meetings for Discipline were settled in the north of England as early as 1653.

"The first general meeting of which we are aware that any records are extant, was held at Balby, near Doncaster, in Yorkshire, in the year 1656, and from this meeting a number of directions and advices were issued, addressed 'To the Brethren in the North.'"

"This document refers to most of the points which now form the chief subjects of our Discipline. It contains instructions as to 'the Gospel order of proceeding with delinquents, and advices to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties, and also in regard to strict justice in trade.'

"George Fox mentions attending a general meeting in Bedfordshire, in 1658, which lasted three days; at which, he says, there were Friends present from most parts of the nation, and many thousands of persons were at it." In 1666 he recommended the institution of monthly meetings, but it was not, I believe, until 1668, that they were established in the city of London. The establishment of quarterly meetings, however, having previously occurred. In 1668, a general meeting of Friends from all parts of the nation convened from which an epistle was issued to the Society. "In the year 1672, a general meeting of ministers was held at Devonshire House, London. This was the origin of the yearly meeting, constituted as it now is of representatives from various parts of the kingdom.

"The persevering efforts of George Fox to establish a regular Discipline, a work in which he was assisted by nearly all those who had been instrumental in gathering the Society, proved a great trial to some spirits; to a large proportion of the members the arrangements appear to have been quite satisfactory; there was, however, a considerable number of objectors—the self-willed and lawless opposed it with vehemence, and it must be admitted that not a few of a very different class were drawn aside by specious arguments, to oppose what was represented as an encroachment upon individual spiritual liberty.

"Certain it is, that a schism to some extent took place on this occasion, which, however, there is reason to believe, left the Society in a more healthy state than it found it.

"The General Meeting of 1677 issued a strong declaration on the subject. Robert Barclay wrote, upon this occasion, his 'Anarchy of the Ranters;' William Penn his 'Liberty Spiritual;' and Stephen Crisp an excellent tract, all of them endeavoring to prove the necessity of established order and discipline in the Church of Christ.

"This very conflict, and the close examination to which it led of the true limits of church authority, tended, there is reason to believe, under Divine direction, to establish the Discipline at once more firmly and safely throughout the Society than might otherwise have been the case." Perhaps it would be well to say here, before proceeding further upon this subject, that when the first edition of what we now call "The Rules of Discipline" was printed, in 1802, it was then called "Minutes and Advices of the Yearly Meeting of Friends."

In the preface of a book called "Christian Doctrine, Practice, and Discipline," published with the approval of the Yearly Meeting of Friends of Dublin, Ireland, I find the following paragraphs: "The first edition of this work was printed in the year 1811. Before that time many of the rules and advices of the national meeting (yearly meeting) held in Dublin were to be found only in manuscript, having been thus collected and preserved by the meetings for discipline, for their respective uses. These collections were, in some cases, neither complete nor well digested, and it is obvious that, while in manuscript they could not be made available for the use of individuals and families to the extent that was desirable.

"It therefore became the care of the yearly meeting to have them arranged in proper order, and placed within the reach of all its members; and in the year 1805, their revision was intrusted to a yearly meeting's committee. The progress of this revision was reported every year from 1807 to 1810, when the whole was completed, and the revised minutes, as approved and adopted by the yearly meeting, were ordered to be printed and circulated."

The first yearly meeting settled in America appears to have been that for New England, at Newport, on Rhode Island, prior to 1671. In Sixth month, 1681, the first general or yearly meeting was held at Burlington, N. J., at which it was agreed that women's meetings be established and held monthly at the same time as men's.

As far as I can ascertain the first yearly meeting held in Philadelphia, convened on the 15th of Seventh month, 1685, and it appears that the first edition of the Rules of Discipline was adopted and printed for the government of the members of Philadelphia Yearly Meeting in the year 1806.

And now, in closing this I fear not very satisfactory article, I will do so by quoting the words of another: "The opinion respecting George Fox and the Discipline, expressed by persons not numbers of the Society of Friends, consequently not likely to be influenced by sectarian partialities, is of an exalted character. Is it surprising if those who enjoy the privileges of membership, and realizing the beneficial and happy effects resulting from the institution which he was the instrument of establishing, should love the character of the man, and cling with religious veneration to the principles and practices of their forefathers, from which they have derived superior advantages for so many generations?"

C. E. T.

Philadelphia, Eleventh month 6, 1887.

CONCERNING THE MINISTRY.

EDITORS INTELLIGENCER AND JOURNAL:

I WAS much interested in "A call to More Activity," which appeared, Tenth month 1st, for it embraces subjects of great importance to every member of our Religious Society, and is well calculated to awaken serious reflection upon the various points indicated. And whatever the general response may be to the different questions proposed, especially with reference to the ministry, I believe there are not a few amongst us, who might truly adopt the language of one who once mourned the departure of a prince and valiant in our Israel:

"Who will thy God and Saviour now, through sufferings prepare,

The pure and living word like thee, with boldness to declare,

Who shall be ever on the watch, like thee, when duty calls,
To wave the standard of our faith above our Zion's walls?
The answer rests with God alone: let us in hope abide,
When he requires a sacrifice, he will a lamb provide."

For it may be fairly assumed that the Great Head of the Church knows the needs of his people, and 'is not slack, concerning his promises, as some men count slackness,' for, "when the poor and needy

seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them, I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." It is evident that the Society of Friends was gathered at first, largely through the instrumentality of a living, powerful gospel ministry, and it is such only that may aid in the enlargement of its borders; a ministry not "after the order of Aaron," or of Rome, but after the order of Melchizedec, who the profound author to the Hebrews tells us, was first, being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace; without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually. And "when He puts forth his own, he goeth before them," preparing "a water course for the over-flowing of the waters, and a way for the lightning of thunder;" and the word thus sent forth shall not return void but will accomplish that wherunto it is sent.

And who are they who are to become the bearers of that message which is "glad tidings of great joy to all people?" I answer, they are those, and those only, who through the advent of the "day spring from on high," or the inbreathing of the inner and immortal life, have come to know experimentally that unto them "a child is born," and "a son is given" and that the government is to "rest upon his shoulders;" for it is such who evince "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned," that they are the children of the Highest; and when the divine Father's call is extended to these, they are enabled to go forth in the spirit of redeeming love, and in "the power of an endless life," to testify of what the Lord has done for their souls, and to proclaim to others what their eyes have seen, their ears heard, and their hands handled, of the good word of life, and powers of the world to come; thus inviting sons from afar and daughters from the ends of the earth to come and enlist in the Lamb's warfare, which is to "fight the good fight of faith, and lay hold on eternal life," and in view of the awakening so apparent amongst us at present, "Prophetic hope may trust," that the time is not far distant when the question that will sometimes present itself, "by whom shall Jacob arise for he is small?" will be answered; and instead of the mournful query, The fathers, where are they? and the prophets, do they live forever? there will be the joyful exclamation, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!" And now with regard to the maintenance of the ministry, I would ask, did the Most High ever require any service of any of his dedicated children, without furnishing the ability, as well as the means for its performance; "ask the generations of old, whoever trusted in the Lord and was confounded?"

Irondequoit, Tenth month 22.

A. COLEMAN.

For Friends' Intelligencer and Journal.

GOING HOME.

SPEEDING onward with glad heart and buoyant step, the road may be long and rugged yet we weary not, nor pause save to secure something of brightness or beauty, a rich hued flower it may be which shall bring an added gladness to the loved ones awaiting our return with eager, anxious longing. The thought that we are going home thrills every fibre of our being nor awakens other emotions than those of delight and blissful expectancy, the world about seems to echo the gladness and cheer that are in store for us at the end of our road.

Yet treading life's pathway which is but a more extended journey to that unspeakably happy home "whence we shall go out no more forever," we grow weary, heart sick and dispirited, our hasting, eager footsteps brush away the morning dew and ere long we droop under the piercing beams of the mid-day sun. When the lengthening shades of evening fall across our path we seem to be treading a dark and tangled maze instead of the sheltered, peaceful paths which should be ours. We miss or do but half enjoy the restful refreshing seasons which the revolving years bring to us again and again. We fail to incorporate the ever new beauties which surround and glorify our lives with the sombre threads of grief and disappointment, thus forming of them a rich mosaic whose colors blend in rare beauty when mellowed by the ineffable light of God's presence. Our downcast eyes miss the inspiring scenes which the summit of each new day opens to our view, we forget to look upward whither our path should ever tend and where just beyond the cloud-film the sun is always shining.

Onward, onward an irresistible force is bearing us allowing no halt, yet affording time to secure the richest pleasures life can yield. Shadows flit across our pathway, darkness overcasts; but list to the songs in the stillness of the night-time; strivings and toils fall to our lot, yet these but make us long for and appreciate the rest and peace beyond. Even here we may catch the glimmer of the home lights in the distance, and all the way long our Father's kind unerring care is making safe for our feet every step of the path which he would have us tread.

M. ALICE BROWN.

For Friends' Intelligencer and Journal.

THE REFUGE IN TROUBLE.

"Keep silent before me, O islands; and let the people renew their strength; let them come near, then let them speak; let us come near together to judgment."

BY way of simile, how oft is the mind tossed as with the tempest, or the waves of the sea, even in the Christian warfare, when strength can only be realized in keeping silence before the Lord; and coming near to the Divine fountain from whence all good is derived, to availingly speak or properly judge of that which is the mind and will of him who has his way in the sea, and his path in the mighty waters, and whose footsteps are not known by the human understanding.

"Oh! thou afflicted; tossed with tempest and not

comforted," to thee is the encouraging language recorded, "behold I will lay thy foundations with sapphires, and make all thy borders of pleasant stones." May every humble traveler Zionward, beset at times with trials on the right hand, and on the left, or when clouds may appear, and darkness surround the spiritual vision, for a season, to prove our fidelity, abide in the tent of quietude and patiently wait our Heavenly Father's time, who in his own good time, which is ever the best time, will scatter the clouds, as in days of old, and cause the Son of Righteousness to break forth with healing in his wings; giving clearness to see and to move, not in our own might and strength, but in the power of Infinite Jehovah, who hears the cries of the poor and needy ones; and who remains to be strength in weakness, and a present help in time of need.

REBECCA PRICE.

Tenth month, 1887.

For Friends' Intelligencer and Journal.

THE ESTABLISHMENT OF PEACE.

SURELY we may conclude the world of human intelligence is moving in the right direction when we see the high endeavor manifested now as never before to establish peace relation on a basis that will endure forever. All difficulties between great nations may be amicably adjusted and sealed by wise men, selected as understanding the undying principle of right and willing to be governed by it, the Christ spirit coming in to their aid. This has been done, and may be and will be, done again, to the honor of God and the good,—yes, the highest good of mankind. May the time be hastened when "Nation shall not lift up sword against nation, neither shall they learn war any more."

SARAH HUNT.

SCRIPTURE LESSON, No. 47.

TWELFTH MONTH 4TH, 1887.

THE SOWER.

GOLDEN TEXT.—"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."—Ecc., 11: 6.

READ Matt. 13: 1-9, Revised Version.

JESUS had been teaching in a house in Capernaum, and on the same day after the circumstance related in Matt. 12: 46-50, he went to the seashore where the parable of our lesson was given forth. Here he found abundance of room for all to gather near him. At the north end of the sea, (called also the Lake of Genesaret), there are small creeks or inlets, where the fishing boats or ships as they are called in our lesson could be safely moored only a few feet from the shore, and where the multitudes, seated on both sides and before the boat, could listen without distraction or fatigue; seats were furnished by the piles of smooth basalt with which the shores were covered.—(Thompson.)

A parable is a fictitious narrative, true to nature, yet undeceptive, veiling a spiritual truth under a symbol, for the purpose of conveying it to minds reluctant or indifferent. It differs from the proverb in being a narrative; from the fable, in being true to nature; from the myth, in being undeceptive; from the

allegory, in that it veils the spiritual truth.—(Abbott.)

The farmers then as now lived in hamlets and un-walled towns, for mutual protection against robbers, and they went forth into the open country where there were hard, travel-beaten paths through the cultivated lands, with no dividing fences, where clumps of thorns and briars were numerous, and rocks were seen jutting through where the soil was scant. The land was elsewhere very fertile and produced abundant crops. All this was before the eyes of Jesus as he sat in the boat at the margin of the lake, and must have been the inspiration of this parable which so strikingly illustrates the several conditions of the soul-life as we see it manifested in our intercourse with one another. The explanations of the parable are given by Jesus himself, and are plain and easily understood by the most uncultivated mind.

We learn from this example of the teaching of Jesus, 1. That in the inculcation of spiritual truth the use of illustrations drawn from the common things around us, whether they be natural objects or are taken from human experience, is a method that arrests the attention of the hearers and is calculated to awaken thought and lead to a better understanding of our duty.

2d. That in every position of human life there are influences around us that tend to draw away from the truth, or smother its rising germs in the soul,—that only as by prayer and watchfulness we keep the soil of the heart fruitful in good and worthy deeds, shall the increase be realized.

They who sow to the flesh shall of the flesh reap corruption; but they who sow to the spirit shall of the spirit reap life everlasting, is the testimony of the Scriptures, and the truth of the declaration is every day brought to our notice. This sowing to the greed of the world's gain, how it leads men whose lives before the world have been untarnished to risk everything most valuable upon some venture through which they hope to become possessors of wealth and the influence it brings, and what failures have resulted. Constantly we are reminded that the life given up to frivolity and sensuous delights ends in sorrow and often in disgrace, and it is the same in every course of life that has not for its present as well as its ultimate design the highest and best development in all its parts. A true manhood or womanhood can not be developed while any part of the field of the heart is left to the thorns and briars or is trodden down by the footprints of aimless endeavor. To dress and keep this rich garden is the charge that the Infinite, yet loving Father has given to every individual; here the sowing, the cultivation, and the reaping succeed each other, and are dependent one upon the other. If there is no sowing of the good seed there will grow up in its place plants of evil and every bitter herb to poison the very fountain of life, and bring a harvest of sorrow and dishonor.

We are largely what our environment makes us. The child that has no early incentives to good, no example worthy of being followed, will with difficulty, if at all, find the way to goodness, the path that leads to upright living, to honorable, noble manhood. This is coming to be the prominent thought

in the minds of the world's workers for the welfare of the world, and they are taking the children in their veriest infancy—children whose home-life is poisoned by sin and want and sorrow, and with the gentle, softening influences of kindness and love, covering up the plague spots of the soul, and planting, in their stead the little seeds of good, that take root in the yet mellow soil of the child-life, and redeem it from the evils of its surroundings. The divine blessing must attend every such worthy endeavor.

INCIDENT RELATED BY D'AUBIGNE.

IN 1846, after the Evangelical Alliance had closed its sittings in London, I left the baths of Allisbrum, and went into the Grisons to see some friends. On the steamboat of the Lake of Zurich, I found myself in the midst of strangers; but I soon noticed two persons whom I took to be Quakers. I believed there would be, doubtless, between them and me some points of friendly relation. I addressed them, and soon found in them two Christians,—sincere, enlightened, lively. We traveled together two or three days, and we enjoyed, all that time, true Christian union. I remember well the time of our parting; we were on the mountain, not far from the beautiful convent of Pfeffers. To the right the path descended to the Grisons and the *Via Mala*; to the left a road opened towards the Tyrol. My course was along the first, my friends were to take the other. We were in the deep gully of a ravine. A mountain stream, falling behind us, crossed our road, and then made a second fall immediately below. Some boulders of rocks, rolled together without order, formed a sort of bridge. We were seated on these stones. One of the Friends, who had been an advocate, and who was a minister in his community, grasped my hand at the moment when we were about to part, and without saying a word, knelt down on one of the fragments of rock. I knelt down beside him. After some moments of profound silence, during which no sound was heard but the calm and majestic fall of the waters, my friend began to pour forth his soul unto God. He prayed for me as if he had been one of my oldest friends or my own brother. I had unfolded to him some of the wounds of my own heart. He asked the Lord to heal them. I have seldom enjoyed an hour of such entire Christian union. We rose and parted. I passed rapidly down the mountain on the side of Crettigon. —*Evangelical Christendom.*

British Friend, (Glasgow), quoting the above, remarks: "The Christian union between these two distinguished men exemplifies the remark of a minister, that the more faithful a man was to that church in which his lot was cast, the more truly was he a member of the church universal."

A THING to be thankful for is that God so sifts our prayers that only the right ones are answered. If all the foolish ones were granted we would have unspeakable suffering.

"INSTEAD of sitting down to idly mourn over dead hopes, apply yourselves vigorously to the nearest duty."

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, ELEVENTH MONTH 26, 1887.

A LOOK INTO THE FUTURE.

THE attention that is at present bestowed upon the education of the children of our Religious Society, and the help extended by several of our yearly meetings to monthly meeting schools, where such aid is needed in order to bring them up to the present standard of excellence, give to the generation just entering upon the active duties of life an advantage in scholarship along all the lines of intellectual culture, over those whom they succeed, that can scarcely be estimated.

We have had good common schools and schools of a high grade for a century or more, but these have not been so generally open to all, as are our schools of to-day; and while our church discipline has made it a subject of annual inquiry respecting the children of Friends needing aid, "Do they freely partake of learning to fit them for business?" the education of such, and of a large proportion of all others, has been mainly restricted to a rudimentary knowledge of English, and of mathematics. The consequent standard of literary culture in our Society, taken as a whole, can scarcely be said to have kept pace with the demands of the age in which we are now living. It is this feeling on the part of intelligent parents, and enlightened educators amongst us, many of whom acquired their scholastic training under great disadvantages, that has brought about the present interest in education, and secured for our children these advantages in schools of our own, under teachers in harmony with our own religious views, in the belief that the school life of our youth will be in a large measure preserved from those associations and social influences that gave our forefathers such anxiety, and deterred them from sending their sons and daughters to the colleges and higher schools outside the Society, choosing rather that they should have less learning, and maintain their allegiance to the Society of Friends.

We who are cognizant of these facts may with propriety ask, what will be the outcome of all this care of the Society over the education of its youth? What is the present outlook, so far as pertains to the interest of our young people in the attendance of our meetings, and the general welfare of the body? and

are they developing a regard for its simple forms, its unostentatious worship, its voluntary and unsalaried ministry, often uneducated, and presenting little upon which the cultured intellect can feed and be satisfied?

These questions must claim our serious and thoughtful consideration, and how they are to be met is the problem of the hour. If all our young people who are drinking at the fountain of knowledge were at the same time drawing from the well of living water that nourishes the spirit, we might rest assured that whether from lips uneducated in the world's culture, or from the quiet introversion of our silent meetings the encouragement came, to "press on toward the goal unto the prize of the high calling of God," it would be helpful and soul-satisfying. But while we accept without controversy the declaration of the Apostle to the Gentiles, "To each one is given a manifestation of the Spirit to profit withal," this manifestation must have a controlling influence over the life before the fruits of the spirit can be developed.

Much depends upon home influence; if this centres around the meeting with an earnestness that admits of no doubt, the First-day school and the reading classes connected therewith open the way for usefulness and for religious development where intellectual training and the best scholarship find opportunities for active service and advancement in all that pertains to the best life. If the principles and testimonies bequeathed us by our predecessors are to have a place among the religious institutions of the future, their perpetuity mainly depends upon the youth whom we are now educating. May this thought lead all who are directing the current of events in our homes, our schools, and our meetings, to consider wisely the importance of the trust committed to their care and to seek for guidance at that Fountain of Wisdom from which none are turned empty away.

We shall discontinue, with this week's issue, the sending of "sample copies" to the list of names, (about six hundred in all), to which we began to send a few weeks ago. We shall, however, with pleasure forward a sample copy or copies to any others whose names may be sent us for the purpose. Of course if any of those who have received the paper in this way have found it interesting we should be glad to have them as subscribers. The increase of our circulation will make it possible to further add to the value and usefulness of the paper.

THOSE of our subscribers who take other periodicals are recommended to send for them through us, in connection with their orders for the INTELLIGENCER AND JOURNAL. As they give us a "Club Rate," we can

afford the combination of the two at a material discount. The advertisement elsewhere printed gives the prices for a number of leading publications.

MARRIAGES.

BUNTING.—BUNTING.—On Fifth-day, the seventeenth inst., under the care of the Monthly Meeting of Friends of Philadelphia, held at Spruce Street, at the residence of the bride's parents, Greenbank, Upper Darby, James A. Bunting of Sharon Hill, Pa., and Susan H., daughter of Samuel S. and Anne H. Bunting.

DEATHS.

BALDWIN.—Suddenly, Eleventh month 15th, Thomas Baldwin, in his 81st year; for many years a teacher in this city.

BEDELL.—Tenth month 24th, 1887, at his home in West Vienna, Oneida Co., N. Y., Jeremiah J. Bedell, aged 70 years, 8 months, and 9 days.

A good man, ripe in years, has laid down the burdens of this toilsome life to put on the crown of immortality in the life to come.

FROST.—At Milwaukee, Wis., Eleventh month 14th, 1887, of pneumonia, Mary W., widow of Stephen Frost, in her 78th year; a member of Oswego Monthly Meeting. Interment took place at Poughkeepsie, N. Y., her former home.

GARRETT.—At Bloomington, Ill., Eleventh month 12th, Mary H., widow of Benjamin Garrett, of Upper Darby, Pa., in her 85th year; a member of the Monthly Meeting of Friends of Philadelphia. Interment from the residence of her son, David H. Garrett, Lausdowne, Pa.

GARRETT.—At his residence, near Sugartown, Chester county, Pa., Eleventh month, 13th, Wilmer H. Garrett, in his 52d year; a member of Goshen Monthly Meeting.

GILLINGHAM.—Suddenly, of heart disease, Eleventh month 12th, at Fallsington, Pa., Milnor Gillingham, aged 50 years.

HAINES.—Suddenly, Eleventh month 11th, M. Livingston Haines, of Camden, N. J.

HANNA.—Tenth month 14th, at the residence of her son in Camden, N. J., Rebecca, widow of John Hanna, aged 91 years, 8 months and 17 days; for many years an Elder of Newton Preparative, Haddonfield Monthly Meeting, N. J.

HARNED.—At the residence of his sister-in-law, Sarah S. Line, near Plainfield, New Jersey, First-day morning Eleventh month 13th, 1887, of pneumonia, Hugh W. Harned, aged 70 years, 1 month, and 21 days; a member of Plainfield Meeting.

HARRIS.—On the 13th instant, at the residence of her son-in-law, David Evans, Margaret Harris, in the 74th year of her age. A resident of Lobo, Ontario. From an obituary notice in a local paper, we take the following: She was the daughter of Benjamin and Sarah Cutler, and was born in the township of Bertie, Welland county, August 8th, 1813. She was married to John D. Harris, Feb. 10th, 1835, and came into the township of Lobo with her husband the same year, when it was almost an unbroken wilderness. She was from her youth a consistent member of the Society of Friends, and her life was a practical exemplification of their principles. Singularly equable in temper, always unselfish in her ministrations of kindness, severely strict in her standard of morals, yet charitable in her judgment, as temperate in her actions as her language, she was loved by all who knew her, and her pure and

noble spirit has left her no enemies behind. She bore her sufferings with much resignation, and passed away peacefully, after bidding farewell to her children.

LOVETT.—Tenth month 20th, Anna M., wife of William P. Lovett, in her 30th year; a member of the Monthly Meeting of Friends of Philadelphia.

REEVE.—At the residence of Rebecca S. Troth, Borden-town, N. J., Eleventh month 15th, Angie Reeve, aged 50 years.

ROGERS.—Eleventh month 6th, near Mount Holly, N. J., George W. Rogers, in his 35th year.

ROSS.—At the residence of T. Ellwood King, West Philadelphia, Tenth month 21st, Amy Ross, in her 76th year.

SCOTT.—Abner S. Scott died at his residence Eleventh month 4th, 1887, in Eaton, Preble county, Ohio. He was born Fifth month 8th, 1807, in Burlington county, N. J., and in 1833 he united in marriage with Esther W. Hunt.

He was an esteemed Elder of Westfield (Ohio) Monthly Meeting of Friends for many years, until his failing health prevented his attendance.

He was of a quiet, indwelling spirit, and manifested by his daily life and during his long illness that he was patiently waiting and watching, which spoke more loudly than words of his implicit faith and trust in the saving power of Christ. Being fond of reading, he found much consolation in the fourteenth chapter of St. John and the ninety and ninety-first Psalms.

Through his great sufferings he often said "his day's work was done and he was waiting the Lord's will to give to him rest."

TAYLOR.—At his late residence, Sudbury farm, near Bristol, Pa., Eleventh month 15th, Caleb N. Taylor, in his 74th year.

NEWS OF FRIENDS.

—A correspondent at Maple Grove, Huntington county, Indiana, writes:

We had our much esteemed friends, Ann Packer, of Green Plain, and Elizabeth Davis, of Waynesville, Ohio, very acceptably with us at our meeting on First-day, the 30th ultimo. They both were led to speak to comfort and edification. We also had a good Christian man, (not a member with us), to visit our neighborhood last week. He held a children's meeting in our meeting-house on last Seventh and First-day afternoons. There was a pretty large attendance of almost all classes, at both meetings. After he had spoken to the children very affectionately, he taught them some very excellent object lessons, on the subject of morality. He often goes by the name of "the children's friend," or preacher; his right name is Jacob Huntsinger, of Huntington county, this State.

Whitewater Quarterly Meeting is to be held at this place, for the first time, on the first Seventh-day in next month, when we hope to have many of our warm friends from other neighborhoods and from a distance, with us.

We carry on what is called a Band of Hope at our district schoolhouse, every other First-day afternoon, but no First-day school.

Our little meeting for divine worship moves along about as it has done for several years past.

J. P. P.

—A Friend writing from the West on the subject of isolated Friends, says:—"Oh! that we could have Friends to realize, without having the sad experience, what it is to be far from a Friends' settlement,—that they might make this one of the first considerations in establishing a home. Many think that other Friends will settle where they locate, and they can in time have a meeting; but how often they are disappointed, and in the decline of life, sitting in their tents, they see that their children have not found the shelter that protects them, but are, many of them, as sheep without a shepherd."

THE FRIENDS' DOCTRINE IN MISSION WORK.

Editors INTELLIGENCER AND JOURNAL:

SUPPOSING that all readers are familiar with the discussions at the Convention of the Evangelical Churches in regard to the foreign missionaries, held some weeks since, [at Springfield, Mass.], I would like to ask Friends is there not need of more effort from among our people called Quakers in work among heathen, who scorn the idea of their forefathers having all been eternally lost because of their want of knowledge of Christ. Experience shows that missionaries do not win many converts in proportion to their work, and to the population in heathen countries. Would not the Inner Light and still Small Voice principle be more readily accepted?

To be sure, our principles are upheld in a measure by other denominations, but are they sounded aloud in the world by our members?

I know there are obligations resting on our members and for this reason others cannot prescribe their duties; but I ask all to look at this subject and see if missionary work is not needed, possibly, right at home, and often not confined to the lower class either. To me it is painful to see so many indifferent, worldly people, lounging at home or out for amusement, if only to view new enterprises, on the Sabbath, as though "man was made for the Sabbath and not the Sabbath for man."

Can we not have special evangelistic meetings in our Society?

Mullica Hill, N. J.

YOUNG MEMBER.

FRIENDS' CHARITY FUEL ASSOCIATION.

THE fifty-third Annual Meeting of Friends' Charity Fuel Association was held Eleventh month 19th. The auditors reported the Treasurer's account correct, with some increase in the invested funds. The annual summary showed that 437 orders were drawn by contributors last winter, relieving over 1,500 persons connected with the families aided. As far as reported, 667 children were included, but care on the part of those drawing orders would enable a more accurate report to be made. Of the families aided, 259 are stated as American, 120 Irish, 10 English, 25 German, and the remainder of various nationalities; 326 are recorded as white, 146 were married, 55 single, 192 widows, 12 widowers, and in 32 cases family relationships were not given. 220 are reported as

over fifty years of age, and in a number of the families sickness or disability existed. The following were approved as officers: Treasurer, T. Morris Perot, 314 Vine St.; Clerk, Wm. Heacock; Recorder, John Comly; Committee to oversee the order-book, William B. Webb, Thomas Woodnutt, William Heacock. The Committee on Supplies have made nearly as favorable an arrangement as last year, but the prospect of delays in shipment may interfere with the prompt delivery of coal, and it was thought desirable to have additional storage capacity.

The rule as to privileges of contributors was continued as for several years, and the order-book will be opened at Friends' Book Store on Second-day, Twelfth mo. 26.

THE TEMPERANCE TEXT-BOOKS.

WE are desired to print the information that a petition signed by many prominent persons has been addressed to publishers of text-books on "Scientific Temperance," (designed for use in the public schools), asking them "to revise their publications to conform to the latest results of scientific inquiry, and to meet the terms and spirit of the recent State laws on the subject, so that public and authorized expressions of approval and endorsement of all such books, can be issued and given wide circulation." A small circular issued on the subject says:

During the last five years, the Legislatures of twenty-three out of our thirty-eight States, and the National Congress for all the ten Territories, have made the study of Scientific Temperance, compulsory "for all pupils in all their public schools." The population of these states and territories, is over one-half that of the whole country. It was the intention of those who secured these laws that the children should have the latest science concerning the dangers and hurtful qualities of alcohol, used in any degree, and the peril of forming the habit of its use. The law requires this; nothing less than this will ever satisfy its friends. Those text-books that only point out the evils of drunkenness and the danger of excessive use of alcoholic drinks and narcotics, do not meet the requirements of the law, and do not satisfy those who secured its enactment, and who are determined to secure its enforcement.

Such an appeal to all publishers effectually refutes the charge that the friends of Temperance instruction are peculiarly interested in the sale of any particular book. It is because the question of total abstinence for the children of this country, and therefore of their well-being and that of the land soon to be governed by them, depends largely upon the teachings in the text-books employed, that this appeal is made.

THE whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self-mutilated, self-paralyzed.—*Coleridge*.

Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.

TESTIMONIAL TO WHITTIER ON HIS EIGHTIETH BIRTHDAY.

SENATOR GEORGE F. HOAR, of Massachusetts, at a recent meeting of the "Essex Club," devoted an important part of his address to a eulogy of John G. Whittier, whose home, he said, he had recently visited for the first time. The *Boston Herald's* report says:

"The sentiments given expression to so beautifully in the poet's verses were far more eloquent and far reaching than those of Sumner, Phillips, and Garrison. Senator Hoar described him as he sits, at the age of eighty years, looking back over his long record of usefulness and purity. The eloquence of Senator Hoar's address moved the club to take some action, and it was suggested by the president that some mark of respect be presented to Mr. Whittier on his eightieth birthday anniversary, December 17. Hon. George W. Cate, of Amesbury, where the poet lives, Hon. Henry Cabot Lodge, Gen. Cogswell, Mr. Hill, of Haverhill, where the poet began his work, Mr. C. A. Shepard, of Danvers, where the poet resides in the summer-time, and Mr. Frank E. Allan, councilor-elect, were appointed a committee to take the matter in hand, and to this committee the club at once added the president. It was suggested to prepare a letter, which the prominent men of the nation should sign, or to carry to him some tribute of intrinsic value. Senator Hoar said that if a letter were prepared, he would have it signed by all the United States senators."

ORTHODOX FRIENDS.

—The *Christian Worker*, (Chicago), commenting upon the reported action of a Jewish rabbi, (who said he would not wear his hat during the dedication services of a Jewish synagogue), goes on to say: "Time was when Friends wore the hat in the synagogue. But there arose a class who, like this Jewish rabbi, broke away from form and tradition and precedent, applied common sense and plain human reason to their conduct in such matters, saw that the custom was 'unwholesome, unpleasant, and out of place' in any civilization, and laid aside the practice. Throughout the church Friends sit uncovered in meeting now, and would like to have it forgotten that they ever had such a practice. In conservative Philadelphia, and occasionally elsewhere, a Friend may be found who persists in the old way, but the wisest of them would be puzzled to give any reason for the practice, except that their fathers did so."

—The following words, occurring not long since in a private letter from a beloved minister, are worthy of emphatic repetition:

"If our young Friends could only believe that they have a *good thing* in the spiritual gospel of our church—not a thing to be ashamed of, or apologized for, or evaded in any way, but the purest and grandest system of theology which the Lord ever granted to any people, they would 'stand fast in the liberty wherewith Christ has made them free, and not be entangled again in any yoke of bondage.'"—*Friends' Review*.

—In Indiana Yearly Meeting, (O.), at its recent

session at Richmond, the "Committee on Ministry" made a long report, of which the following is part:

1. There have been one hundred and fifty-three series of Meetings held since our last Yearly Meeting.

2. There have been 2,468 professed conversions during the past year.

3. There have been 1,534 applications for membership with Friends.

4. The new members generally stand fast in the faith.

5. There seems to be a manifest lack of pastoral care in a large majority of our Meetings, only twenty of the whole number reporting no lack in this regard.

6. There is a willingness manifested by a large number of our members to contribute to the support of the Ministry.

7. About twenty of our Meetings report systematic arrangements for raising funds for the support of the Ministry at home.

8. Most of our Meetings are free from internal discord which hinders the growth of the Church. A few Meetings report serious trouble in this respect.

The needs of Meetings without regular Ministry, have from its appointment claimed the prayerful consideration of the Committee, and every year greater demands are made upon us to meet the requirements of these Meetings. Arrangements have been made from time to time with ministers from other Meetings to attend these destitute congregations and minister to their needs. . . .

We have two hundred and twenty-five recorded Ministers belonging to our Yearly Meeting. Fifty of these have been engaged more or less of the time in revival work. The one hundred and seventy-five whose call has not been to the evangelistic fields have not been forgotten by the Committee; their services have been as fully appreciated as those whose call has been to service of a more public character.

THE RICHMOND DECLARATION.

[WE give below the conclusion of an article in *The Friend*, of London, reviewing the proceedings of the Conference of Orthodox Yearly Meetings, at Richmond, the portion here printed referring particularly to the "Declaration of Faith." This was "approved," apparently without any considerable time spent in examining it, by the recent session of Baltimore (Orthodox) Yearly Meeting.—EDS. INTELLIGENCER AND JOURNAL.]

What with the length of the document and other important business that needed attention after it had been disposed of, very little time indeed was available for carefully considering it. Some hesitation as to its prompt adoption seems to have been felt from the first, but was overruled. Joseph S. Fry pleaded against proceeding in such haste, but he was informed that "every word had been collated from Books of Discipline and Epistles, many of which bore his own signature." So, with a few minor alterations, it was all adopted.

We do not wish to object to anything contained in this declaration, but we think it may fairly be questioned whether it should go forth as the well-considered work of the Conference. We also doubt whether

it is correct to state without any modification that the fundamental doctrines of Christian truth here embodied "have always been professed by our branch of the Church of Christ."

The object contemplated by the Conference in issuing this document is stated in its "conclusions" as follows: It is hoped that it "might prevent the tendency towards the disintegration of the Society." "It was deemed to be for the benefit of the Society at large." "It is intended to form an expression of the faith which we hold in common." It is clear that the main object was not to instruct those outside the Society, but to influence those within; to bind them together. But the tendency of a statement of doctrine or any other form of creed is to separate quite as much as to bind. It drives off or keeps at a distance those who cannot adopt it. Is this, too, one of the objects contemplated? Its power to bind, moreover, is not in the creed, but in the authority that puts it forth. God has put forth a statement; it bears his authority; what need we more?

But one Friend of much influence who supported the document is reported to have said (we hope it is a mistake) that he "felt bound by the sacred volume as interpreted by the founders of the Society of Friends." It reminds us of what used sometimes to be heard forty or fifty years ago, that the Scriptures needed Friends' books to explain them. Roman Catholics hold that the Bible will do more harm than good, unless explained by the priest. Cardinal Newman, in his "Apologia pro sua Vita," shows how he reasoned himself into believing that the teaching of Christ and His Apostles needed exposition, and that its true expositors were the early Fathers. This logically brought him to believe in transubstantiation and to communion with the Roman Catholic Church. But Cardinal Newman was wrong in his premises. It is true that the Bible needs to be explained; we shall all agree in this; but the only safe expositor of Scripture is the Holy Spirit; and a wonderful help it has been to our Society that as a body we have always maintained this. We must be very careful how we point to any other authority in faith and doctrine.

And let us never forget that the true bond of Christian union is not in light or knowledge, but in life; not in uniformity of doctrine and practice, but in loving attachment and devotion to the same Lord and Saviour.

Having issued this "Declaration of Faith," the Conference "submit it to the Yearly Meetings represented for their consideration and approval." This will bring very grave responsibility upon them all, and suggests many difficult questions: but we have said enough for the present.

SORROW, rightly borne, makes wonderful discoveries of truth; and the inquiry of every one passing through its experiences should be, "What is God teaching?"

ALL mankind are happier for having been happy, so that, if you make them happy now, you make them happy twenty years hence by the memory of it.—*Sidney Smith.*

For Friends' Intelligencer and Journal.

GUIDE ME ARIGHT, O FATHER.

GUIDE me aright, O Father!
Nor let me go astray,
But keep my foot-steps ever
In Thy high and holy way.

Guide me aright, O Father!
While in my youthful day,
Nor ever let me wander
From virtue's pleasant way.

Guide me aright, O Father!
When in manhood's strength I stand.
Keep me ready and willing
To hasten at Thy command.

Though the way seem dark and dreary,
And its ending out of sight,
Give me faith to believe thou wilt ever
Guide Thy trusting ones aright.

Guide me aright, O Father!
When o'er my drooping head
Locks like the snows of winter,
But scantily are spread.

That joyous at Thy bidding,
I may lay the burden down,
And for the cross Thou hast lightened
Put on the starry crown.

Guide me aright, O Father!
To Thy own sweet home above,
Where all is joy and gladness,
Where all is peace and love.

EDWARD N. HARNED.

Chappaqua, N. Y.

HAZEL BLOSSOMS.

THE summer warmth has left the sky,
The summer songs have died away;
And, withered in the footpaths lie
The fallen leaves, but yesterday
With ruby and with topaz gay.

The grass is browning on the hills;
No pale, belated flowers recall
The astral fringes of the rills,
And drearily the dead vines fall,
Frost-blackened, from the roadside wall.

Yet through the gray and sombre wood,
Against the dusk of fir and pine,
Last of their floral sisterhood,
The hazel's yellow blossoms shine,
The tawny gold of Afric's mine!

Small beauty hath thy unsung flower,
For spring to own, or summer hail;
But, in the season's saddest hour,
To skies that weep and winds that wail
Its glad surprises never fail.

O days grown cold! O life grown cold!
No rose of June may bloom again;
But, like the hazel's twisted gold,
Through early frost and later rain
Shall hints of summer time remain.

And as within the hazel's bough
A gift of mystic virtue dwells,
That points to golden ores below,
And in dry desert places tells
Where flow unseen the cool, sweet wells,

So, in the wise Diviner's hand,
Be mine, the hazel's grateful part,
To feel beneath a thirsty land,
The living waters thrill and start,
The beating of the rivulet's heart!

Sufficieth me the gift to light
With latest bloom the dark, cold days;
To call some hidden spring to sight,
That, in these dry and dusty ways,
Shall sing its pleasant song of praise.

O Love! the hazel-wand may fail,
But thou canst lend the surer spell,
That, passing over Baca's vale,
Repeats the old-time miracle,
And makes the desert land a well.

—John G. Whittier.

THE SOUND OF THE SEA.

THERE is a legend of old, that a strange story tells,
Of the sound of the sea, that is heard in its shells,
Tho' for thousands of miles they are borne from its shore,
Place your ear to their cells, you may still hear the roar
Of the wave that in infancy rocked them to sleep,
In the pearly gemmed cave, of the wind-cradled deep.

So the heart in its wanderings where e're it may roam,
If true to itself, turns with yearnings for home;
That thro' all its life long, may be felt and be heard,
In the thrill of a tone, in the sound of a word
That another as truthful may feel, and may prove
As thought answered thought, in the circles of love.

New friendships may bind us, new loves lay their claims,
New homes may enshrine us, they are never the same.
The home we first loved, on this beautiful earth,
The friends of our childhood, the place of our birth,
In the depths of our hearts, ever sung they will be,
As the shells ever sing, of their homes in the sea.

—Frances D. Gage.

MAKING THE BEST OF IT.

THERE is no element that enters more largely into the happiness and general comfort of society than the disposition to make the best of what happens. Good and evil, or what we esteem as such, come to us all at different times and in various ways, but the message they bring and the effect they produce are chiefly determined by the way we receive them. There are some persons who really seem to tax their powers of ingenuity to the utmost in making the *worse* of everything. Does prosperity attend their labors? Are they in good health? Are their families happy and united? Are their social relations agreeable? They receive it all without rejoicing, as a matter of course, and only what they had a right to expect. Does adversity visit them in any form? No complaints are bitter enough to suit their particular case; no reproaches are severe enough to cast upon any one who may be thought instrumental in bringing it on; no presentation of their troubles can be too highly colored or too minute in detail to inflict upon whoever is willing to listen to it. They absorb all the sympathy and consolation of their friends, without allowing themselves to be comforted or consoled, and even resent any effort to show them a brighter side as an attempt to make light of their affliction. So

engrossed are they in cherishing their sorrows, and recounting them to others, in dwelling upon the very worst side, and treasuring it up, lest they should forget any of its bitterness, that it is only with the greatest difficulty that they can be induced to turn at length to the future, and throw themselves into its duties and its hopes.

On the other hand, there are those who place the emphasis of their lives upon the happy side. They dwell with pleasure upon all the joys that come to them; they speak freely and gratefully of them, and thus communicate something of their own gladness to others. They take also a sincere interest in the various pleasures of their friends, increasing them by their genial sympathy and hearty congratulations. When failure or disappointment, bereavement or misfortune overtakes them, though suffering as keenly, and grieving as deeply as any, they shrink from making loud laments or inflicting needless pain upon others. They instinctively feel that the time has come for silence and privacy, and that the lesson to be learned is that of patient endurance and a brave return to cheerfulness and duty. They do not refuse to look upon the brighter side of the cloud, they do not utterly lose heart and hope, they do not bury themselves in a selfish indulgence of sorrow, but rather strive to bury their sorrow in their own hearts, and rise with accumulated strength to the duties of the present and the hopes of the future.

Not only are the grave and serious events of life received thus differently, but also the little every-day details, upon which so much of our comfort and pleasure depends. Some persons live in a perpetual state of fret. The weather is always objectionable; the temperature is never satisfactory. They have too much to do, and are driven to death; or too little, and have no resources. If they are sick they know they shall never get well; if they are well they expect soon to be sick. Something is sure to disturb their sleep; their food is never quite to their taste; they have corns which every one treads on, or a toothache which no one realizes. Their daily work is either drudgery, which they hate, or so difficult and complex that they cannot execute it. To hear the prolonged recital of their petty woes one would think they were the most persecuted of mortals; and when people shrink from the disagreeable catalogue their lack of sympathy adds another drop to their cup of troubles. Yet these people have no more real cause for repining than the rest of the world. They are more wretched, it is true, and spread their wretchedness with a liberal hand around them, but that is simply because they emphasize all that is unpleasant and ignore the rest, thus making the worst they can of both.

In contrast to these, we sometimes meet with men and women so bright and cheery that their very presence is a positive pleasure. They discover the favorable side of the weather, of their business, of home surroundings, of social relations, even of political affairs. They will tell you of all the pleasant things that happen, and give voice to all the joy they feel. Of course they are sometimes annoyed, perplexed and worried by petty troubles, but the very effort

they make to pass them over silently diminishes their unpleasant effect upon themselves, and prevents the influence from extending. To make the best of the thousand details of every-day life, as they arise, is a great power for good in human life, and one which every man and every woman can wield.

Then, too, we can make the best of *one another*. There is plenty of room for praise and for blame in every one we meet. Virtue and demerit, intelligence and folly, strength and weakness, are mingled in every variety and degree. Here also the question of emphasis comes in. When we pick a person to pieces, expose his follies, criticise his manners, question his motives, and condemn his actions, we are making, not the best, but the worst of him. If, on the contrary, we search for his good points and bring them to the front; if we make all allowance for his faults and errors and withdraw them as much as possible from the notice of others, we are making the best of him, both in appearance and in reality. In shielding his reputation we are preserving for him the respect of others, which goes far towards promoting his own self-respect. Every one has at times felt the spur to good conduct that is given by the consciousness that others think well of him and expect good things of him. It arouses all the energy of nature to retain such esteem and to prove that it was not unmerited. All good and all evil may be largely strengthened and developed by being drawn into attention, and may likewise be weakened and crushed by being ignored or dropped out of sight. Thus, when by our emphasis we are honestly making the best of things and of people, we are not only increasing the happiness of the world, but also strengthening and enhancing the good that is in it.—*Philadelphia Ledger*, 1881.

INDIAN AFFAIRS: COMMISSIONER'S REPORT.

J. D. C. ATKINS, Commissioner of Indian Affairs, in his annual report to the Secretary of the Interior, says that a review of the year shows continued progress on the part of the Indians. "The progress shows itself all along the line, in increased knowledge and experience as to the arts of agriculture, in enlarged facilities for stock-growing, in better buildings and better home appointments, and in the adoption of the dress and customs of the white man. Evidence of progress is given in the largely increased attendance of pupils at school, which has been greater during the past year than during any preceding year, and in the still more gratifying fact, admitted by all intelligent and close observers of Indians, that the parents desire that the children shall avail themselves of the generous opportunities for education."

Upon the subject of allotments in severalty, the Commissioner says that too great haste in this work should be avoided, and if the work proceeds less rapidly than was expected the public must not be impatient. The President has wisely ordered, he continues, that allotments be made only on reservations where the Indians are known to be generally favorable to the idea. The Commissioner thinks it may be safely predicted that when the system is thoroughly in opera-

tion there will be fewer cases reported of Indians having been driven from their homes through ignorance of their rights; there will be less conflict between the races, and the wisdom of Congress in making this provision will be everywhere recognized. He says that he is gratified to state that the more the severalty act is discussed among the Indians, the more they come to understand its operation, and the more they see members of their tribes accepting individual holdings and having houses erected and farms fenced and cultivated, the more they are abandoning their opposition to the act and signifying their wish to accept its provisions. In this connection he says that the five civilized tribes of the Indian Territory who are exempted and excluded from the provisions of the general allotment act are busy trying to prejudice others against it. However, in view of the fee simple title which these tribes hold to their lands, it would not be just for Congress to insist upon restricting these Indians to the quarter-section limitation of the allotment act; on the contrary, justice and fairness and every principle of national faith demand that these Indians be allowed to divide up their entire territory per capita. The report says that from the reports of agents it is ascertained that the area of land under cultivation has increased 25,000 acres over last year. Three thousand acres of new land have been broken. The increase in number of families engaged in agriculture is 1,596, and about 120 new houses have been erected. Farms are reported in better order, and the cultivation of them is more intelligent and systematic. Orchards are being planted, farm products marketed, and numerous other evidences of thrift and home life show their improvement.

Referring to the subject of teaching only English in Indian schools, the Commissioner says that no unity or community of feeling can be established among different peoples unless they are brought to speak the same language, and thus become imbued with like ideas of duty. The orders issued in regard to this matter do not, as has been urged, touch the question of the preaching of the gospel in the churches, nor in anywise hamper the efforts of missionaries. He says that he is pleased to note that the five civilized tribes have taken the same view of the subject, and English is alone taught among them.

Is it not true that each one of you is silently striving for a better life than you are living? Whose conscience is satisfied? Who can read the Sermon on the Mount and claim it as the actual standard of his life? Who can seriously look, I will not say upon the character of Jesus, but which one of you can think of the best life you ever knew, without some sense of personal shame? Have not many of you, at least in the dry light of your understandings, reproached the Gospels as demanding a beauty of goodness impossible to common humanity? And yet in your hearts, no type of goodness can satisfy, inferior to His whom men have called divine.—*Theodore C. Williams*.

In studying character do not be blind to the shortcomings of a warm friend or the virtues of a bitter enemy.

THE NEW PHONOGRAPH.

MR. EDISON announces that he has completed his phonograph. Instead of being merely a toy, it is now to be an instrument of great practical utility. We have not yet been favored with a review copy of the new phonograph, and have had no opportunity, therefore, to test its merits. If the newspaper reports concerning it are correct, it is capable of accurately recording and faithfully repeating human speech and all other sounds which may be poured into its omnivorous ear.

It is easy to indulge in the most fascinating dreams concerning the varied and interesting applications of this new instrument. To call it a phonograph, or sound-writer, is but a feeble Hellenism; for the phonograph not only writes down, but it talks back. One of the immediate uses to which the inventor suggests that it may be put is that of taking down letters by dictation. Instead of the young lady stenographer and type-writer, who now lends her fascinations to the counting-room, the merchant will sit in front of this instrument, and talk into its ear just as if it had a brain behind it. It is perfectly docile. It listens with what is literally breathless attention. When he has got through, he takes out the phonogram, which is the written record of his words, and sends it by mail to a correspondent, who, of course, has a similar instrument. The phonogram is placed in it, it is set in motion, and the letter is repeated to the ear of the receiver. This phonogram can be filed away just the same as a letter, and reproduced upon a machine five hundred times, if necessary. The banishment of the young lady stenographer, which we should certainly regret, will not inevitably follow. Few men can talk their letters off in a straight line: they must have opportunity for revision. In that case, the letter will be dictated as previously to a stenographer; and when it has been reread to the dictator and found satisfactory, the young lady stenographer will be saved the great time required in transcribing her notes by talking it off into the instrument, the merchant merely shouting his name at the end, to give it an autophonic character.

But the commercial uses of the phonograph are exceeded in interest by its application to other spheres. The human ear seems to be strangely fascinated by an echo. The three-year-old boy is not the only one who likes to hear the echo of his own voice come back to him from hill or glen. To hear the echoes talk to you as if your own voice had somehow found another larynx, leaving you in uncertainty as to whether you possess the original or the imitation, is always a strange experience, which may be multiplied by the phonograph at any time. There is a class of people, also, who are charmed by their own voice. There are singers who like to hear themselves sing, speakers who like to hear themselves talk. In ministering to such vanity, the phonograph will be a great boon. A public speaker often wishes that he might hear himself as others hear him. He will now have an opportunity of listening to his own lecture or his own sermon; and he will know just where to

laugh and just where to applaud, which people often fail to do who have not been previously instructed.

The phonograph may have its uses in science and education. Stanley, the next time he goes to Central Africa, will take a phonograph with him. He will bring back a complete record of the languages of the different tribes as talked by the natives. We shall also be able to preserve for philological purposes the expiring accents of languages that are doomed to die. In acquiring a new language also, the phonograph may be of great service. Persons who wish to learn French or Spanish through the ear will only have to buy a full set of French or Spanish phonograms, and a lesson can be repeated to them again and again until the ear is perfectly familiarized. It can be used to study the growth of language in a child. The mother will take the child's phonographic value every day; and the phonogram will be filed away in an album, giving in later years a perfect representation of its lingual growth.

The phonograph will also have its charitable uses. Ladies who are afraid to read to the sick in hospitals for fear of catching some contagious disease, can read aloud to the phonograph in their own homes. As every hospital will possess some of these instruments, the single reading can be used over and over again, and form a part of the permanent phonographic library of the institution. The phonograph will take the place of the music box. It will not only talk to patients, but sing and play to them. The mother who is unfortunately unable to sing can buy a few phonographic lullabys, and have her child wooed to sleep. Every religious publishing house, in addition to printing books, will issue phonograms of sermons, tracts, etc., which can be sent around from place to place, and delivered to listening audiences.

In fact, it is impossible to say where the application of the phonograph will stop. It is easy to see, too, that it may be responsible for some abuses. There is a great amount of talking in the world, which has been increased by the use of the telephone. The phonograph will now greatly add to it. If the increase in talking were to be accompanied by a decrease in writing, there would be an element of consolation in the new distress. Such, we feel, however, will not be the case. As there are forgers with the pen, so clever ventriloquists may be able to perpetrate forgery with the phonograph; but, when honestly administered, it will have great value. It will preserve for future ages the tones of those now living. Who would not like to turn back to a phonogram, and see how they pronounced Greek or Latin two thousand years ago? Who would not like to hear the voice of some of the world's great teachers, who, being dead, yet speak? If the phonograph has been really perfected, the human voice will enter a new period of its history equal to that which marked the advent of the telephone.—*Christian Register*.

MENTAL digestion and assimilation go on to completeness while the mind is aroused to an effort at imparting truth, not while it is opened merely to receive truth.—*Exchange*.

NUMBER OF THE VISIBLE STARS.

SOME astronomers have devoted special attention to counting the number of stars which may be seen with the naked eye, says *Good Words*, and the result has been that, even to persons gifted with more than ordinary powers of vision, there are not so many as 4,000 stars at any time visible above the horizon. But a very different result presents itself when the heavens are surveyed through a telescope. Countless numbers of stars then come into view which were previously invisible, and the more powerful the telescope used the greater the number of stars revealed to observation, until finally the conclusion is arrived at that the number of stars visible in the heavens is limited only by the optical capacity of the instrument which the observer may employ in his survey. A familiar illustration of this is furnished by the well-known group of stars known as the Pleiades. Surveyed with the naked eye, this interesting object is seen to consist of only some six or seven stars; but when observed with an ordinary opera-glass the entire field of view is filled with a beautiful congeries of distinct stars. The great astronomer, Sir William Herschel, who far surpassed other astronomers in the profundity of his explorations of the stellar heavens, has left upon record some striking results of his observations illustrative of the immense multitude of stars which a powerful telescope is capable of revealing. It may be proper to remark that when the stars are surveyed even with a telescope of moderate capacity they seem traveling in quick succession through the field of view of the instrument, an optical illusion attributable to the diurnal revolution of the earth upon its axis. Herschel, while engaged in surveying some regions of the Milky Way, found that in the short interval of a quarter of an hour as many as 116,000 stars passed through the field of his telescope. On another occasion he estimated that in forty-one minutes there passed in review before him the immense number of 258,000 stars.

HOW TO USE A SEWING-MACHINE.

IN a letter to the *Woman's Journal*, "Christie Bell" says, that the fatigue and injury to women who have to run a sewing-machine continually, can be prevented by wearing Turkish trousers while at work, instead of the ordinary dress-skirt. She has tried it, and is satisfied of the fact by repeated experiments. She says:

"People would say sharp things of the man who expected his horse to haul loads or work on the farm with drapery around his legs, and a tight, unyielding bandage around the body; yet no one says a word about the women doing the same thing.

"While there are many difficulties in the way of the woman who works in a public place, to prevent her from making a change in her dress, yet the woman in her own home has no one to prevent her from taking off corsets and high boots, and substituting Turkish trousers for skirts, when she wishes to use her sewing-machine for her own benefit or that of her family."

ABUSES OF LIVE POULTRY.

DURING the summer weeks live poultry suffer even unto death from overcrowding and insufficient supply of water. In winter these much-suffering creatures die from exposure to intense cold. These being the extreme seasons of the year, persons not familiar with the horrors of cooped-up life would be reasonable in supposing that at least slight loss would be experienced during spring and autumn. That is the inference. Such is not the fact. The heavy losses entailed by suffering from improper modes of transit are heavy all the year round, and are increased under the influence of extreme heat and extreme cold. In the month of October, for example, the sides of great freight-carrying railways leading into New York are strewn with the mortal remains of poultry that have succumbed to harsh treatment. Ducks die most readily when subjected to the combined hardships of want of water and want of air; next to these, chickens suffer the most; then turkeys and fowls and geese in the order named. To remedy this evil is the question. Shippers evidently make so much profit from their investments that they can afford the depletion of numbers, but can the consumers afford to pay such prices as will cover the deficit caused by inhumanity and sheer carelessness? We think not.—*American Agriculturist*.

A NEW CATERPILLAR.

A CORRESPONDENT of *The Independent* writes from Lawrence, Kansas:

"A new worm or caterpillar made its appearance among us this summer feeding exclusively upon the common purslane. It came by the million and covered all parts of the State alike by its great numbers. Prof. F. H. Snow, of our State university could not identify them, and to expedite its identification placed a number of them in his glass hatching cages and they have come out of their chrysalis a beautiful moth—dark colored with a row of light spots along the edges of each wing. Professor Snow found that he had captured this moth two years ago at Deming, New Mexico, where it was attracted by the lights of the station-house. The caterpillar of this moth has hitherto been unknown. The moth was first described by Prof. A. R. Grote from a Texas specimen in 1868, and it was taken here in the last year for the first time in Kingman county by a university student who was making a prize collection for his zoology class. The sudden appearance and in such great numbers, suggests the idea which Professor Snow thinks quite probable, that they are traveling eastward on the purslane, just as the Colorado beetle did a few years ago upon the potato vines. The worm has gone into winter quarters, about one or two inches below the surface of the ground."

A man without discretion may be compared to a vessel without a helm; which, however rich its cargo, is in continual danger of being wrecked.—*Dillwyn's "Reflections."*

A FIRE is kindled by bellows, so is anger by words.

NEWS AND OTHER GLEANINGS.

—In China there are among the different Protestant denominations, seventy-nine persons who devote themselves chiefly to medical work. Twenty-seven are women. There has been issued by their Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors—themselves Christians—in the Chinese language will have a wide influence among their countrymen in removing the prejudice against foreign physicians.

—So far as is known, there are only fourteen Chinese women in New York City. Of these, nine are married. They obey to the letter the customs of their own country, where the wife is the property of her husband.

—A pleasant incident of the meeting of the American Woman Suffrage Association in Philadelphia, was the presentation to the audience of Mrs. E. R. Hunter, of Wichita, Kansas, as a real voter who could never be mistaken anywhere for any but a modest and good woman. When the applause subsided, Mrs. Hunter said that in Wichita there were four candidates for mayor. Two of them were unknown to the women, who were told on inquiry that they were "some of the boys." But the Wichita women wanted men and not "boys," for mayor. When these unknown candidates found that six hundred of the best women had registered, they withdrew, sure that they had no chance of election.—*Woman's Journal*.

—John G. Whittier will celebrate his eightieth birthday on the 17th of next month.

—W. E. Gladstone has in his library three desks. At one he transacts public business, at another he conducts his private correspondence, and at the third he communes with his "old friend Homer."

—The Regents of the Smithsonian Institution, at a special meeting last week in Washington, elected Professor S. P. Langley Secretary of the Institution to succeed the late Professor Spencer F. Baird.

—The pedestal of Samuel Morley's statue at Bristol bears these words, taken from one of his speeches: "I believe that the power of England is to be reckoned, not by her wealth or armies, but by the purity and virtue of the great mass of her population."

—The last report of the Life Saving Service shows that there were at the beginning of this year two hundred and eleven stations, divided into twelve districts. More than one-half of the stations are on the Atlantic Coast, thirty-eight on the lakes, seven on the Pacific, and one at the Falls of the Ohio, Louisville, Ky. There were three hundred and twenty-two disasters to vessels within the scope of the Service last year. On board those vessels were twenty-seven hundred and twenty-six persons, of whom only twenty-seven were lost. The Service saves property as well as lives; and, though eighty-eight vessels were totally lost, yet out of the \$6,502,135 involved \$5,073,078 was saved.

—The longest tunnel in the world is in Hungary. It is ten miles and a quarter long, ten feet high, and five feet and a quarter wide.

—During a trial in hot weather, a car on a Prussian railway was kept about sixteen degrees cooler than the air outside by receiving its ventilating current through an ice tank in the roof.

—A mushroom plantation has been established in a disused railway tunnel at Edinburgh. The mushroom beds occupy about eight hundred yards of the tunnel, whose total length is about three-quarters of a mile.

—The *Methodist Times*, in speaking of the operations of the London West End Mission, says they need for their service on First-day evenings, "four first violins, three second violins, two violas, one violoncello, two double basses, one flute and piccolo, two clarionets, one bassoon, one cornet, two French horns, and one euphonium." Besides they intend to have a choir of some hundreds of voices. The *Christian Advocate*, of New York, in commenting on this, says: "We confess to a fear lest so much 'sounding brass and tinkling cymbal' may distract attention from the spiritual truths which gave early Methodism its power."

CURRENT EVENTS.

A FRIGHTFUL disaster occurred in the English Channel, on the 21st inst. The steamship *W. A. Scholten*, of the Netherlands line, bound from Rotterdam to New York, came in collision with a steamer, about ten miles from Dover, and was so injured that she sank almost immediately. Of 230 persons on board, only 90 are known to be saved.

DURING the current year seventeen whaling vessels owned in the Gloucester (Mass.) district have been lost, with 158 men, 60 of whom leave widows and fatherless children.

THE receipts of the government at Washington for the fiscal year ending June 30, 1887, were \$371,403,277, and the ordinary expenditures \$267,932,179. There was an increase over the preceding year in every item of revenue, the largest being in the receipts from customs. There was a large increase in expenditures on account of Indians and pensions.

THE Czar and the Czarina of Russia, en route from Denmark for St. Petersburg, stopped at Berlin on the 18th, for a visit to the Emperor William. They had an apparently cordial reception.

It is announced that the successor of Henry Ward Beecher in the vacant pastorate of Plymouth church, Brooklyn, will be Charles A. Berry, a Congregational minister, 35 years old, of Wolverhampton, England.

GEN. ARMSTRONG, Indian Inspector, who has been on the Crow Reservation since the trouble began, which culminated in the death of Sword Bearer, says he does not anticipate any further trouble.

A FIRE at Ludlow, Ky., early on the morning of the 18th inst., destroyed the car and machine shops of the Cincinnati Southern Railway. The shops covered two acres of ground. The loss is estimated at about \$175,000.

EXTENSIVE beds of valuable iron ore have been discovered near Springfield, Ohio. The State Geologist estimated that the specimens he has examined contain more pure iron than any yet discovered in that state.

It is reported that an aerolite weighing three tons dropped with a loud report in front of the Merchants' National Bank, in Amsterdam, N. Y., on the 18th inst., making a deep indentation in the ground.

THERE were two new cases of yellow fever and one death in Tampa, Florida, on the 20th inst. Ten cases remain in the hospital. A heavy frost the following morning is believed to have killed the disease. The temperature was low enough to form thin ice.

THE temperature at Augusta, Georgia, on the morning of the 21st, was down to 26 degrees. There was heavy frost throughout Georgia and South Carolina.

THE deaths in this city last week numbered 372, which is 27 more than during the previous week and 19 more than during the corresponding period last year. Among the principal causes were: diphtheria, 14; typhoid fever, 10.

THE Commissioners to confer on the subject of the Fishery Dispute between the United States and Canada are now in Washington. There are three on each side. As no such commission has been authorized by Congress, it is regarded as doubtful whether their negotiations will have any practical result.

THE recent report of the withdrawal of the "concessions," for a bank, etc., granted by the Chinese government to Wharton Barker and others, is the repetition of a previous inaccurate rumor. So far as the parties in interest are aware, the concessions are entirely approved by the government of China.

THE Board of Health of New York City has made arrangements to fit up a city quarantine hospital on Broth-ers' Island, in which to treat patients suffering from Asiatic cholera, when such patients are found.

NOTICES.

. There will be a Temperance Conference held at Upper Springfield Meeting-house, N. J., Eleventh month 27th, at 2.30 p. m., under the care of the Burlington Quarterly Meeting's Temperance Committee. All are invited to attend.

ELIZABETH A. ROGERS, Clerk.

. Haddonfield Quarterly Meeting's Temperance Committee has appointed a Conference to promote the cause of Temperance, to be held in Friends' Meeting-house at Medford, Eleventh month 27th, at 2.30 o'clock. All are cordially invited.

JOHN M. LIPPINCOTT, Clerk.

. The Visiting Committee of Abington First-day School

Union will visit Upper Dublin school on First-day the 27th of Eleventh month, at the close of the morning meeting. Punctual attendance of the Committee is requested and all interested Friends are invited to attend.

CHAS. BOND, Clerk.

. Quarterly Meetings in Eleventh month will occur as follows:

- 26. Blue River, Clear Creek, Ill.
- 28. Warrington, Pipe Creek, Md.
- 29. Burlington, Crosswicks, N. J.
- 30. Southern, Camden, Del.

. The Yearly Meeting's Committee on Education announce that they propose to hold their first Conference for the season, of parents, teachers, and school committees, on Seventh-day, the 10th of Twelfth month, at 10.30 o'clock.

The subjects will be given in a future notice.

WM. WADE GRISCOM, Clerk.

. *Acknowledgment.* Friends' Book Association, Fifteenth and Race Streets, acknowledge contribution to the fund in aid of the Deerfield meeting-house, Ohio, (mentioned in last week's INTELLIGENCER AND JOURNAL,) as follows:

P. A. T., \$50.00.

JOHN COMLY, Supt.

PUBLISHERS' NOTICES.

. We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.



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FRIENDS' INTELLIGENCER

UNITED WITH

The Friends' Journal.

INTELLIGENCER {
Vol. XLIV. No. 49. }

PHILADELPHIA, TWELFTH MONTH 3, 1887.

JOURNAL {
Vol. XV. No 685. }

LOOK AND LEARN.

STILL are the ships that in haven ride,
Waiting fair winds or a turn of the tide;
Nothing they fret, though they do not get
Out on the ocean wide.

O wild hearts that yearn to be free,
Look and learn from the ships of the sea!

Bravely the ships in the tempest tossed,
Buffet the waves till the sea be crossed;
Not in despair of the haven fair,
Though winds blow backward and leagues be lost.
O weary hearts that yearn for sleep,
Look and learn from the ships of the deep!

—F. W. Bourdillon.

REPORTS TO BALTIMORE YEARLY MEETING.

[From an advance copy of the Minutes of Baltimore Yearly Meeting, kindly forwarded us by the Clerk of men's branch, we take the following committee reports.—EDS. INTELLIGENCER AND JOURNAL.]

COMMITTEE TO VISIT MEETINGS.

THE Joint Committee appointed last year to visit in Gospel love our subordinate meeting and to incite amongst our members renewed interest in their religious duties, made a report of their labors, which was read, and proved satisfactory to the meeting.

To Baltimore Yearly Meeting now sitting:

The Committee appointed to visit subordinate Meetings, etc., have seemingly not accomplished as much work during the past year as might be justly expected, considering its number, the importance of the duties entrusted to its care, and the expressed interest in this concern by many of its members. Various circumstances, however, seemed to preclude more manifest effort.

Six conferences were appointed during the year—one at Little Falls, Woodlawn, Waterford, Baltimore, Hopewell, and Centre, each—which were attended by an average of eight members of the Committee, and a large number of Friends belonging to those meetings and others, and a very satisfactory interest manifested by their attention and participation.

Encouragement was given to our members to labor in their respective neighborhoods, which was followed by the holding of some local conferences of Friends, and organizing Friends' Circles for mutual improvement and instruction in Friends' principles, which have been attended with gratifying results.

After canvassing the circumstances and results attending the labors of the Committee during the four years of its existence, those present at its last meeting were united in the desire that the Yearly Meeting might continue its care in this direction through an appointed committee.

In thus reviewing the labors of the past there have arisen feelings of discouragement, growing out of the difficulties to be surmounted, incident to the widely separated location of our meetings. We are, however, filled with greater hope and confidence that incites us to more diligence in our respective lines of duty, by observing the manifestation of renewed life that responds to rightly directed effort. We find, too, an incentive to labor in seeing the rich fields around us, but awaiting the plow and the culture of the husbandman that they may bloom unto a bounteous harvest. We are also encouraged by the feeling of comfort and consciousness of growth to ourselves that follow the performance of every manifested duty.

Signed on behalf of the Committee,

SENECA P. BROOMELL,
MARY R. WILLIAMS,
ALBERT HOOPES.

Baltimore, Eleventh month 2, 1887.

FIRST DAY SCHOOLS.

The Joint Central Committee having in charge the general subject of First-day Schools throughout the Yearly Meeting, laid before the Meeting their report for the past year.

After full consideration of the labors of the committee and the results accomplished as detailed by the report, it was united with by the Meeting, and the Treasurer is directed to place at the disposal of said committee a sum not exceeding two hundred dollars, as asked for by them.

BALTIMORE, Eleventh Month 1, 1887.

To Baltimore Yearly Meeting of Friends:

The Central Committee on First-day Schools have, since our last Yearly Meeting, been giving to the important concern committed to their care such attention as has to them appeared proper and necessary. Made fully to realize the great responsibility resting upon them, they have endeavored to lean upon that Power that never leads astray, hoping that they might be able to avoid mistakes of omission or commission.

The cause of First-day schools is now the Yearly Meeting's concern, and it behooves all who feel an

interest in our Society to extend a helping hand. The Committee have endeavored to gather as fully as possible the views and feelings of Friends generally, that, in working for this concern, they might avoid doing violence to any rightly concerned mind.

One of the first and most important points to claim our attention was to secure for our schools such helps to teachers in the way of literature as they needed, and at the same time have it of such character as would harmonize with the principles and testimonies of Friends. As we had laid down our Yearly Meeting Association, we did not believe that we could lay claim to the rights and privileges of members of the General Conference of First-day Schools—a body composed of the associations of the seven Yearly Meetings—without action of that body. The Central Committee therefore informed that Conference at its meeting in Philadelphia in Eleventh month last, of what had been done by this Yearly Meeting in the case, and asked its pleasure in the matter. This Yearly Meeting, through its representatives of the Central Committee, was invited to continue in the work, and accepted. We have since participated in the deliberations of the committees of the said General Conference, have enjoyed the results of these labors, and borne a proportionate share of its expenses. By this means we have met the question of literature, which has been supplied to our schools as called for freely and gratuitously, and generally of the kind called for. We have also through the same channel been kept informed of what is being done by others engaged in the same kind of labor in other localities. In the preparation of Lesson Leaves this Meeting has participated freely and contributed largely to the work. The Committee feel very thankful to the members of our different meetings for the quantity, as well as for the quality, of the work contributed.

One hundred and fifty dollars (\$150) is the amount paid by this Yearly Meeting to defray its part of the expense of printing and forwarding the Lesson Leaves as needed. No charges have ever been made for services of officers or members of the Conference or of the Central Committee.

Early in 1887 the Committee proceeded to work, and opened correspondence with all schools within our limits, hoping to produce a healthy degree of uniformity in our work and secure the best possible results. Attention was called to the act of the Yearly Meeting which provided for a Youths' Meeting, to be held on First-day afternoon of Yearly Meeting week. In all these efforts the Committee have been ably and cheerfully assisted by the members throughout the Yearly Meeting. The Youths' Meeting was held as directed, and many of us, we think *all* of us, were much edified as well as profited thereby, and we believe that each, as he wended his way therefrom, felt that it had been good to be there; that the Lord had been with his children on the occasion.

A conference of members of the Central Committee, with other interested Friends, was held in the meeting-house on Second-day, 31st ult., for the consideration of questions pertinent to the First-day School cause, reading the epistles of other Associa-

tions, etc. This, too, was considered by many to be a favored opportunity.

The Committee still feel, as reported last year, that our schools continue to increase in devotional feeling, and to be more and more worshipful occasions. Reports from all quarters show that meetings have grown in attendance and in interest since the First-day schools have obtained recognition, and have become a part of the Society's work. Every report says that all, or nearly all, children of the schools attend meeting, while all teachers do. Friends' Lesson Leaves are used in every school. The Committee notice with regret that regular meetings of teachers are not generally held; as in instances when they have been so held, and members of monthly meeting committees have been pleased to assemble with the teachers, much good appears to have grown therefrom.

Teachers appear to be making great efforts to have their teaching be of a practical character, that they may so impress our children with the beauty and love of truth that they may permeate every act of their lives. In evidence of this fact we quote from one report received at this time:

"We try to place the instruction before the classes in a manner that will enable them to comprehend the times, customs, etc., of the Scripture days, and acquaint them as much as possible with every-day life of the people of that time, and then get them to realize that the same spiritual power that influenced and guided those people of long ago just as surely exists in our day as it did in theirs, and if we will permit it, will just as clearly guide and direct us in every duty and in every relation of life. It is very important to make religion plainly a practical thing, and teach the children to know that it will be a reality with them in even the most common duties of life. Then they will learn to lean upon it and trust its power to help them. With this confidence and dependence on spiritual guidance in all things will come a clearer perception of what the Divine Being is, and an increase of love and reverence for Him."

We do feel that good might come and would come from more frequent visiting among our members as well as from more meetings in the interest of our concern.

Since last Yearly Meeting all gaps have been filled, and now each monthly meeting has a First-day school, and only one or two have no monthly meeting committees.

As one result of our efforts we refer to the growing interest of the children and youth of our Society in our meetings, in our First-day schools, and in one another.

In conclusion, we feel that this good work is now going on with fair promise of a rich fruitage in the near future.

To defray expenses of the ensuing year the Committee ask that two hundred dollars be appropriated by the Yearly Meeting.

For printing circular letters and some blanks the Committee paid two dollars and twenty-five cents on tenth of Ninth month. This, with the \$150 heretofore mentioned, is all that has been used, though \$4.50 for printing programmes for Youths' Meeting and a

few dollars for postage and stationery are yet owing.
On behalf of the Committee,

ISABELLA TYSON,
ELI M. LAMB.

MEETINGS AND MEMBERSHIP.

In the answers to the Eleventh Query, the following information was given:

No new meetings have been settled during the past year. The following have been discontinued, viz: The evening meeting at Lombard street, Baltimore; the meeting at Octoraro, the mid-week meeting at Drumore, both within the limits of Nottingham Quarter; and the mid-week meeting for worship at Bald Eagle, in Centre Quarter.

The following changes in the time and place of holding meetings have been made: Little Falls Preparative Meeting of Ministers and Elders has been changed to 2.30 o'clock on the day of the Monthly Meeting preceding the Quarterly Meeting. Alexandria Monthly Meeting is now held alternately at Woodlawn and Washington. West Nottingham Preparative Meeting is now held at all times at West Nottingham, on Fourth-day after the first Second-day in each month, at ten o'clock. Drumore Preparative Meeting is held at Drumore, on First-day after the first Second-day in each month.

The following table shows the gains and losses in the membership of the Yearly Meeting:

QUARTERLY MEETINGS.	GAIN.					LOSS.				
	Births.	Certificates.	Conversion.	Request of Pa- rents.	Request of Mi- nisters.	Deaths.	Resignation.	Removal.	Disavowment.	Total.
Baltimore, . .	10	7	1	3		21	22	3	1	27
Warrington, .	4			1		5	7			7
Fairfax, . . .		5	11	3		19	7	8	2	25
Nottingham, .	6	9	12	3		27	18		14	32
Centre, . . .	3		4			7	2	8		10
	23	21	28	7		79	56	19	23	101
										79
										Net Loss 22

A MEMORIAL OF THOMAS MORRIS.

GIVEN FORTH BY BLUE RIVER MONTHLY MEETING OF
FRIENDS, HELD AT HIGHLANDS CREEK, IND.,
THIRD MONTH 7th, 1887.

TO commemorate the lives of the just and the upright is a tribute due to their memory, and also a duty we owe to the living. Impelled by these obligations, we are led to leave on record a short account of our dear friend, Thomas Morris, who departed this life the 28th of Fifth month, 1885.

He was born in Pasquotanque county, North Carolina, the 7th of Ninth month, 1810, and was the oldest son of Jehosaphat and Sarah Morris, who were worthy members of the Society of Friends.

At the early age of three years he was deprived by death of the tender care and counsel of his mother. When about five years old he removed with his parents (his father having married again), to what was

then Indian Territory, and settled in Washington county, in the verge of what was afterwards Blue River Monthly Meeting, and of this Meeting through its varied changes he continued a lifelong member. This country was then, with few exceptions, an unbroken forest. To clear this away, and prepare the ground for tillage, required the united labor of all, both old and young. Thus he was early inured to all the privations and hardships of pioneer life, and grew up into a healthful, vigorous manhood, ready and willing to take his part in every useful toil and art, and although deprived of many of the comforts and luxuries of life, and the opportunities of education, yet in this rugged training was laid the foundation for that self-reliance and practical knowledge of the affairs of life, for which the early pioneers were distinguished. And it was the means of preserving him in a great measure from many of the temptations which surround the young under more favored circumstances. In the year 1831 he was united in marriage to Gulielma Trueblood, who with six children, survives him. In the rearing of their family he was deeply concerned to inculcate in them, both by precept and example, habits of industry and economy, often expressing the conviction that many of the ills that afflict human society are, in a great measure, due to a want of proper and useful employment.

Early in life he took a deep interest in the affairs of Society, and filled for a number of years the station of Overseer, and afterwards that of Elder, being ever zealous for the upholding of the testimonies of the Society; and if at times, in that zeal he went beyond the true standard, yet when he heard the voice from behind saying "This is the way, walk thou in it," he was like all impulsive generous natures, ready to lay self aside, and rally to the standard of truth. This love for the testimonies of the Society, did not wane with his "waning years," but as long as health permitted, he was diligent in the attendance of meetings, and although a very busy man in the affairs of life, yet he did not suffer his worldly concerns to hinder him from performing this higher, this reasonable duty. And among the last exhortations to those around him, was: "Neglect not to assemble yourselves together for divine worship." In his domestic and social relations he was a devoted and loving husband, a kind father, an obliging neighbor, just in his dealings and punctual in complying with his engagements, and it was truly said of him that "his word was as good as his bond." In the settlement of his temporal affairs he was guided by the same integrity of purpose that had marked his course through life. Believing that worldly possessions were given for the comfort and happiness of those dependent on him, he arranged his business before his mind became clouded, in a manner that he believed would best conduce to that end.

He dearly loved the company and companionship of children, and in their presence seemed to renew his youthfulness. But in his last sickness he said that there was one thing in this connection that he had to regret, and that was the indulgence in too much light jesting before them.

He seemed to have a premonition that his end was near, and, although suffering at times with a chronic disease, yet his physician and friends did not think him dangerously ill; but he insisted that his earthly mission was ended, and his life work done; that he had outlived all hatred and strife, and knew nothing but that love which endureth all things and thinketh no evil. And through all his later suffering, which at times was intense, he wore this sweet badge of discipleship until the final close, which occurred 28th of Fifth month, 1885, in his 75th year.

Signed on behalf of the Meeting by

MARTHA BAYNES, *Clerk.*

Read and approved in Blue River Quarterly Meeting of Friends held at Highlands Creek, Washington county, Indiana, Fifth month 28th, 1887.

GRIFFITH E. COALE, *Clerk.*

For Friends' Intelligencer and Journal.

**"WHAT DOES THE THE FAITH OF
FRIENDS OFFER?"**

"A" WISHES to know what the faith of Friends has to offer the conscience-stricken or disheartened offender. We feel to invite him to "come to the Father's house where there is bread enough and to spare." There is but one true and living way, and it is a high and holy way, which the Lord has cast up for the ransomed and redeemed to walk in. If the offender has so far disobeyed the command of God that his conscience condemns him, and he feels there is no chance for him, we would say to him, Who told thee thou wast an offender? If thy Lord has shown thee thy transgressions, thou mayst know that he careth for thee, and has given thee a portion of his spirit to show thee thy condition, and if thou wilt comply with certain requirements, he will lead thee into his marvellous light. Thou wilt be made to see that sin is exceedingly sinful, to feel the stripes of the Almighty, and be ready to cry out, "O, wretched man that I am! who shall deliver me from the body of this death?" Then turn to the Light that has shown thee thy condition, for be assured that it is the "Light of Christ" that has come to thee to win thee from thy sins, and that the Lord, the Mighty God, has taken hold of thee, to cleanse and purify thy heart, and make it a fit receptacle for him to dwell in. Then thou wilt realize that the Lord does not delight in the death of a sinner, but condescends to teach transgressors his way, that "all may come to the knowledge of him and be saved." He "so loved" thee that he sent his true light to thee; for it is Christ, the Light that convicts of sin and leads to righteousness.

"And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it," and as thou art willing to follow, he will lead thee into his high and holy way. Then thou wilt find that his commandments are not grievous but "his ways are easy and his burdens light." "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with him." "Cease to do evil, learn to do well, come then let us reason together, saith the

Lord, though your sins have been as scarlet, I will make them as snow." Then thou wilt be "washed in the blood of the lamb" and "have thy name written in the Lamb's book of life," and have thy feet "shod with the preparation of the gospel," and be able to say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth."

And the life thou wilt then live, will be "by the faith of the Son of God, who loved thee and gave himself for thee," and thy earthly kingdom wherein thou wert a condemned and conscience-stricken sinner has become the kingdom of the Lord and his Christ.

After Jesus was crucified he spoke through John, saying: "I stand at the door and knock, if any man hear my voice and open the door, I will come into him and will sup with him." This is the communion of the Holy Spirit. I know of nothing better to offer to any; for "this is Life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

J. T. SCHOFIELD.

Knoxville, Tenn., Tenth month 15.

For Friends' Intelligencer and Journal.

ALTERING THE DISCIPLINE.

AS the Yearly Meetings of this year are now all past, it may be a suitable time to call attention to a subject, the importance of which should be appreciated by every adult member of our Religious Society.

I refer to the frequency, the number, and the magnitude, of proposed changes in our "Discipline."

When the proposition is for a specific alteration in some paragraph named, and the language is stated which is proposed to substitute for that which now stands; when, too, the proposition has claimed the deliberate consideration of both men's and women's branches of the monthly meeting in which it originated, and, in the unity, has been forwarded to the Quarter, and thence—after a similar procedure—to the Yearly Meeting; the last named body is prepared to act upon it as way may open. The usual course is to appoint a committee—in which all the Quarters are fairly represented—to give proper attention to the subject and report the result of their deliberations to the Yearly Meeting. After receiving this report it becomes the duty of the meeting to give the subject its deliberate consideration, and arrive at a judgment of approval or disapproval, according to the high standard of our profession, and the excellent order of our "Discipline."

When the foregoing requisitions have all been complied with, the order carefully observed, and the unity of the body regarded as of paramount importance in making any change, the decision of the Yearly Meeting will be likely to settle the matter to the satisfaction of all rightly concerned Friends. Where there is a great diversity of sentiment—as is sometimes the case—it places the clerks in a trying position; but if they can be favored to get quiet, and turn inward, their very gravity will have a tendency to settle a meeting, while their introspection may enable them to arrive at a true sense of its judgment.

A time-honored, and generally accepted prece-

dent in the Society of Friends is that so long as there is any considerable sentiment in the meeting opposed to the change, it is better *not* to make it. This precedent is based on the principle that the body should not attempt to move forward until it can move in the unity.

Of latter time, within the limits of several of our Yearly Meetings, propositions have been made favoring a *general revision* of our "Discipline." To many of our older Friends this sounds like a note of alarm; it is comparable to taking down the entire fence which surrounds our enclosure, in order to make alterations in certain parts of it. The phrase, "general revision" is an indefinite one; so that a committee being appointed to consider such a proposition, would be quite in the dark as to what they were expected or desired to do. The cautious members of such a committee might hesitate about making any alterations; while those who are favorable to changes might feel at liberty to alter any paragraph in the book.

Another objection—and it is a serious one—to such a procedure, would be the difficulty of getting the Yearly Meeting to consider separately the large number of isolated changes which the committee might propose. In a matter of so grave importance the meeting should have its attention directed to each specific change, and should be able to concentrate its deliberation, and arrive at a true judgment concerning every alteration proposed. This would seem to be almost impossible when the revision was presented as a *whole*; and the sessions of the meeting cramped for time, after so much had been spent in the mere *reading* of the committee's report. I can scarcely conceive of anything more distracting to a meeting, or more embarrassing to a clerk, than the introduction of a report on a "general revision" of the Discipline. It would be needless, as well as tedious, to point out the several conditions that would be likely to unsettle the meeting, and to impose a severe strain upon its clerks: a report on a great variety of subjects, some of which are vital to our organization, yet so comprehensive as to render it practically vague, would be likely either to distract or to weary the meeting; and in either case to fail of receiving that deliberate consideration which is so essential to a true judgment in a body of Friends.

But why should such a radical change in our "Discipline" be asked for or desired? Is there anything in it that binds the consciences, restricts the liberties, or imposes needless burdens on any of our members? If there is, anywhere, within the limits of our seven yearly meetings, one Friend who feels thus bound, restricted, or imposed upon, it might be well for him to examine carefully, and try to discover whether it is the "Discipline," the improper administration of it, or something within himself—and occasioned by his own conduct—that produces the uneasiness in his mind. It is sometimes the case that when we are not at peace within, we are very desirous to have things different *without* us. This restless feeling may, in many instances (not in all), be the inducement that leads persons to leave one religious denomination and join another; and then, per-

haps, pass on to a third without any more satisfactory result. The difficulty with such is that they are seeking without, for that which can be found only within; and not found there, until the "letting things" have been removed.

Some of our members say that they are satisfied with the spirit of our "Discipline," but they think that the language is too quaint. Would they object to the prose writings of Milton, or to the essays of Locke and Bacon on the same ground; and wish to have them modernized. If there are grammatical errors, or any instances of defective English, let us have them pointed out and corrected; as there would probably be a general sentiment in favor of such a course; but mere quaintness is *not* a defect, and it should not be so regarded.

"But," we are told, "some portions of the 'Discipline' have become a dead letter." In reply to this it may be stated that there are differences of opinion as to what constitutes dead letter, and what live testimony. After the emancipation of all the slaves in this country, there were some portions of the Baltimore "Discipline" that were no longer needed; but their continuance in the book would have done no harm, and with the dates affixed to them, they would have shown the advanced ground that Friends had taken in maintaining the rights of humanity. As our "Books of Discipline" now stand, it is probable that if any paragraphs or sentences were to be stricken out on account of being obsolete, such obliteration would have to be made contrary to the judgment of many of our elderly Friends.

We are sometimes told that the old, or conservative Friends might better submit to such changes as are now asked for; otherwise more radical ones will be made after the fathers and the mothers have gone hence. Such an argument is illogical, disrespectful, contrary to our usages, and beneath the dignity of our profession.

If, instead of making or of desiring to make radical changes in our "Discipline," those who have committed to them the responsible duty of administering it, would endeavor to do so to the very best of their ability; and if those of us who do not occupy prominent places in the church, would endeavor to conform our lives to the requisitions of it, much more closely than we now do, we should soon see and feel the effects of the renewed vitality. Then our week-day meetings would grow larger, love and unity of the right kind would prevail, and we should feel ourselves becoming better Friends, and hence better men and women.

This would be a desirable as well as a radical change; not in the "Discipline," but in the members of the Religious Society of Friends. H. *

Eleventh month 25, 1887.

[We feel obliged to add to our friend's article that we do not agree with his general view. We think that Philadelphia Yearly Meeting would do well to revise its Book of Discipline, and that its duty to the present time does not permit it to omit adopting whatever amendment in procedure would be plainly better for its work. Our correspondent refers, no doubt, when he speaks of "the Discipline," to that in use in

Philadelphia Yearly Meeting. But there are seven yearly meetings, each with its own Discipline, and in all of them (excepting Illinois, which is new entirely), a revision has been made. (London Yearly Meeting made a general revision only two years ago.) The difficulties in the way are not insurmountable, unless we choose to make them so.—EDS. INTELLIGENCER AND JOURNAL.]

PEACE AND ARBITRATION.

A LARGE and appreciative audience gathered under the auspices of Friends' Institute of this city in Association Hall, on Sixth-day evening of last week, to listen to the address of William Jones, of London, England, who has been in our country for several weeks with the British delegation in the interests of Peace and Arbitration.

After the usual preliminary proceedings on such occasions, William Jones stepped to the desk and began by reading a letter of endorsement from John Bright, in which the latter said, that an arbitration treaty between England and America would ennoble both nations, and set an example to other countries which they would not be slow to follow.

Referring to a recent visit to Chicago, William Jones then spoke of the Anarchists, and while saying that there was no excuse or justification for their horrible crime, still, the conditions under which they were brought up should be considered. You cannot go into any great city in Europe without seeing hands thrust out for alms in every direction. Social suffering is so great from the pressure of militarism that the wonder is how the people exist.

He then referred to Bismarck's oppressive laws, and said force is no remedy. "You cannot eradicate Socialism by shooting or hanging. The civilized nations of the earth are bound to suffer from each other's misfortunes. We all have need of one another. These things are most obvious in the Kingdom of Italy. The Italian Government has had the nobility to face the facts, and has instituted a commission of inquiry and published the results in a yellow book. Military burdens are crushing out the life-blood of the population. The great emigration (nearly 181,000) from Italy this year, speaks for itself. Landlord, peasant, and farmer were ruined alike. Taxation exceeds 30 per cent. of the net produce of the land. The doctrine that 'the property of the rich belongs to the poor' has a strange charm for a hungry stomach."

William Jones then attacked the statesmanship of Italy, which had permitted such things to exist, and continuing, said: "This is true of all Europe. Things in Russia were worse than in Italy, but we cannot get at the facts, because the Russian Government won't publish them."

He then spoke of the Franco-German war, and the loss of the two provinces Alsace and Lorraine, by France, saying it would have been well for Germany if she had acted the nobler part, foreborne the dismemberment of France, and by arbitration won for her emperor and the German nation the respect and admiration of posterity. He then related an instance illustrating the horrors of war. After the bat-

tle of Gravelotte, fought on August 21st, 1870, the French retreated on Metz and took possession of the villages. Some encamped on the banks of the Moselle. They were in a most miserable condition, mud up to their knees, with only miserable shelter tents which were really no shelter at all. Ragged and dirty, emaciated faces and matted hair stared at one in every direction, hunger-stricken, fever-stricken, and that scourge of armies, dysentery, was killing off hundreds every day.

He also related the splendid appearance of the German army when it entered Metz under Prince Frederick Charles. There is, however, a reverse to the medal. There was weeping and wailing, wounded soldiers, some with small-pox, making them hideous spectacles all round. My friend, who was with me, was laid up with the disease; his sister, who came over to nurse him, took the disease also, and died. Where there are a great aggregation of sick and wounded crowded together, simple diseases become malignant and sometimes develop into black typhus. Wherever he went he was met with the bayonet, and the bayonet in the hands of the strong, young soldier is a very pointed argument.

He then told the audience how the Germans entered a square of Metz, where a lot of French soldiers were lying dead, and pitched cart loads of lime over them and huddled them into a trench. Speaking of how arbitration would obviate these horrors, he said that there have been forty cases finally settled between nations during the present century by arbitration. War does not settle issues. "What can war but endless wars still breed?" He then went on to speak of the Afghan delimitation treaty between England and Russia, which he claimed as a victory for arbitration. He referred also to the Alabama claims, and said some people in America are afraid of losing the power of adopting retaliatory measures against England; but that is a relic of the old barbarous war system.

He touched with much feeling upon the sorrow in England by the assassination of President Garfield, and paid a high eulogy to his character, spoke of the drawing together of the two nations over the grave of that great and good man, and then said: Let us take two other nations who have been at war. What is the present position of France and Germany? France is pursuing the policy of *revanche*, to recover the lost provinces, and Count Moltke has only to touch a button in his cabinet and on the frontier spring up 200,000 armed men. The last war will be child's play to that which has to come.

A MAN who is always looking out for his own interests, is pretty sure to fail of promoting his own interests. There are times when a man's safety depends on his self-forgetfulness; and at such times the man who is thoughtful only of himself fails to do that which is for his own good, and is a loser accordingly. Moreover, he who always puts himself, as it were, over against everybody else, finds sooner or later that he is in a small minority where the issue depends on a strict popular vote. Apart from the right or wrong of the thing itself, unselfishness is a sure mode of promoting one's own welfare.—S.S. Times.

SCRIPTURE LESSON, No. 48.

TWELFTH MONTH 11TH, 1887.

HEAVEN.

GOLDEN TEXT.—"The kingdom of God is within you."

—Luke, 17: 21.

READ Matt. 13: 31-35: 44-56. Revised Version.

THE phrases "kingdom of God," and "kingdom of heaven;" have been supposed to have a considerable variety of meaning. By some they are believed to refer to the future existence or abode of the righteous, others interpret them as referring to a personal reign of Jesus Christ on the earth. Neither of these views has been adopted by Friends, who regard both expressions as having distinct reference to the reign of Christ in the hearts of his people. With this interpretation the words of Jesus in every place in which the kingdom of God is spoken of are in full accord, and the parables of our lesson clearly give the same thought. In the first, by comparison with the tiny mustard seed is shown how small the germ of divine life in the soul may be, and how it may grow and expand into strength and usefulness. The mustard tree of the east differed greatly from the small, insignificant plant known by that name with us. There are traditions of its growing so large as to bear the weight of a man climbing among its branches. (Thompson). The same thought is shown in the parable of the leaven with this difference. The mustard seed represents the outward manifestation of the kingdom in a visible growth, in the leaven is portrayed the secret, hidden power of the kingdom, working out its results in silence.

In the "*hid treasure*," the "kingdom" is found without seeking. The thought is that some treasure of exceeding value has accidentally been found; it implies an accidental or providential meeting with Christ. "I was found of them that sought me not" is the divine word through the mouth of one of the Lord's prophets. The merchantman seeking goodly pearls, represents a state quite different from either of the others. In it there is an earnest, whole-hearted endeavor to become one with Christ; a sincere inquiry after truth; the goodly pearls representing wisdom, knowledge, purity, and all the graces of the holy spirit which alone can satisfy the cravings of the higher life. Again the net, into which are gathered all kinds of creatures that live in the sea, both the good and those unfit for use, seems to have a direct bearing upon the whole church, in which is found men and women of every degree of christian experience and many more of whom the Lord shall say "I never knew you."

WE LEARN FROM THESE PARABLES:

(1.) How varied are the methods by which the power of the divine life operates, yet by all these ways the same results are brought about when the heart is a ready and willing receptacle of the gift of God, which they represent.

(2.) That only as the living, quickening influence of the Holy Spirit awakens the germ of divine life in the soul and a response to its touches is experienced, do we come into a saving knowledge of Christ, who is declared to be the power of God unto salvation.

Notwithstanding the very plain and practical teaching of Jesus concerning heaven as a state or

condition of the soul, the Christian church has laid great stress upon heaven as a place where the righteous after death shall find an everlasting home; and in the earnestness with which this idea of heaven has been promulgated, the fundamental truth has in a large degree been subordinated to the one thought of gaining an entrance into the kingdom of heaven, when done with this state of existence. The future as Jesus taught is conditioned upon what we know and come into fellowship with, of the heavenly kingdom here and now, and not upon any theological dogma in regard thereto formulated by man. The prominent thought in the New Testament in regard to a future existence is one in which the companionship of the righteous in a spiritual union and oneness with Christ is portrayed.

We may be willing to leave the whole subject where Jesus put it when he said to his sorrowing disciples "In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and will receive you unto myself, that where I am there ye may be also."

And we may take comfort in the contemplation with the apostle Paul of "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him," having the blessed assurance that if our life here is hid with Christ in God we may with the full confidence of faith accept and make our own that other declaration of the same apostle, "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

CLARA L. BREWSTER, President of the Linn County, (Kan.) Woman Suffrage Association, tells an amusing story of her experience as a tax-payer of Linn county. She says: "I was riding to my school one morning (I was a school-teacher), when a man called to me, and, in an insulting manner, told me that I was ordered to work out my road tax on such a day. I told him I should be ready. There was no need of telephone or telegraph to spread the news. It flashed from house to house, at lightning speed, that a school-teacher—a woman—was going to work out her road tax. When the day arrived, every one who had been notified was on hand, and I worked my road tax—as Horace Greeley and President Cleveland fought their battles in the great Rebellion by sending a substitute."—*Woman's Journal*.

The number of young women's colleges and lycées is increasing year by year in France. There are now sixteen lycées and nineteen colleges, containing about five thousand students. Six or eight more of these establishments are to be opened next year, and a still larger number the year after.

HAPPY the man, and happy he alone,
He who can call to-day his own;
He who, secure within, can say,—
To-morrow, do thy worst; for I have lived to-day."

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, TWELFTH MONTH 3, 1887.

THOUGHTLESS EXPRESSION.

WHEN we take note of the multitude of good words said and good words written in this modern world of ours, we are somewhat loath to endorse the expression of that venerated preacher of the olden times, when he says in one of his famous epistles that "the tongue can no man tame, it is a restless evil; it is full of deadly poison." But when we reflect on what is passing before us every day, and note how much of the world's sin and sorrow comes from wrong teaching, and how many are turned aside from good as the result of the thoughtless expressions of those whose minds are well stored with knowledge, we can see how clear Paul was in the idea he meant to convey by these words. That it is the grace of God in the heart, that can alone control the utterance of the tongue, and when this is lacking an evil, and "a restless evil" it does, indeed, become.

As mankind becomes more skilled in science, more learned in language and in law, greater adepts in all that goes to increase our civilization, the more needful it is to possess this gift of God's grace in the heart so that the expression by the tongue or by the pen shall carry with it only good influences. We have seen somewhere an old truth in this new setting "where there is ability there is responsibility" and the ability that comes by culture should bring with it a sense of responsibility that should make it far-reaching for good alone.

When persons occupy the position of public instructors through the agency of the printed page, or in any other way, they should so carefully guard their utterances as at least be negative to do harm, if they see not how to do good. That this is far from being the case is evidenced daily in our public prints, and we mourn that it is so. To illustrate our meaning we will here quote an editorial item clipped from a paper largely circulated in a cultivated community, the teaching of which is of such doubtful tendency it should not be allowed to pass without a protest. Speaking of a recent railroad incident it says:

"The case of express messenger Smith, who killed two car-robbers in defending his charge and was rewarded with donations amounting to six thousand dollars, is being held up as an example of how

bravery and fidelity to duty are sure to bring their reward. It did turn out so in Smith's case, although this was a notable exception to the usual practice of great corporations, and was no doubt a complete surprise to the faithful messenger. The six thousand dollars may be regarded as quite a substantial recognition of his heroism and fidelity; but when it is considered that he might have realized a good deal more without risking his life, by simply robbing the express himself, it does not appear so munificent after all."

We cannot for a moment think that this was deliberately penned after a season of mature thought. For who with the ability to write it could give the subject attention and not see how harm might come to immature minds by the reasoning here suggested? No wonder is it that we reap such harvests of dishonesty when so thoughtlessly are sown the seeds! And how almost impossible it is to guard the young from such mischievous influences! The only safety lies in the strength of counter influences in the home, in the school, and in the church. That these shall be strong we appeal most earnestly to parents and teachers, to give to each in turn their prayerful attention, for we have cited but one of the many items that go to counterbalance the effect of good teaching.

It would seem like a hopeless task when we think of the power of the press, but there is a greater power and one that is never dismayed. Let us co-operate with this, and see to it that we individually and collectively give all our influence on the right side, by guarding our expressions both in private and public that these be not productive of evil.

EDITORIAL NOTES.

WHEN notices of marriages are sent us for publication, care should be taken in the wording, in order to express the exact facts. Thus, where the marriage is accomplished "according to the order of the Society of Friends, under the care of [some] monthly meeting," this language should be used,—the name of the monthly meeting being given, of course. In some cases marriages are "by Friends' ceremony" only, the contracting parties using the form of words provided by Friends' order, but not having the oversight of a meeting. In such instances the expression quoted is properly used, but it does not describe marriages that are regularly under the authority of the meeting. These are "according to the order," as suggested above.

* * *

We call attention to a paragraph under the heading "Notices," stating how merchandise designed for the two colored schools in South Carolina should be sent, in this city,—namely to Samuel S. Ash, for the Aiken school, and to H. M. Laing, for that at Mt. Pleasant. We are advised that it is much better to

pack in barrels than in boxes, and that things ought not to be sent, at the charge of the schools, by express, or even by railroad, as the charges upon them, when received, are too great. (The barrels sent from here are forwarded by water to Charleston, and by sending three or four at a time, the rate is quite low.)

* * *

THE first of the Educational Conferences under the care of the (Philadelphia) Yearly Meeting's Committee will be held on the 10th instant,—Seventh-day of next week,—at the meeting-house, 15th and Race streets, beginning at 10.30, a. m. The topics discussed at these conferences are always practical and important, and the discussion of them helps, beyond doubt, to increase the intelligence and capability of teachers, as well as develop a large and more liberal interest in educational work on the part of parents and school committees.

* * *

THE "Friends' Calendar," which was issued for 1885, but not for the year 1886, has now been issued for the year 1887, by Ferris Brothers, (Arch and 6th streets, Philadelphia), and will be welcomed no doubt by many, as it was in the first instance. It is a neat lithograph, on substantial card-board, and gives the conventional portrait of George Fox, and a view of Swarthmore Hall. A tablet contains quotations from the writings of Friends, some of them being from George Fox, William Penn, and John G. Whittier. Others are from writers and publications not so well-known or so universally acceptable to all classes of Friends, but as far as our examination has proceeded, conveying good thoughts for the day of their intended use. (For sale at Friends' Book Store.)

* * *

THE fact that the eightieth birthday of John G. Whittier will shortly occur has already been mentioned in this journal. It falls upon the 17th of next month, and it would be very fit, we think, that some proper recognition of the occasion should be made by Friends, to whom the venerable poet has contributed so much of enjoyment and intellectual stimulus, as well as testimony in behalf of the religious truths which they cherish.

MARRIAGES.

THOMAS—LAING.—At the residence of the bride's mother, Bristol, Pa., Tenth month 12th, 1887, according to the order of the Society of Friends, Solomon F. Thomas, of Pendleton, Indiana, to Carrie S. Laing, daughter of the late Edward Laing.

DEATHS.

BORTON.—On the 10th of Eleventh month, 1887, Ruth H. Borton, widow of the late Ner Borton, in the 93d year of her age; a member of Chester Monthly Meeting.

BROWN.—Eleventh month 24th, at the residence of her son-in-law, Wilson M. Powell, New York City, on her 89th birth-day, Rachel Hopper, widow of Samuel Brown and daughter of the late Isaac T. Hopper; a member of New York Monthly Meeting.

DAVIS.—Suddenly, in Boston, Mass., Eleventh month 26, 1887, whilst on a visit to his son-in-law, Richard P. Hallowell, Edward M. Davis, of Philadelphia, in his 77th year.

He was son-in-law of the late James and Lucretia Mott, and throughout his life a very active worker in the anti-slavery and other reformatory movements.

HARVEY.—At Riverview, on the morning of Eleventh month 25th, Joseph Lownes Harvey, of Philadelphia, in his 66th year.

PEDRICK.—At the residence of Dr. Wm. C. Brown, Philadelphia, on Third-day, Eleventh month 22d, Achsah Ann, widow of William Pedrick; a member of the Monthly Meeting of Friends held at Green street, Phila.

SCATTERGOOD.—At the residence of his brother-in-law, Horace H. Jackson, Chester, Pa., Eleventh month 24th, Jonathan Barton, son of William H. and the late Hannah Ann Scattergood, aged 24 years, 7 months, and 5 days; a member of the Monthly Meeting of Friends of Phila.

TRAGO.—At his residence, Penn Hill, Lancaster county, Pa., Eleventh month 21, 1887, Thomas Trago, in the 84th year of his age; a member of Little Britain Meeting.

TURNPENNY.—At Aysgarth, Abington, Pa., on Eleventh month 26th, 1887, Lydia Ellicott, widow of the late Frederick Turnpenny, M. D., in the 76th year of her age.

WILSON.—In Philadelphia Eleventh month 25th, Norris Wilson, aged 55. Interment at Fair Hill.

THE LIBRARY.

LOCAL SKETCHES AND LEGENDS PERTAINING TO BUCKS AND MONTGOMERY COUNTIES, PENNSYLVANIA. By William J. Buck. Philadelphia: Printed for the Author. 1887.

THIS is a neat volume of 340 pages, by a writer well known in the two counties named for his labors in local history. It contains some forty separate articles relating to the earlier life of the country people in Bucks and Montgomery, and includes several papers on subjects relating to the Friends. Among these is "A Pennsylvania Wedding in 1684," "The Tree and the Vine," and "Alone at Abington Meeting." The first of these describes the wedding of William Sandford and Frances Homer, at Bristol, in Bucks county, on the 31st of Third Month (May, according to "Old Style"), 1684. The certificate of the marriage is somewhat shorter than the form adopted later and now in use, but is to the same effect. Twenty witnesses sign with the married couple, among them being Richard Noble, sheriff of the county, and James Boyden, one of the first members of the Provincial Assembly. William Sandford died in 1692, leaving two children, William and Mary;—his wife, who had been previously married had also two children, William and Esther Homer, the former of whom, in 1713, purchased a farm of 213 acres, in Byberry, on the Poquesing ("Poetquesink," according to the old spelling), which long continued in the possession of his descendants.

The paper on "The Tree and the Vine" relates to the early history of Bucks county, this being the device on the seal of that county, as directed by William Penn and his Council, at Philadelphia, on the 23d of First month, (March), 1683. The article relating to Abington Meeting will bear a somewhat extended extract. The author, reaching the spot on a pleasant afternoon of the early summer, says:

"I enter this ample, shady, and retired yard, comprising perhaps some three acres of ground, and

walk observingly around it. The large venerable two-story meeting-house stands at its remotest part from the highway, and back of this is the commodious graveyard, and about one hundred yards to the southwest stands a two-story stone school-house. In a small glen to the northeast of the meeting house is a never-failing spring of water which empties into a small stream passing under the arch of a substantial stone bridge as it leaves these grounds. Here and there are scattered commodious sheds for the accommodation and comfort of horses, for the religion of Friends even extends to the kindness of animals; a fit subject that can be commended to the consideration of all Christian denominations, for the reason that they too have bodies to be saved—from suffering or exposure.

"The grave-yard was entered next, covering an area of about two acres, where repose beneath common stones some of the earliest settlers of this vicinity, with several generations of descendants. Inscriptions can be found only on the later stones and by which we can recognize that numbers by the name of Walton, Williams, Palmer, Jenkins, Fletcher, Jones, Tyson, Shoemaker, Mather, Lukens, and Satterthwaite, have been interred here, families with whom I have had an acquaintance. Friends do not permit their places of interment to be used for ostentatious purposes. No costly monumental pile or column towers here to shade or cast into insignificance its poorer or less ambitious neighbors; no long inscriptions are to be found of virtues, which were the dead to arise and read might cause a blush for modesty. In this final home all are placed on a common equality, men, women, and children, the rich and the poor; as they all have to come to the inevitable decree, so must they submit to the same dissolution. Only a little while longer and we too must follow, to retire from business and money-making and spending, whether we are willing or not; leave sect, schism, and party corruption behind for body corruption in the ground, an exchange which old and young sinners had better heed, for it will be sooner or later made. Not a stone I believe is here above a foot in height, and I was gratified to see that the whole had been mowed over and kept free from briars, sumacs, and poison vines that appear to delight to thrive in such places when left to neglect.

"Near the rear of the school-house I again entered the yard for another stroll, and I observed a gradual sloping of its surface toward the northeast, through which flows the stream previously mentioned. A cup being at the spring, I drank of its water and sought a blessing on Friends for this accommodation. The noble and venerable oaks scattered over it attracted my attention, hardly more or less than two feet in diameter, and one approaching twice that size. Those grand trees, centuries old, remnants of the original forest, which make so fine a shade, may they yet be long spared to flourish here. Taking a seat that some Friend may have kindly left here for others to enjoy I glance around for observation. Numerous birds are here to enjoy this undisturbed retreat. Crow blackbirds are chattering from the tree-tops, and on the lower branches are

several of my favorite robins, giving forth an expression of their feelings and gratitude in such honest, hearty, straightforward notes that touches on our better nature. A yellow bird kept on warbling, and at occasional intervals would be heard the shrill, lively notes of the little wren, who, no doubt, has his nest in some chink in the wall. They too appeared to know the spring with its brimming fullness by their repeated visits here. This woodland is covered with a nice green sward that a plowshare has probably never entered. A place so ancient and its venerable surroundings has too a history, dating back almost two centuries or to the earliest settlement of this section, when it was still a vast forest and the Indians enjoyed the chase."

Only a limited edition, (200 copies), of the work has been printed. It may be had of Friends' Bookstore, 15th and Race Sts., Philadelphia.

We have received the "Minutes and Accompanying Documents" of Illinois Yearly Meeting, held in Ninth month last at Clear Creek. They make a pamphlet of 83 pages, and the several portions are so well arranged and so complete that it must be a valuable and highly interesting document to members of the Yearly Meeting, especially those who did not attend the session. The minutes, which are concise, but entirely clear and orderly, are given in full, and so are the reports of committees, memorials of deceased Friends, and all the epistles received from other yearly meetings. There is also given the report of the proceedings of the First-day School Association, with the epistles received by it; and at the end of the volume is appended a list of all the meetings in the yearly meeting, with their time and place of holding, names of clerks, correspondents, etc. The "Extracts" issued by Philadelphia Yearly Meeting are not so full or satisfactory as this from Illinois.

New York Yearly Meeting has had printed a very neat little volume, or "Directory" of its meetings, etc., and of its complete lists of members. It must prove very convenient and helpful in many details of Society work.

THE RULE OF ENGLAND IN INDIA.

WE observe that a signed article (by S. P. Z.), in our contemporary, *Young Friends' Review*, (of London, Canada), for Eleventh month, warmly complains of a footnote added to one of J. D. McPherson's letters, in this paper, some weeks ago, wherein we said that it was a question "open to argument" whether "the condition of the natives of India under British rule is infinitely superior to what it was under their own princes," and added that "the sufferings of India under the despoilment of England, during the last two centuries, have been terrible."

As our remark was drawn out from a conscientious unwillingness to let the strong averment of J. D. M. go without qualification, we are, of course, quite prepared to explain the ground on which it was printed. We do not say that the people of India are worse off than they were under their own princes, nor that their condition is not somewhat improved,—though we think this latter doubtful. The question at issue

is (1) whether their situation is "infinitely superior," as was said; and (2) whether "their sufferings, under the despoilment of England, have been terrible," as we represented.

The evidence on these points is unfortunately too extensive to leave room for doubt. It is a sad story, from beginning to end. The English control of India was secured, it is well known, by a series of aggressive wars. These may be said to have begun about the middle of the eighteenth century, under Lord Clive and Warren Hastings, and to have continued down to a very recent time, the bloodshed and misery attending them being probably in the aggregate as great as any other part of the world has experienced from war, in the same period of history. Of course we could not here give even a sketch of these wars. They arose in the course of England's conquest and control of the country, and their spirit and the manner in which they were carried on were so harsh that it can scarcely be possible that the conflicts waged before the English occupation, among the different native kingdoms and principalities, entailed more suffering upon the people.

■But having conquered India, the English policy was to enrich the home country at the expense of the one conquered. This is so perfectly well known and understood that we presume no one would question the fact. It has always been systematically carried out, down to the present day, though protests are heard, from time to time, from thoughtful and conscientious Englishmen. The worst of its features was the crushing out of the native manufactures. As our readers will easily recall, India was the native home of the spinning and weaving of cotton. Our acquaintance with muslins, (begun something over two centuries ago), was derived from the India goods, and the name *calico*, as is well known, is derived from the city of Calcutta. Before the English conquest, India might be regarded indeed as one of the first, if not the very first, of the manufacturing countries of the world, and the people were at least industrious, and free from famines,—their diversity of labor giving them resources with which to procure food, if the local crops failed. England, however, pursued a plan to get the raw cotton from India, (the supply from this country had not begun), and to shut out from the English markets the manufactured goods of the Indian people. This was kept up systematically, with many details of much hardship to India, and it worked out the desired result. Raw cotton was brought from India to England, and manufactured goods went back. The native spinning and weaving industry entirely perished, and agriculture became the only resource. The consequence was that when crops failed there was no money to buy food, and the most terrible famines resulted. It will be, no doubt, a surprise to every one not familiar with the subject, if he will merely read a list of the famines in India within the supposedly beneficent reign of Queen Victoria. In the first year of her accession, (1837), one began in northwestern India, by which 800,000 people perished. But the worst have occurred in later years. In 1860-1, another very destructive one desolated northwestern India; in 1865-6, a million of people

perished in Bengal and Orissa; in 1868-9, an even worse one occurred in Rajpootana and other provinces, the deaths being estimated at a million and a half of people; in Bengal, in 1874, the crops having failed from drought, another frightful famine followed, and the deaths reached an appalling figure, (the precise number is not stated in the authority we have most convenient), while in 1876-7, in Bombay, and other provinces, still another occurred that swept away, it is said, no less than six millions of people. These are among the most terrible visitations ever endured by any country. "The reigns of Timour the Tartar, or of Genghis Khan, or of Attila the Hun," says a recent economic writer of high authority, (Prof. R. E. Thompson, of the University of Pennsylvania), "show no such sacrifice of human life as does the reign of the virtuous and merciful Queen Victoria in India. The country has been desolated as war never desolated it in the worst days of its Mongol conquerors."

That these famines were due to the destruction of the manufacturing industries is well known in India, and even some of the official reports, (although these necessarily show deference to the views held at London), set forth the fact. The report of the Indian Famine Commission, in 1885, declared that the poverty of the people and their consequent starvation are primarily due to "the unfortunate circumstance that agriculture forms almost the sole occupation of the mass of the population," and it recommended, therefore, such measures as would encourage other industries,—being the very thing which the laws of England had operated to destroy within the last century.

As to the condition of the people of India, in recent years, there is abundant evidence of the most distressful character. In her account of them, Florence Nightingale, the well-known nurse and philanthropist, says: "The bulk of the people of India are paupers. The saddest sight to be seen is the peasant in our Eastern Empire." The common people, she declares, "are the most wretched under any civilized government." A recent traveller declares that: "Want in all its forms stares you constantly in the face, and the only way to escape the sight of it is to sail away to some other land. Of all the countries I have ever visited, India is the one I least care to see again. In two widely separated parts of the Peninsula I saw people dying of famine, and their gaunt and haggard forms rise before me all too often." A similar description is given by Bishop Foster, of the Methodist Episcopal Church, (United States), who visited India four or five years ago. The *Lahore Gazette*, (India), in a very earnest article, commenting on the Famine Report, two years ago, said: "It is not easy to realize how near to starving the normal condition of a large portion of our Indian subjects is, and how very low the standard of existence. A consideration of even the defective statistics that we possess must make it plain to every one that amongst the lower classes the present scale of living leaves not the smallest margin for the inevitable additions which each successive census discloses." In some lectures

delivered in Edinburgh, in 1880, W. W. Hunter, the highest authority on the statistics of India, admitted that the pressure of population on subsistence in that country was increasing, that it was a characteristic result of English rule, that a large percentage were living on the verge of starvation, and that the deaths by famine in the future would probably exceed those of the past, unless a remedy could be found.

Of course, this subject is very extensive. The difficulty is to limit expression upon it to the simple points which are raised in this instance. The present writer believes that the rule of England in India, while it may possibly be excused by a narrow margin of benefit, (though even this he questions), has been characterized by such harshness and selfishness, and has produced such enormous suffering and misery, as to utterly preclude any claim, such as that of our friend J. D. M., that the condition of India under it is "infinitely superior" to its former experience.

H. M. J.

NEWS OF FRIENDS.

—Bucks Quarterly Meeting, held at Middletown, (Langhorne), on the 24th of 11th month, was very largely attended not only by its own members, but many Friends were present from the neighboring quarters of Abington, Burlington and Philadelphia, with a few from Concord and Salem, and as it was the National and State Thanksgiving Day many persons attended who are not regular attendants of any place of public worship, the company of all of whom was very acceptable. David Newport arose early and spoke for more than half an hour whilst the people were coming in, and the large house was filled, up stairs and down, by the time he closed. Then Thomas Foulke spoke for about half an hour. He was followed by Joseph Powell and Nathaniel Richardson, both of whom closed whilst the people were still anxious to hear them. The only woman Friend who had any opportunity to relieve her mind before the shutters were closed, was Rachel M. Bond. During the second meeting, several of the women Friends found an opportunity to address their sisters in a very feeling manner.

In addition to the usual business of answering the first, second and eighth queries, appointing clerks, and appointing committees to nominate members of the Representative Committee, and to settle the Treasurer's account which occurs at this Quarter, a committee reported the names of Friends to serve as trustees of the Doylestown meeting property and others to serve as trustees of the meeting and school properties at Bristol, the titles of all of which are in the Quarterly Meeting. During the transaction of the business many more young persons were in attendance than is usually the case, which was an evidence that they have an interest in the affairs of our Society. The Women's meeting closed about two o'clock, but the men's was considerably later. All seemed to be united in the feeling that we had a very good quarterly meeting and were glad that they had been present.

—Dr. Franklin T. Haines, an approved minister of Rancocas, N. J., has obtained a minute for religious service within Philadelphia and Haddonfield Quarterly Meetings, and proposes to be at Girard Avenue, Philadelphia, next First-day morning, the 4th inst., and have an appointed meeting in Camden, N. J., at the meeting-house, Market near 7th, at three o'clock, of which Friends are desired to spread notice.

SWARTHMORE NOTES.

—The college classes gave a reception on Seventh-day evening, the 26th, to which the Faculty and instructors, and a few others, friends, were invited as guests. It was well attended, and offering as it did an opportunity for social intercourse, and for becoming better acquainted with each other, it was an occasion of interest, and one which will be remembered with pleasure by those who participated.

—Swarthmore will probably adopt and introduce, so far as practicable, into the examinations for admission hereafter, the suggestions made by the Pennsylvania Association of Schoolmasters, and modified and approved by the conference of college officers, held in Philadelphia during the past week. They will claim the early attention of the Faculty and the Committee on Instruction.

—Those approving the general plans of C. M. Bidle for securing the Swarthmore stock to the Society of Friends, met at Race street Meeting-house on Fourth-day the 23d, and appointed a committee to further mature the plans, and report at a future meeting. It is hoped that a satisfactory result may be reached, and that the very desirable end in view may be secured.

—The athletic sports at Swarthmore are, we believe, kept free from the objectionable features which mar their usefulness elsewhere. Properly conducted they contribute not only to *physical* but to *moral* training.

BEST OF ALL.

THE baby grasps at the empty air,

And sees a wonderful sight;

For the great old sideboard over there

Is shining with silver bright.

The grandfather dangles his watch of gold,

And she hears the wheels go click,

And she tries in her pincushion hands to hold

That "bulls-eye" round and thick.

They are wonderful things that the baby sees;

But, when she is tired of all,

And they wrap her up from the evening breeze,

When the shadows begin to fall,

She is tired of the noisy and busy world,

Too tired to go to sleep,

And she won't sit up, and she won't stay curled,

And she only wakes to weep.

And she's suddenly caught in a tender hold

Where she even forgets to stir—

And what to baby are silver and gold,

When her mother smiles down at her?

—H. C. Bunner, in *St. Nicholas* for December.

For Friends' Intelligencer and Journal.

ON AWAKENING IN THE MORNING.

WATCHED by the all-searching eye
Of Him who slumbereth not, whose ear
Still turns to me,
In deep humility, with trustful prayer
I lift my thankful heart
My God, to thee.

Oh! thou most Holy One,
Who to my lowly state dost bend,
I love thee still;
I feel thy presence, thy great power I own,
O give me faith and strength
To do thy will.

Weak am I, dearest Lord,
And of myself I can do naught that's good.
In thee is life;
In thee all strength and might are found.
O strengthen me, dear Lord,
In every strife.

Teach me to love thee more,
As day by day I bow in humble prayer,
For thou art Love;
Be thou my staff, my stay, my guide, my all,
Fix thou my heart
On things above.

I thank thee for thy care,
For lovingly thou watched thy wayward child,
When she would roam;
To thee all praise, all glory, and renown
Forever be ascribed, that thou
Didst bring her home.

MAGGIE SHOEMAKER.

MIZPAH.

WE never used the word while thou and I
Walked close together in life's working way;
There was no need for it, when hand and eye
Might meet, content and faithful, every day,
But now, with anguish from a stricken heart,
Mizpah! I cry; the Lord keep watch between
Thy life and mine, that death hath riven apart;
Thy life beyond the awful veil, unseen,
And my poor broken being, which must glide
Through ways familiar to us both, till death
Shall of a surety, lead me to thy side,
Beyond the chance and change of mortal breath.
Mizpah! yea, love, in all my bitter pain,
I trust God keepeth watch betwixt us twain,
The lips are dumb from which I used to hear
Strong words of counsel, tender words of praise;
Poor I must go my way without the cheer
And sunshine of thy presence all my days.
But God keeps watch my ways and days upon,
On all I do, on all I bear for thee.
My work is left me, though my mate is gone;
A solemn trust hath love bequeathed to me,
I take the task thy languid hand laid down
That summer evening, for mine own away,
And may the giver of both cross and crown
Pronounce me faithful at our meeting day!
Mizpah! the word gives comfort to my pain;
I know God keepeth watch betwixt us twain.

—All the Year Round.

PROGRESS AMONG THE OMAHA INDIANS.

[We find in the *Southern Workman*, of Hampton, Va., an article by H. B. Frissell, describing a visit to the Omaha Indians, in Nebraska. As this tribe was for several years in charge of agents nominated by Friends, the details he gives of their present situation will be interesting. We copy a large part of his article.—EDS. INTELLIGENCER AND JOURNAL.]

THIS tribe is passing from the agency system, where the affairs of the Indians are conducted by the representatives of the Indian office at Washington, to citizenship under the county and the State.

The change is in many respects like that which came to the colored people when they passed from slavery out into freedom. The Indians under the agency system were kept within a reservation which corresponded in many respects to the slave plantations of the South. The Indian, like the Negro, was made accountable to an agent at all times. He could not go off the agency without permission. He was provided with food and clothes, as was the slave, and his mental, moral, and physical condition depended upon the will of one man. All this is changed in the case of the Omahas. They have nothing to do with an agent, except in the matter of their schools and of their annuity, and for this the agent of a neighboring tribe meets them and deals with them as he would with a company of white men.

As emancipation was a trying process to the Negro so is the corresponding change to the Indian. All such transition times must be times of suffering.

One is not surprised then to see considerable poverty among the Omahas. It is a matter of surprise to one who has seen other tribes cared for by government to see this one entirely self-supporting and only receiving from the government an annuity varying from three to seven dollars a year. And yet after diligent inquiry in the towns about the reservation I heard of little begging. They told me at the reservation, how, when the spring came on, the Indians were seen out in old fields hunting after a stray ear that might have been left from the previous harvest, but they bore their poverty and hunger bravely, and the cornfields of the present year seem to indicate that the next winter will be a more comfortable one than the last. Last year was a trying one to the Indians in many ways.

* * * * *
The fact that the Indians of this tribe earn their own support is one which to my mind covers a multitude of sins. The same mistake is made of judging of Indian progress that has been made in judging of the progress of Negroes. They are expected after a few years of education, to compare in every way favorably with the representatives of hundreds of years of education and training. Some of the friends of the Indian have talked as though they supposed that the passage of the Land in Severalty bill was all that was necessary to make the Indians respectable New Englanders. Now these Omahas are not without their faults. Some of them have been known to lay aside one wife and take up another without much ceremony, but the general sentiment is against that sort of thing. In the matter of purity they compare favorably with many white communities.

Drunkenness is a thing almost unknown. It is considered a matter of public disgrace when one is seen drunk. They decided years ago that one who was seen drunk should be publicly whipped and the law was so rigidly enforced that drunkenness has almost entirely been banished from the reservation.

Some of the Omahas who lived in the towns about the reservation have already voted, and the same privilege belongs to all who have taken up their lands. The question of how the authority of the counties shall be extended over the reserve is a somewhat difficult one.

The ambitious little town of Pender, desirous of becoming a county seat, pushed a bill through the Legislature of Nebraska making the entire Indian reservation one county and itself the court-town. Fortunately, the Governor vetoed the bill. It seems much better that the reserve should be divided between the four or five counties that border upon it.

I was especially interested in the result of Eastern education among the Omahas and I found it a great reason for encouragement.

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It is well known to the readers of the *Workman* that for several years an effort has been made at Hampton to bring young Indian families under the school's influence. For this purpose six small cottages have been put up on our grounds, through the help of friends interested in the cause, the work of building done in part by the Indians themselves. The first occupants of these cottages were Omahas, Noah LaFlesche and Philip Stabler and their wives. The young men had learned the carpenter's trade at Hampton, and were able, with some direction, to put up their two little cottages for themselves.

The ladies of the Connecticut branch of the Woman's National Indian Association took up the matter of putting these young couples on their feet after their return to the West, by lending them money to build houses and break their ground for farming. In my recent visit to the Omaha reservation, I had an opportunity of seeing how this new plan is working. I will speak especially of these two returned Hampton students. As already mentioned, the lands of the Omaha reserve have been taken up in accordance with the provisions of the Land in Severalty bill, and a portion has been sold to the whites.

These returned Hampton students had each one hundred and sixty acres of their own. Before arriving at the reserve I heard, through a grain buyer on the train, something of their farms. He said that they had as good wheat as there was in Nebraska.

As soon as possible I drove out to their homes, which lie along the Logan Creek. I found one of the young men with his carpenter's bench on the shady side of one of the most comfortable houses that I had seen in the neighborhood. He told me with pride that he himself had built the house with the assistance of his neighbor, the other ex-student of Hampton. For the first year after their return the two couples had been obliged to go back to the mud lodges of their parents. In the case of Philip Stabler this meant a return to surroundings thoroughly bad, for he came from a non-progressive family. So he

was obliged to live in the midst of the heathen dances and feasts and general barbarism that characterize the non-progressive part of the tribe. The help afforded by the Connecticut ladies enabled him the second year to put up on his own land a house that cost some four hundred dollars, and hire twenty acres of land broken with which to commence his farming operations. Once having this start he got on very well. He had owned previously two Indian ponies which were not strong enough to break up the soil. These he traded for a strong American horse, and by leasing the forty acres which had been allotted to his little boy he bought still another horse, so that the second year he was able to care for his own land and to break up thirty acres more. He showed me, with pride, the five hundred cottonwood trees that he had set out about his house, the flower garden which he had started from seeds sent him by Eastern friends, and the plot where various kind of vegetables were planted.

We went together to see the turf barn which he had built with his own hands, where he now had nine horses and four colts, some pigs, and a cow. He showed me his chicken yard, where, he told me, he had raised ninety chickens this year. He showed me how he had learned to stack his hay and straw. He told me how he had just gotten the job of putting up a neighbor's house, for which he was to receive \$2.50 a day. I remembered how the Quartermaster at Fortress Monroe had said that the best work he had had done for him was by these same Indian young men, and I did not doubt that the neighbor's house would be honestly built.

I went to the adjoining farm of another Hampton graduate, and I found much the same condition of things that I have described in the first. The young man was away from home. His neat-looking wife told me that he had gone out with his team to break land for another Indian, and was to receive five dollars for the two acres he could break in a single day with his good, strong horses. His wife invited me into the house, which her husband had built with the same help from the Connecticut ladies. She showed me how he wainscotted the rooms so as to make the house warmer and improve its appearance. She showed me the pretty table, chairs, sofa, and shelves for books which he had made.

I went into the neat kitchen where everything was in apple-pie order, where preparations were being made for the husband's return, which already showed that this Indian's wife understood the art of cooking. I went into the bedroom, where the bed with its white spread showed the careful housekeeper and the results of the training at Hampton.

The neat pattern of the paper upon the walls of the room, the brown shades that hung at the windows, the pretty tidy which the wife had made for the sofa, the pictures upon the walls, the books upon the shelves, the well-thumbed Bible lying upon the table, all bore witness to the happy results which Eastern schools and the Ladies' Indian Association had made possible.

These young people were receiving nothing from the government in the way of clothes, food, or cattle

Only seven dollars apiece in money, which was the payment for land in Indian Territory sold by the tribe to the government. They were earning their bread by the sweat of their brow.

I was interested in what these young men told me of their dealings with the whites. Of how the merchants in the towns around had been accustomed to charge the Indian a third more than they did the white man, and did not like it that these returned Hampton students refused to pay these extravagant prices. It is not strange that some of our western friends are opposed to eastern education. These Indians know more than is always comfortable for the western whites. I was interested as they told me of how they held their wheat, refusing to sell it in October for forty cents, when they found that by holding it till February they could get fifty-one cents, and I felt that the contact with the white race was good for them now that they had received a practical education and were backed by kind friends at the East. I was thankful that the Agency system had now so little to do with these men, that they had no longer to hang about an agency asking for rations and being pauperized by the things they received. As I looked at these strong, brave-looking young men, with their honest wives, their neat houses, and broad, well-kept farms, I felt thankful for the work of Miss Fletcher, who, in the face of strong opposition from Indians and whites, had brought these young men and many others out on these good lands which the whites eagerly desired for themselves. I felt thankful that Senator Dawes, by his Land in Severalty Bill, had made the same thing possible for all the Indian tribes. I felt thankful for the long years of toil that those Western workers have given to these people, and for the new inspiration which the Eastern schools have given to all the work for the Indian.

THE VALUES OF SCIENCE AND INDUSTRY.

FAR be it from me to depreciate the value of the gifts of science to practical life, or to cast a doubt upon the propriety of the course of action of those who follow science in the hope of finding wealth alongside truth, or even wealth alone. Such a profession is as respectable as any other. And quite as little do I desire to ignore the fact that, if industry owes a heavy debt to science, it has largely repaid the loan by the important aid which it has, in its turn, rendered to the advancement of science. In considering the causes which hindered the progress of physical knowledge in the schools of Athens and of Alexandria, it has often struck me that where the Greeks did wonders was in just those branches of science, such as geometry, astronomy, and anatomy, which are susceptible of very considerable development without any, or any but the simplest, appliances. It is a curious speculation to think what would have become of modern physical science if glass and alcohol had not been easily obtainable; and if the gradual perfection of mechanical skill for industrial ends had not enabled investigators to obtain, at comparatively little cost, microscopes, telescopes, and all the exquisitely delicate apparatus for determining weight and measure, and for estimating the lapse of time with

exactness, which they now command. If science has rendered the colossal development of modern industry possible, beyond a doubt industry has done no less for modern physics and chemistry, and for a great deal of modern biology. And as the captains of industry have, at last, begun to be aware that the condition of success in that warfare, under the forms of peace, which is known as industrial competition, lies in the discipline of the troops and the use of arms of precision, just as much as it does in the warfare which is called war, their demand for that discipline, which is technical education, is reacting upon science in a manner which will, assuredly, stimulate its future growth to an incalculable extent. It has become obvious that the interests of science and of industry are identical; that science can not make a step forward without, sooner or later, opening up new channels for industry; and, on the other hand, that every advance of industry facilitates those experimental investigations upon which the growth of science depends.

* * * * *

But, a little later, that growth of knowledge beyond imaginable utilitarian ends, which is the condition precedent of its practical utility, began to produce some effect upon practical life; and the operation of that part of Nature we call human upon the rest began to create, not "new natures," in Bacon's sense, but a new Nature, the existence of which is dependent upon men's efforts, which is subservient to their wants, and which would disappear if man's shaping and guiding hand were withdrawn. Every mechanical artifice, every chemically pure substance employed in manufacture, every abnormally fertile race of plants, or rapidly growing and fattening breed of animals, is a part of the new Nature created by science. Without it, the most densely populated regions of modern Europe and America must retain their primitive, sparsely inhabited, agricultural or pastoral condition; it is the foundation of our wealth and the condition of our safety from submergence by another flood of barbarous hordes; it is the bond which unites into a solid political whole, regions larger than any empire of antiquity; it secures us from the recurrence of the pestilences and famines of former times; it is the source of endless comforts and conveniences, which are not mere luxuries, but conduce to physical and moral well-being. During the last fifty years, this new birth of time, this new Nature begotten by science upon fact, has pressed itself daily and hourly upon our attention, and has worked miracles which have modified the whole fashion of our lives.—Prof. T. H. Huxley, in *Popular Science Monthly*.

Do not neglect your meetings for worship: always attend them with cheerfulness; and when there, strive in silence to feel after the Divine Presence, to comfort and instruct you.—Frederick Smith.

It is the rule of life to forget the kindnesses our neighbors have done us and to remember only those we have done for them. If the rule could be reversed, what a happy world it would be!

A GRAND AVENUE TO MOUNT VERNON.

IT is proposed to construct a grand avenue from the tomb of Washington to the Federal Capital, a work of interest to every citizen of the Republic. This enterprise was suggested by the *National Republican* which thus speaks of it: "It is proposed that the avenue shall be one hundred and fifty feet wide—twenty-five feet on each side for parking and that each State and Territory shall have apportioned to it four hundred yards—or nearly a quarter of a mile—where it will plant as shade-trees specimens of native growth, erect a marble tablet with the name of the State, its coat of arms, and in the case of the original thirteen, the names of the signers of the Declaration of Independence, together with such statuary in bronze or marble as the State shall choose to erect. It is further proposed that the original thirteen States shall have choice of the ground, commencing at the tomb of the great leader, who, both in peace and war, is ranked as 'first in the hearts of his countrymen,' and that the other States and Territories secure the next plats in the order of their creation as States and erection into Territories. For a little over two miles from the aqueduct bridge the avenue will pass through ground belonging to the United States, the Arlington grounds, which will always be used as a national cemetery, military depot, and park, and it is assumed that the Government will not hesitate to make and beautify its portion of Mount Vernon avenue in the very best style, and place the parking, care, and maintenance of the trees furnished by it and the States under control of the Department of Agriculture, providing and locating on its part of the avenue, as it undoubtedly would, the bronze or marble statue of every President or Vice-President of the United States—the product of the genius and skill of the very best artists. Every State will take pride in seeing that its portion of the avenue is handsomely provided, first, with its best trees, and then with the bronze or marble statue of its most notable citizens, so that the fourteen miles from the Capital to the tomb will be one grand highway lined with the monuments of the great men of the nation, embowered in shades such as the original rested under when in life. The route over which the avenue will pass is historic ground. From the mansion that was the home of Washington, the traveler will pass over the route which he so often traversed to the church where he worshipped in Alexandria, the home of his stepson, and the city which he founded. Every foot of the route will not only be historic, but will teach the history of the States and the great men who helped to make them."

AMERICAN TOURISTS ABROAD.

J. ELLEN FOSTER, President of the Iowa Woman's Christian Temperance Union, who is still in Europe, in an address sent from Ireland to the recent annual meeting of the Iowa Woman's Christian Temperance Union, referring to her visit abroad, says:

"We sailed on a German steamer, and were prepared to see liquor used by those of that nationality. In that we were not disappointed. We were, however, surprised that so many Americans drank. In-

deed, our family party of four, our friends the Rockefeller family, of New York, and their guests, and one other gentleman of Philadelphia—we were, I think, the only abstainers.

"The passengers were goodly company. I enjoyed their society much, and some of them were abstainers at home, but on shipboard they drank freely. One charming young gentleman frankly told me he was from a temperance family and did not drink at home, but said: 'I'm out for a little summer trip to see the world, and I guess I'll do as other people do.' I noticed the same thing at continental hotels; very few American tourists abstained. It seemed to me they drank simply because other people did. Their standard of morals seemed adjustable to the society in which they chanced to be. What lack of moral conviction! An outward conformity to temperance social customs in America is better than open disregard of it, but the terrible power of the drinking usages of this Old World would be greatly shaken if those who go thence from America would carry their principles with them."

LIGHT is always swifter than sound. We see the distant woodman's axe fall long before we hear the blow. We watch the flash of the far-off cannon before we hear its roar. We are blinded by the lightning before we are deafened by the thunder. Sometimes, indeed, the distant artillery of the lightning flares and flashes along the horizon, and we hear no report at all. So is it in higher realms. When a brave blow is struck for right in the world, the sound of it often seems long in getting out. Sometimes only after a man is dead do the reports of what he has been doing raise the echoes. Sometimes his good deeds are not heard of on earth at all. Happily for us, God sees the blow struck. Happily for us, he waits for no resultant earthly echoes. Happily for us, he could as instantly detect the right deed, and commend the right motive, were report and result delayed as many ages as there are sands on all the shores of all the seas.—S. S. Times.

"THOU must be true thyself,
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach.
It needs the overflow of heart
To give the lips full speech.—
Be true.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.—
Live true."

THE mind of man is so formed that, when fully awakened, it can be satisfied with nothing less than the infinite.—S. M. Crothers.

BLESSED is he who has found his work; let him ask no other blessedness.—Carlyle.

NEWS AND OTHER GLEANINGS.

—There was on exhibition at the Texas State Fair a large stone which was found among the Comanche Indians by State Geologist Raester in 1858. The Indians had known of the stone for generations by tradition as the "thunder stone," and said it had fallen from the sky. They were accustomed to visit it, where it lay partially buried in the earth, to whet their knives and arrow points upon its sides believing that their weapons thereby acquired magic power. An analysis of its composition shows it to consist in parts: Iron, 88.78; nickel, 10.78; cobalt, 10.54, and the remainder bronze, which contains silica, alumina, protoxide of iron, protoxide of manganese, and traces of magnesia, soda, potash, and chromium. The stone is extremely hard and takes a fine polish.

—The books exported from Leipzig to the United States between the 1st of October, 1886, and the 1st of October, 1887, were of the value of \$376,552, in addition to musical works to the value of \$77,719. This is altogether about double the amount of the trade ten years ago.

—The total number of immigrants who arrived in the United States in October, was 43,699, and during the ten months ending October 31, 451,699. Of this number 32,824 landed at Philadelphia, which was an increase of 13,268 over the corresponding period in 1886.

—A student of Indian tongues declares that the word "Chicago" was used by the Pottawatomie Indians long ago to designate a place where wild onions abounded, literally, an onion patch.

—The fire which destroyed the main building of the winter quarters of Barnum & Bailey's circus, in Bridgeport, Connecticut, on the 20th of last month, burned four elephants, five lions, seven leopards, six panthers, four kangaroos, six horses, and a large number of smaller animals. The white elephant was one of those burned. P. T. Barnum estimates the loss at from \$700,000 to \$850,000, and the insurance at less than \$100,000, probably \$65,000.

CURRENT EVENTS.

THE biennial election on the subject of local Prohibition took place in Atlanta, Georgia, on the 26th inst. There was a very earnest contest over the matter, and women took a prominent part, (though without votes, of course). Of the two U. S. Senators from Georgia, A. H. Colquitt was for prohibition, and Jos. E. Brown against. The result was against Prohibition, by a majority of 1,122. It is represented that the colored voters gave more of their support to the liquor side than to that of Prohibition, and that money was freely used to bring about the result.

VERY cold weather has already been experienced in the Northwest. On the 26th instant, temperatures below zero were reported as follows: St. Vincent, Minnesota, 22; Fort Garry, 22; Minnedosa, 22; Fort Totten, 18; Bismarck, 16; Cheyenne, 10; Fort Custer, 12; Fort Assinaboine, 26; Fort Beauford, 18. At St. Paul and Duluth the markings were 8 above zero.

RAINS at Pittsburg, on the 24th ult., were welcomed as likely to cause a rise in the rivers sufficient to allow the shipment to the West of the eight or ten million bushels of coal lying in the harbor and pools. There have been no shipments to the lower ports since last June, and the mines have been closed on account of a scarcity of craft, all the boats being loaded. The enforced idleness has caused great suffering among the 6,000 miners in the valley, and many have gone to other fields in quest of employment.

A GERMAN woman in Lawrence, Kansas, named Salt, who for the past four weeks has refused to eat, died on the 24th ult. All efforts to induce her to take food were unsuccessful. When any one spoke to her she would answer in quotations from the Bible.

A TELEGRAM from Bismarck, Dakota, says official figures from nearly all Dakota counties show that the majority for division in the entire territory will not exceed 3,000, the total vote being about 70,000. Only eight counties voted against Prohibition.

CONGRESS will reassemble at Washington on the 5th instant.—Second-day next.

It is understood that Attorney-General Kirkpatrick, at Harrisburg, has prepared an opinion that a woman cannot be appointed a notary public in this state, there being no statute authorizing such appointments.

J. TAYLOR GAUSE has bought of Dr. Pusey Heald, Heald's Hygiene Home, Wilmington, Delaware, and secured its use for a year, (with the privilege of purchase), to the homoeopathic physicians for a free hospital. His wife has opened a subscription fund for the hospital with a check for \$1,200.

THREE children named White, aged 8, 12, and 15 years, were drowned at Morrison, Illinois, on the 26th ult., while playing with their sleds on the thin ice on Rock Creek. One broke through and the others were drowned while trying to rescue him.

THE large rhinoceros which was severely burned at the fire at Barnum's winter quarters, in Bridgeport, Connecticut, died on the night of the 25th ult.

THE annual meeting of Woman's Christian Temperance Association of Philadelphia was held on the 25th ultimo. The Union has 308 active, 29 contributing, and 10 honorary members. The report of the Prison Committee showed that 3,625 women had been committed to prison for drunkenness in this city last year.

NOTICES.

. The Yearly Meeting's Committee on Education announce that they propose to hold their first Conference for the season, of parents, teachers, and school committees, on Seventh-day, the 10th of Twelfth month, at 10.30 o'clock.

The subjects will be given in a future notice.

WM. WADE GRISCOM, Clerk.

. The Burlington First-day School Union will meet at Trenton, Twelfth month 10, at 10.30 a. m. Interested Friends and co-workers are cordially invited.

WM. WALTON,
MARGARET D. ROGERS, } Clerks.

. Funds and merchandise intended especially for Martha Schofield, Aiken, S. C., should be sent to Samuel S. Ash, No. 1027 Market street; and funds and merchandise intended for Abby D. Munroe, Mt. Pleasant, S. C., should be sent to H. M. Laing, 30 N. Third street, Philadelphia.

. A stated meeting of Friends' Charity Fuel Association will be held in Friends' Parlor this (Seventh-day) evening at 8 o'clock.

WM. HEACOCK, Clerk.

. Quarterly meetings in Twelfth month will occur as follows:

1. Whitewater, Maple Grove, Ind.
2. Prairie Grove, Marietta, Iowa.
3. Salem, Woodbury, N. J.
4. Haddonfield, Haddonfield, N. J.
5. Fishing Creek, Half-Year's Meeting.

. A Conference of Parents, Teachers, School Committees and others interested will be held under the care of

"The Committee on Education of Philadelphia Yearly Meeting of Friends" on Seventh-day, Twelfth month 10th, 1887, at 15th and Race streets, Philadelphia, commencing at 10.30 o'clock. Punctual attendance is desired.

The subjects for consideration are:

1st. What are the best means of securing the coöperation of parents and teachers?

2d. On what basis should promotion be made in graded schools, or pupils be received from other schools?

3d. Practical methods of teaching reading.

All interested are invited to attend.

WM. WADE GEISCOM, Clerk,
Woodbury, N. J.

*Philadelphia First-day School Union will meet at Girard Avenue meeting-house on Sixth-day evening, Twelfth month 9th, at 7.30 o'clock. Reports from the several organizations with delegates, and the general attendance of Friends are requested.

The following subject will be open for discussion:

"How shall we retain our young people with us and make them actively interested members of our Society?"

JOS. M. TRIMAN, Jr., } Clerks.
SARAH M. HOLCOMB. }



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Rev. JOHN THOMPSON, Dean.

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PUBLISHERS' NOTICES.

*We particularly ask that when money is forwarded to *renew* subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

*Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

*As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.

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Association of Friends to Promote the Education of the Colored People of the South.

This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

The special design of the Association, for the school year 1887-88, is to extend support to the Schofield Normal and Industrial School, at Aiken, S. C., under charge of Martha Schofield, and to the School at Mt. Pleasant, S. C., under charge of Abby D. Munro.

Subscriptions are earnestly invited. Checks, etc., should be drawn to the order of the Treasurer, as below.

OFFICES OF THE ASSOCIATION.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.

SARAH J. ASH, Secretary, 1717 Vine Street, Phila.

LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.

HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE, Edward H. Magill, Swarthmore, Pa.; Sarah H. Pearce, Philadelphia; Samuel S. Ash Philadelphia; George L. Maris, West Chester, Pa.; William Lloyd, Newtown, Pa.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

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{ JOURNAL.
{ Vol. XV. No. 686.

THE INNER LIFE.

O WONDROUS life, within the life
Which mortals daily scan,—
Unknowing this, how can we judge
Our wayward brother, man?

The subtle selfhood all our own
No words can quite reveal,
And evermore we fail to teach
The finest thoughts we feel.

Between the closest human ties
Hangs still the shadowy screen ;
Though love sends through its radiant glance,
And shining faith is seen.

While sweet communion friend with friend
Lights up the years that roll,
God's sacred gift still waits apart,
The innermost of soul.

—*Eliza M. Hickok, in Christian Register.*

THE PAST AND THE PRESENT.¹

THERE seems to be a tendency in the human mind to so revere the thoughts, the experiences, the attainments, and modes of action of their own lives, or of the lives of others, that they are wont to compare the attainments or ideas of the present, with those of the past, and not unfrequently conclude that those things they thus revere were far superior to that which is now passing around them. In so doing, from my standpoint, they not only make a mistake, but are liable to be led into gross errors, and through these lose much that would enhance their own judgment, and enlarge their usefulness among their fellows.

While experiences and attainments of the past should not be lightly regarded or carelessly thrown aside, they should only be used either as incentives to greater attainments, or as cautions to avoid that which has not been productive of the highest good. The tendency thus referred to, we find apparent in those who, full of the darker shades of their own experience, look back to the past and allow the thought to dwell upon that which gave them pleasure, and seem to forget that each day's experience has both its lighter and darker side ; and hence conclude that their past days were better than the present, losing sight of the fact that humanity has been constantly advancing in modes of thought, in investigations of scientific, moral, and religious ideas, and that which was tolerated as truth in one age, is often found in succeed-

ing ones to have been either imperfectly understood, or else to have had no more solid foundation than superstition.

Perhaps no more marked representative of the idea I would advance can be presented than a reference to the religious thought of men will give us. There is such a tendency to revere the past, that there is an almost involuntary shrinking from listening to, or adopting, any thing which controverts the doctrines held by the fathers in any church or society ; and out of this feeling has arisen many of the prominent controversies that have had a place in the religious world. This results from an often indefinite and undefined conception that God has revealed all of religious truth to those who lived in the past, and that the highest standard of attainment possible for us is that which they enunciated and advocated and even these have invaded the realms of science with their theories, and have been found among the most stubborn in their resistance to the acceptance of new scientific truths. While there should not be a too hasty loosening of ourselves from the things of the past, we ought to remember that the present affords us greater facilities for investigation and examination of all claims of truth,—that we have the advantage not only of the accumulated wisdom and experience of the past, but better methods with perceptions more clear if in the midst of superstition, and an ever-widening field open for our examination. In scientific investigation we have conceded this, and we no longer look upon these investigators with distrust ; but while we await results and carefully scrutinize what they present, we are forced to admit that they have unfolded truths which were sealed to the past, and that though the progress made in utilizing their discoveries has been exceedingly rapid in the last half of a century, and the mind often finds itself wondering will this progress never cease, it is clearly apparent the end has not yet been reached, and that as each truth is investigated and established it seems to open a path into new and before unthought-of fields of research. If the knowledge of man in past ages has been so limited in its attainments of scientific truths, is it wise or safe to conclude that it reached the highest limit of knowledge in Divine, religious, or spiritual truth ?

Should we not be as willing to follow in our investigations after religious truths the same rule we apply to the scientific ? Can we safely conclude that all of truth man can comprehend and know has been

¹An Essay read before the Mendon, N. Y., Literary Circle.

unfolded in the past? In fact does not history furnish abundant evidence that what we deem important and essential to-day, has been enshrouded and enveloped in superstition in the past, and have we, therefore, any right or sufficient evidence to conclude that we have reached the limit of our possibilities in this direction?

With these facts before us, then, I conclude it is not the part of wisdom for us to so place our dependence upon either the revelations to, or the attainments of, the past, as to induce us to cease our investigation, or follow the revelations of the present, even if they seem to controvert what has been revealed or attained in the past, but use all the knowledge and wisdom of the past as far as we may to assist us in our investigation as well as in the performance of the duties of the present, rejecting all that the unfoldings of the present reveals to have been either untrue or non-essential.

With increased instrumentalities, with the higher cultivation of the intellectual powers, with the conviction that man reaches his highest attainments by persistent, intelligent investigations, with the clear knowledge we may possess of the facts of history as these have affected the conditions and progress of the human race, we ought to be better fitted to pursue our investigations, with less fear of doing injury either to scientific or religious truth, when newer revelations shall supplant the old, and present developments supersede the past.

None should allow themselves to be so wedded to their own or others' past experience that it will unfit them for a candid and sincere examination of new truths; for if they do they will bar their own progress, and often become censorious regarding others.

I conclude, then, that true wisdom on our part would be to keep all our powers and gifts open to the reception of truth as it is presented, using the past as a conservative force to prevent us from going into the extreme of credulity, regarding things new, and adopting them without that careful and close investigation and proving which is always essential before adopting anything presented as truth.

As, then, we culled from the past all essential truth that comes within our sphere of knowledge, the past and present become mingled and united so as to aid us in forming more just and true estimates of Truth, and thus assist not only in forming our opinion, but establishing a basis of action that cannot but aid us in the proper fulfillment of every duty we find imposed upon us in our different spheres of action. It would, too, prevent us from over estimating the present, because it would naturally lead us to think that while those who have lived before us were in many things mistaken, as the light of the present has disclosed, so we may make mistakes that future generations will clearly discern; and as they adopted and defended many things as truth which the light of our day shows us to have been false, so this fact will make us less positive in our statements, if not in our convictions, and hence keep us from the assumption that we have reached the limit of human attainment.

So, then, in the completion of a well rounded character, and a life of true usefulness, we should en-

deavor to so blend the experiences of the past with the revelations of the present—that both shall furnish such an incentive to action as shall raise us above mere sordid and selfish interests; and while seeking our own advancement, and adding to our stores of true knowledge, we may assist the earnest, honest inquirer of our day to reach his or her proper position of usefulness among men. In doing this, while we will not reject the true, the noble, and the useful in the past, we shall not make it the ultimate or infallible standard of attainment; but in searching out the laws established by the Divine for the government of the physical, intellectual, and spiritual world, we will remember in our finiteness there will be no limit to human knowledge or attainment short of reaching the level of the infinite. And so each age will find a new field for exploration, and gather such new truths as may be essential for it to understand and utilize for the increase of human enjoyment and happiness, and thereby gradually emancipate the mind from the superstitions which seem to attach themselves to the less cultured portion of the human family, thus forming truer conceptions of the laws that govern and control man, and which link him so closely to the Divine, that out of this may be evolved the means by which the inequalities of human life may be lessened, and we may approach nearer the true object for which we were given an existence.

J. J. C.

FRIENDS' WORK AT SANTEE AGENCY.

[The following report of the Indian Committee of Baltimore Yearly Meeting presents details which will be of general interest to those who follow the work of Indian civilization.—EDS.]

THE Joint Standing Committee upon Indian Affairs laid before the Meeting a very interesting report of their proceedings during the past year, in the endeavor to render some assistance and sympathy to the Indians who were formerly under the official care of the committee of this Yearly Meeting. The same was read, and after a slight verbal alteration, was adopted, the action of the committee confirmed, and they encouraged to a continuance of the useful work in which they are engaged:

To Baltimore Yearly Meeting of Friends:

The Standing Committee on Indian Affairs submits the following report:

Since our last yearly Meeting, death has removed from our midst and from the field of his usefulness in the work of Indian education and advancement, in which he was always an earnest and thorough worker, our friend Cyrus Blackburn, late Clerk of this Committee. Those of us who have been associated with him in this interesting work can well appreciate the active sympathy he felt for the survivors of this greatly injured race of people, and with what zeal and industry he labored for their good.

He was faithful to the trust reposed in him, and by his personal efforts in influencing legislation for the benefit of the Indians, we have no doubt he materially assisted in the enactment of laws that have been and still continue to be a great blessing to them.

We have had a continued oversight of the Indians

at the combined Santee, Flandreaux, and Ponca Agency, under Charles Hill, Agent, who is a member with us, and have been in correspondence with him, and also with John E. Smith, teacher of the Ponca Agency School, and his wife. Opportunities have not presented to accomplish much in the way of practical help during the past year, but we have been able to respond to such appeals as have been made to us.

Immediately after our last Yearly Meeting we forwarded a box containing appropriate presents to the children of the Ponca School, consisting of articles of clothing which were both handsome and useful, and we have been assured by letters from the Agent and teacher that the hearts of the children were delighted.

We were also enabled, by forwarding the necessary amount of money, to prevent an aged Flandreaux Indian woman from losing her land, through an incumbrance which was placed upon it without her knowledge.

A year ago a number of the Flandreaux Indians had mortgages on their farms, given to secure the loan of money forced upon them by their white neighbors, with a view of getting possession of the property through foreclosure. The Agent has, however, by his personal efforts, succeeded in paying off all these mortgages, and the Indians again own their homes free from incumbrance.

The well-being of the Indians in this whole Agency is carefully looked after by Charles Hill and his excellent corps of assistants, and their advancement in the knowledge of the practical duties of life, as regarded by enlightened and conscientious white people, is very gratifying. The men of the Santees have nearly all learned to be industrious, and many of them have become skillful and successful farmers.

They have under cultivation this year nearly 4,000 acres of land, about the same acreage as last year, and have raised over 84,000 bushels of grain and vegetables—10,000 bushels more than last year; besides cutting 600 cords of wood and securing over \$500 worth of furs. The aggregate market value of their crops the past year will be about \$24,000. The mechanical department at the Santee Agency is an important and interesting feature. The Agent in his annual report thus speaks of this branch of their work:

"A person visiting Santee Agency now would find the Indians busy with their farming pursuits, and the following industries, under the management of Indians exclusively: Mason work, painting, blacksmith shop, carpenter, wagon shop, steam grist mill, harness shop, house building, grain threshing, (four machines now in operation), no white persons being employed in any of the above departments. That the Indian has the ability to learn to take charge of and satisfactorily govern the different industries above mentioned has been fully demonstrated at this Agency".

The spirit of improvement has spread over that Agency, and they are advancing rapidly under the careful training of their instructors. Comfortable dwelling houses are being built, twenty-six during the past year, wells dug, fences put up around the pasture fields, trees planted, additions made to the school houses and other Agency buildings, and many of these painted and otherwise improved.

The Agent states in his report that the "habits and morals of the Santee Indians are exceptionally good," and attributes their improvement in this respect to the influence of the schools and the missionary work done amongst them.

"The schools are all very successful, and the attendance fully up to the capacity of the buildings. The Santee Industrial school adjoining the Agency building, has an enrollment this year of ninety, average attendance over seventy, the largest in the history of the school. More desired to come, but the building was filled and they could not be taken."

We have been watchful of the tendency of legislation at Washington on the Indian subject, and have endeavored to throw our influence with those legislators who seemed to have the real good of the Indians at heart, and in this important work we desire to continue to be useful. The Indian still has many enemies, and there are always lurking about those who hope, by sharp practice in legislation, to get possession of his property without paying him an equivalent for it.

In Eighth month last our friend Isaiah Lightner was appointed by the President as special agent to allot lands in severalty to the Indians at Sisseton, in Dakota. The appointment was made without solicitation on the part of the appointee or any of his personal friends, but was made because of his acknowledged peculiar fitness for the position, and also upon the excellent record he has established at the Department in all those qualities that go to make a trustworthy official. Friends ought to feel gratified at this appointment, as it is a marked evidence of the confidence felt by the Government in members of our Society as workers among the Indians where honesty and efficiency are considered prerequisites.

Since last Yearly Meeting we have made an appeal to the Indian Department to appoint a matron for the Santee Indians. The duties of the proposed matron were intended to be, in a word, the instruction of the Indian women in the art of housekeeping. The delegates who visited this tribe in the summer of 1886 recommended this appointment on the ground that the Indian women were far behind the men in their special sphere of domestic work, and that there was ample opportunity for effective labor in this channel.

The Indian Department, for reasons not necessary now to rehearse, has declared its inability to comply with our request.

While we do not propose to relinquish our effort to influence the Government to provide for this appointment, we have united in recommending to the Yearly Meeting that it authorize this committee to join with other Yearly Meetings in making this appointment for the present year, and in paying our quota of the expense. Ohio, Indiana, Illinois, and Genesee Yearly Meetings have already signified their willingness to cooperate in the movement.

On behalf of the Committee,

LEVI K. BROWN,
THOMAS H. MATTHEWS,
JOS. J. JANNEY,
EDWARD STABLER, JR.

Baltimore, Eleventh month 2, 1887.

From The Student, Twelfth Month.

AN UNFINISHED WORK.

A GOOD deal has been said of the need of a "mission" for the Society of Friends—some great work which should rouse it from lethargy, call forth its energies, and stir it up to new life. It may perhaps be of use, before seeking new missions, to turn our attention toward an old one, whose aim is yet unachieved.

Probably no religious body has shown so clear a perception of the full meaning of the truth that "none of us liveth to himself, and none dieth to himself," as the Society of Friends. The realization of what this truth involves has in the past led the Society in a remarkable degree to recognize the universal brotherhood of mankind—our fellowship with even the lowest and most degraded of the race—and to put that recognition into action. It has led us to see that our interests are bound up with the destiny of the criminal and the slave, no less than with that of the rich and cultivated. Perceiving that "we march to fate abreast," Friends have ever been foremost in efforts for the reform of criminals, the improvement of almshouses and prisons, and the amelioration of the condition of the wretched and outcast, upon whom the hand of the law was laid most heavily; and among these reforms one of the most needed was the abolition of the death penalty for crime.

We are nearing the close of the nineteenth century, and this reform is yet unaccomplished. We still have on our statute-books the bloody laws which punish one murder with another; and the need of their abolition was never so great as it is to-day.

For humanity has not stood still in these latter years; and while advancing in all other respects, it has not remained stationary in this. We cannot fail to mark the tokens of its advance. Where once men fought, they now arbitrate; where once they beat, they now teach; where once they carried weapons, they now go unarmed. Peace societies, societies for preventing cruelty to children and to dumb animals, the adoption of painless methods of killing cattle, the protests against vivisection,—all these are evidences of the increase of feelings of tenderness and sympathy; and upon the barbarous laws which still survive, these have a great and peculiar effect,—an effect which calls for earnest and renewed consideration of this subject.

Friends are familiar with the arguments of a past era against capital punishment, and there is no need to repeat them here; but, while these have lost none of their force, they are overshadowed by new and yet stronger ones, springing from the growth of sympathy and humane feeling just spoken of. Formerly the chief argument against the death penalty was its cruelty to the criminal, and the danger of inflicting the most awful injustice upon an innocent man; now, its abolition is demanded mainly in order to protect society, and because its continuance inflicts great and certain injury upon the community. While the plea for the criminal is perfectly valid, we may properly pass it by to consider the plea for society, which so far transcends it.

It is a familiar maxim of government that the efficacy of punishment lies in its certainty rather than in its severity,—and its truth has been abundantly proved; but experience has shown not only this,—it has shown also that undue severity and certainty are absolutely incompatible. Just in proportion as men become just and humane, they become incapable of inflicting excessive punishment, except in moments of passion; and accordingly, the law which assigns a penalty more severe than is warranted by the sober, deliberate sense of justice of the community, is a law which it is practically impossible to enforce. For society can rarely inflict punishment under the influence of passion. Even where a community is shocked and angered to the vengeance-point by some dreadful crime, it is still usually able to perceive that it is not then in a state to give the accused a fair trial, and so postpones it until the storm of passion is spent. As it subsides, the sense of justice and feelings of sympathy which have become habitual return, and prevent the infliction of a punishment so barbarous and cruel that every humane impulse revolts. The penalty being too horrible for human nature to bear, the worst criminals are the very ones whose punishment is thus rendered most uncertain.

This is not merely true in a few instances; I believe that its truth is illustrated by an actual majority of the trials for capital offenses. If the accused can secure a postponement of the trial for some months, the battle is more than half won,—as criminal lawyers well know. It is rarely indeed that the death penalty is then inflicted. If to this is added previous good character, and, above all, popular sympathy, it is practically certain that the death sentence will not be executed. A multitude of instances come to mind. A condemned murderer in Delaware was reprieved for a year by the governor, on the mere rumor of "new evidence." That governor's term expired before the year passed. Should the new governor sign the death warrant? No one seemed even to think of such a thing. A reprieve for fifty years—practically for life—came as a matter of course, although the man's guilt was as clear as noonday. In another case a father and son (the father had already killed one man) murdered a young man under circumstances of peculiar brutality. His grey hairs saved the father; the son was sentenced to death, but the sentence was commuted solely because of strong popular pressure on the governor. The simple fact was that the community would not endure having a man put to death who had a young wife and little children. Take a case in western Pennsylvania, where a young man lay in wait for and deliberately shot another who had defamed his sister. The murder was actually avowed in open court, and yet so strong was popular sympathy with the murderer that he was acquitted.

These and numbers of other such cases show that it is coming to be more and more true that a civilized community will not deliberately put a fellow-man to death, no matter what his offense may be. We cannot longer ignore this fact. Yet it ought to call forth no surprise; for consider what we ask of a jury,—noth-

ing less than to commit the selfsame crime for which they condemn the murderer. The law says that, no matter what offense the murdered man may have committed, the man who deliberately slays him deserves death. But how can the jury fail to apply this to themselves? If the offense of the murdered man excuses not the murderer—"Why, then," they will ask themselves, "how shall we be justified for killing? Shall we not let murder end here? Is not one life enough?" This feeling is intensified inevitably by all the circumstances of a trial,—the accused, alone, without friends, every man's hand seeming against him,—all this must necessarily arouse feelings of pity and horror which as time goes on will surely make it more and more impossible to enforce the death penalty for any crime.

This, then, is the feature which, even alone, would condemn capital punishment—it is an attempt to inflict a penalty more severe than is warranted by the sober, deliberate sense of an enlightened community. Not only can it not be inflicted with that promptness and certainty which are the secret of efficiency; it is fast coming to be true that it cannot be inflicted at all.

And what is the consequence? It is hardly too much to say that in the trial of capital offenses a miscarriage of justice, in some form, is the common result. Consider the number of cases where the guilt of the accused, though apparent to all, is still not established with legal certainty,—and how many murders, of which crime deliberate purpose is a necessary element, are susceptible of certain proof? Consider in how many cases the *act* may be proved, and yet a doubt remain as to the intention. Consider how impossible it must be to the average juror to divest himself of all thought of the penalty which will follow his verdict, and simply decide whether the evidence proves that a certain man did a certain thing,—and how impossible to rid his mind of the haunting thought, "What if my error of judgment should send an innocent man to the scaffold?" Is it any wonder that under such fearful pressure as this, juries should magnify doubts, and shrink from pronouncing guilt, and render impossible and absurd verdicts, and acquit prisoners whose guilt is manifest?

Far from being strange, it is the natural result of the world's advance. We see in it the kindly compulsion of the growing Christian spirit, which points us ever higher, and takes away from us the power to be cruel. But so long as the death sentence for crime disgraces our laws, so long shall we bear the further disgrace of seeing the murderer go free while the man who steals bread is imprisoned, of seeing the law strained alike to hang the accused black man and to acquit the white, of seeing the community scourged by lawless and desperate men, whom it will neither exterminate nor reform. With the death penalty still prescribed by law, every advance in justice and humane feeling will but render the punishment of crime more uncertain and more unequal.

We cannot put a stop to this growth if we would. Shall we not gratefully accept it, and make its blessings our own, by using its power for just and certain

punishment and wise reform, and abolishing a penalty which is powerless except for evil? Shall we not use our effort in harmony with that upward force which is making the criminal less capable of brutal crime at the same time that it makes his fellow-men less capable of inflicting brutal punishment? Shall we not work to establish a system which will promptly and effectually punish crime, reform the criminal, and protect society, and to overthrow the old cruel code which makes all three impossible?

—And has the Society of Friends no special call of duty in this matter?

HENRY FERRIS.

WILLIAM PENN'S TWO WIVES.¹

THERE is not a little picturesque contrast in the two marriages of William Penn. One was in the warmth of youth, the other in the age of sober responsibility. Guli Springett was a bright young beauty, Hannah Callowhill, a matured, serious woman. The one marriage represented the opening and development of Penn's career, the other its fulfillment and close. The first wife was with him in the time of hope and anticipation, when his spirit was high, his purposes undiscouraged; the other was his helpmeet and partner, in the day when his burdens were found to be heavy, his plans slow and difficult of accomplishment. The husband held the first wife in his arms as her last breath passed; the second wife found it her lot to watch for five years the steps of the paralytic invalid, to bring up his children, to stand guard over their common interests, and at last to lay his dust at Jordans.

In this contrast, there is no greater praise or appreciation for one woman than for the other. Hannah Callowhill's labors were to her credit as those of a devoted, patient, earnest care-taker in her husband's house. But in our natural regard for the picturesqueness of life, we turn, of course, to think first and most of Guli Springett. Her family history itself is romantic, her person was charming, her mind bright, her character one of the sweetest in the records. The glimpses we get of her in Thomas Ellwood's Journal, at the time when she was living with her mother and step-father—Isaac Penington—at Chalfont, give us a most pleasing picture to begin with, and the details of her life, after marriage, only continue and deepen the favorable impression.

As to her family history: In the midst of the civil war, in that doubtful early period of the struggle, about the time that Hampden fell, and before Cromwell's powers had come into full play, there lay ill of a deadly fever, at Arundel, in Sussex, a young Parliamentary colonel, Sir William Springett. He had entered the struggle promptly in 1642, had raised regiment of foot,—"eight hundred men, without beat of drum, most of them religious professors and professors' sons;" had been in the fight of Edgehill with his men; had served as deputy-lieutenant of Kent, helping to suppress there the Royalist rising at the time of the battle on Hounslow Heath; had been in the assault on Lord Craven's house, in Surrey, where some of his men were of the forlorn hope;

¹ From *The American*, Philadelphia, 10th Mo. 28, 1882.

had shared the engagement at Newbury, where he was struck by a bullet, but not hurt; and now, in February, 1643, had helped capture the town of Arundel and its castle, of which, with Colonel Morley, he had been appointed governor. Hastening to his bedside, came his young wife, and her relation, in her letters to her daughter, Guli, and grandson, Springett Penn, of the scene with her dying husband, and her parting from him, is a most graphic and touching piece of description. She had come down from London, through a winter freshet, the streams so full that she was obliged to take a boat at Newington, while the horses swam with the carriage, traveling belated, at night, and overset at one place into a hedge—all this under circumstances relating to herself, which made it questionable whether she should venture to travel at all. Her husband was already at death's door; "the purple spots had come out on him the day before, and now were struck in, and the fever had got to his head;" in a few hours, after a most affecting interview, in which she was exposed to the infection of his fever, he expired. This was early in February; a few weeks later, his daughter, Gulielma Maria—Latinizing the names of the two parents—was born. She was probably a little older than William Penn, for as February, in the old style, was the twelfth and closing month of the year, her birth must have been quite early in 1644, while Penn's was on the 14th of October following.

Carefully brought up by her mother, in London, the only child—for her elder brother, John, a child of tender age, died soon after his father—Guli waster when the widow married her second husband, Isaac Penington, a seriously-inclined son of that "Alderman Penington," of London, who was high sheriff in 1638, member of Parliament in 1640, Lord Mayor in 1642, Lieutenant of the Tower later, and in 1649 member of the Council of State. Alderman Penington was one of the regicide judges, but he did not sign the warrant for Charles's execution. At the restoration he was among the nineteen who, relying upon Charles II.'s promises in the declaration from Breda, surrendered themselves, and who, to their disappointment, were tried, convicted, and condemned to death. Fourteen, however, had their sentences commuted to imprisonment for life, with confiscation of their estates, and Penington fell in this list. He died a prisoner in the Tower, at the close of 1661, in the custody of that bird of prey, Sir John Robinson, whom we meet in the Penn biographies, as one of the magistrates who attempted to bully the jury into a verdict of conviction in the famous "trial" of Penn and William Mead, at the Old Bailey, in 1670, and who subsequently sent Penn to Newgate.

The Penington property, upon the alderman's condemnation, was scattered, some of it going to one favorite of the King, and some to another. (Part fell to the enrichment of one of the King's many illegitimate children—the Duke of Grafton—and helped establish the fortune of one of the chief of the present great houses of England.) But before the catastrophe, Isaac Penington, who had married the widow Springett in 1654, had removed to one of his father's

places, "The Grange," at Chalfont, in Bucks; and when Ellwood and his father rode to visit them, in 1658, they had just come down from London. Guli was then in her fifteenth year. Ellwood walked with her in the garden a short time, and found her rather demure and shy. Later,—in 1662, after he had been for a while reader to Master John Milton, and had been for some time in prison for his Quakerism,—he became tutor to the Penington children, and so, being one of the family, had every opportunity to make her acquaintance, and to fall in love with her, as everybody else was doing. There were, indeed, many suitors already after the young lady. She was, Ellwood says, "in all respects a very desirable young woman, whether regard was had to her outward person, which wanted nothing to render her completely comely, or to the endowments of her mind, which were every way extraordinary, or to her outward fortune, which was fair,—and which with some hath not the least nor the last place." As for the suitors, she was, says the tutor, further speaking of her about 1664, "openly sought and solicited by many, some of almost every rank and condition, good and bad, rich and poor, friend and foe." None of them, however, made any progress; "she carried herself with so much evenness of temper, such courteous freedom, guarded with the strictest modesty, that, as it gave encouragement or ground of hope to none, so neither did it administer any matter of offense or just cause of complaint to any." Some of the unsuccessful said sour things about Ellwood, intimating that he had opportunity to ensnare her affections, and would probably run away with her; but while he was, in truth, a most devoted admirer, he had discreetly controlled himself, and regarded her as "reserved" for another. His critics had measured him in their own bushel; he was a very sober, conscientious young man.

In this year, when Guli reached twenty, and was so courted, the young heir of Admiral Penn, traveling on the Continent, and summoned from Italy, in July, by his father, had probably never seen her at all. He made her acquaintance after he definitely joined the Quakers, and began to preach—which was, therefore, not until after the autumn of 1667, when, by listening to Thomas Loe, at Cork, he decided to cast in his lot with the followers of Fox. There is a statement in Maria Webb's interesting volume, "The Penns and Peningtons of the Seventeenth Century," that it was in 1668 he first came to Chalfont and saw Guli,—the occasion being otherwise notable, for he was on his way to his father at Wanstead, having left his preaching in obedience to an imperative demand, the result of which was the famous interview in which the old sailor turned the young man out of doors.

Penn and Guli were married in the early spring of 1672, after his return from the first of his two notable visits to Germany, and six or seven months after his release from that imprisonment in Newgate which had been brought about by Sir John Robinson, after the discomfiture of the magistrates in the Old Bailey trial. They settled at Rickmansworth, in Hertfordshire, not far from Chalfont, in a house which long remained in a tolerable condition—the best preserved

of all the Penn residences. Their married life continued for more than twenty years; Guli died in 1693, in February, at Hoddesden, at a time when many troubles had gathered about her husband. His marriage with Hannah Callowhill occurred about three years later—in the spring of 1696. She was the daughter of Thomas Callowhill, a Quaker merchant of Bristol, and a man of considerable fortune, and her mother's father, Dennis Hollister, also a merchant of the same city, was likewise a prominent Quaker. Guliema had left three children, Springett, William, and Letitia. A daughter, Guliema Maria, had died in 1689, and Springett, who was always delicate in health, lived only a few weeks beyond his father's marriage. William was a scape-grace, as is well known; he caused his family great trouble, up to and beyond the time when his father was stricken with paralysis; he died (1720) two years after his father, of consumption, in the north of France. The Irish estates of his father went to his (William, Junior's) children. Letitia Penn married William Aubrey, and died childless. She is among those buried at Jordans.

Hannah Penn—the second wife—had five children. John—known as “the American,” because he was born in Philadelphia, during the stay of the family there in 1699, before they moved up to Pennsylvania—spent, after he became heir to the Proprietary interests, several years in this country, and died unmarried in 1746. His brother, Thomas, was also in Pennsylvania for a number of years; he married Lady Juliana Farmer, daughter of the Earl of Pomfret, and died in 1775. From him are descended the Penns of Stoke-Pogis, including Granville Penn, the biographer of Admiral Penn. Hannah's other children were Margaret, Richard, and Dennis. Margaret married Dennis Freame, and their daughter, Philadelphia, married an Irish gentleman named Dawson, who was subsequently created Lord Cremorne. Philadelphia—Lady Cremorne—it may be added, lived until 1826 dying at the age of eighty-six. Richard left children; Dennis died young. An interesting study of Hannah Penn's labors in connection with her husband's family and property, her troubles and experiences, her character and capabilities, might be made; but space will not permit in this paper.

SCRIPTURE LESSON, No. 49.

TWELFTH MONTH 18TH, 1887.

INNOCENCY.

GOLDEN TEXT.—“Keep thy heart with all diligence, for out of it are the issues of life.”—Prov., 4: 23.

READ Matt 19: 13-15.

HERETOFORE the precepts and parables of Jesus that have engaged our thought, have had for their object the instruction of men and women in regard to their duties and obligations towards God, as their Father in Heaven and towards one another as the children of the same Heavenly Father, and all equally the objects of his Fatherly care. Now he remembers the children: his lessons would not be so complete or so universal in their application to every state and condition of human life, had he left no record of his

love for little children, and no instruction concerning their place in the kingdom of God.

The disciples, probably the twelve, who had been specially commissioned to proclaim the newer interpretation of the kingdom of God, were with Jesus and from what we gather in the other Evangelists, they had been discussing questions relating to the place each was to have in the administration of this new kingdom. *Little children* were brought to him. Doubtless some of his followers brought them desiring to devote them to God, through the laying on of the hands of Jesus, and his prayer for them. All the Jews were accustomed to devote their children to God by various rites and sacrifices prescribed by the law, and they sought also the prayers of pious men for them, believing they brought blessing to their little ones. It was an improper interference on the part of the twelve, to forbid their coming, which Jesus rebuked, adding “whosoever shall not receive the kingdom of God as a little child, he shall not enter therein,” Mark 10: 15; Luke 18: 17. He said again “Except ye turn and become as little children ye shall in no wise enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child (sitting in the midst of them) the same is greatest in the kingdom of Heaven.” Matt. 18: 1-10. He said this because the condition of the little child, before it is of an age to be a transgressor of the divine law, is an innocent condition. Sin is not imputed where there is no law, wrote the author of Romans 5: 13. Not only are little children innocent, they are trustful, dependent, loving, teachable, and entirely at the will of the parent. These are conditions that we as the spiritual children of our Heavenly Father, must come into before we attain to that state which is implied in the phrase, kingdom of heaven. How precious are the little children, so near the heart of Jesus and of every true disciple of his, how tender and loving we should be to them! How careful to preserve them from evil, and to keep them in the sweet innocency of their first condition. Any one who willingly harms a little child commits a crime against the holiest and purest instincts of our nature, and against God, who endowed us with these instincts.

THIS LESSON ILLUSTRATES:

(1.) The spirit we must cultivate to be acceptable to our Heavenly Father.

(2.) That only as we come into the innocent condition of the little child will we be willing to sit at the feet of Jesus, as our teacher and guide, and to learn through his example, to trust and confide in the love of our Heavenly Father.

Natural things

And spiritual—who separates those two
In act, in morals, or the social drift,
Tears up the bond of nature and brings death,
Paints futile pictures, writes unreal verse,
Leads vulgar days, deals ignorantly with men,
Is wrong, in short, at all points.

—Mrs. Browning.

THE finest and noblest ground on which people can live is truth: the real with the real; a ground on which nothing is assumed.—Emerson.

INTELLIGENCER AND JOURNAL

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PHILADELPHIA, TWELFTH MONTH 10, 1887.

THE PROPER STUDY OF THE BIBLE.

IN the more systematic study of the Bible in our First-day schools brought about by the preparation of Scripture Lessons for their use, it is very important that we keep before us in all our teaching the value and usefulness of these writings, as containing a record of the religious conceptions of man from the beginning of human history, and the gradual unfolding of better, truer, and more exalted ideas of the Divine government, as the ages succeed each other.

We find in the very earliest records of the dealings of God with man, germinal thought, worthy the best eras of human development, and although in all these the Supreme Being is represented as holding intercourse with man, as man does with his fellow-man, the truth uttered and not the manner of utterance is the point around which our teaching should centre. Take for instance the practical lesson contained in the recorded interview between God and Cain: "If thou doest well, shalt thou not be accepted? and if thou doest not well sin coucheth at the door." It is of little moment to us now whether the story of Cain and Abel is altogether a myth, (and we know the language in which it is given is open to criticism); but the great truth which forms the key-note of the story is truth to-day, though the method of handing it down is veiled in obscurity.

When we teach Bible truths to our young people with this thought uppermost, they will not have to unlearn in after years something wrongly given them as facts of sacred history; the increasing enlightenment of the present age in regard to early Oriental literature, and the gradual unfolding of thought concerning the spiritual life, make it an imperative duty that we claim no more for the narrative portions of the Bible than the soundest and clearest criticism, based upon what is already known, will warrant. The skepticism of modern times is largely due to the insistence of theologians that the letter of Scripture must be received as the "Word of God," and accepted without doubting, as the sole rule of faith and practice by the whole Christian church.

While the early fathers of our profession had not in many respects seen as far as the present standard of Biblical research has disclosed, they utterly and

without reserve testified against the dogma of plenary inspiration. Barclay says of the Scriptures: "Because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners; yet, because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit from which they have all their excellency and certainty, for as by the inward testimony of the Spirit we do alone truly know them, so they testify that the Spirit is that guide by which the saints are led into all truth, thus pointing to the Spirit as the first and principal leader." This estimate of the Scriptures enhances their value as a help and incentive to righteousness.

It is important that we give these writings their rightful place in our study of religious truth, and it is equally important to a proper understanding of their contents, that we avail ourselves of all the helps and side-lights to their interpretation that have been so carefully and conscientiously prepared by many devoted scholars, all of which tend in the direction of sound Friends' views. Especially may this be said of the "Revised Version," upon which are based the Scripture Lessons prepared by direction of the General Conference of First-day Schools. This edition of the Bible ought to be in every Friends' family and the low price at which a copy from the Oxford press can be had, (one dollar), brings it within the reach of every one. It can be had at Friends' Book Store, 15th and Race Sts., Philadelphia, together with many helpful books in the direction of Bible study prepared by writers of known ability and genuine Christian faith.

As has already been remarked, no doubt, we have reduced the number of subscribers necessary to be had in one club, in order to receive the \$2.00 rate, to fifteen. We do this in order to assist the formation of clubs in localities where Friends are few,—though it is not requisite that all the names should be at one post-office. It is our desire to encourage Friends in isolated and distant situations to become subscribers, not merely because we want a larger list, but also because we think they will be helped and strengthened in receiving a Friends' paper.

WE call attention to the list of other periodicals for which we receive subscriptions at a reduced rate. As many persons may be sending orders for their year's reading, this list may be of use to them.

IN the editorial article of last issue, please read "James," instead of "Paul," in 13th line, first paragraph.

EDITORIAL NOTES.

THE proceedings of the "College Association of Pennsylvania," whose first meeting was held at Lancaster, in Seventh month last, have been printed in pamphlet form. The organization was promoted, in the beginning, by President Magill, of Swarthmore College, who, with President Apple, of Franklin and Marshall, at Lancaster, and President Knox, of Lafayette, at Easton, sent out a call for a preliminary meeting at Harrisburg in Third month. The object, as stated in the Constitution, is:

"—to consider the qualification for candidates for admission to the Colleges and the methods of admission; the character of the Preparatory Schools; the courses of study to be pursued in the Colleges, including their order, number, etc.; the relative number of required and elective studies in the various classes; the kind and character of degrees conferred; methods of College organization, government, etc.; the relations of the Colleges to the State, and to the general educational systems of the State and country; and any and all other questions affecting the welfare of the Colleges, or calculated to secure their proper advancement."

The meeting at Lancaster occupied part of two days, and was attended by some thirty representatives of fifteen different colleges. Papers were read, addresses made, officers elected, etc., and the Association will doubtless prove valuable in promoting a better understanding and concert of action among the institutions of higher education in Pennsylvania.

* * *

At the meeting of the stockholders of Swarthmore College, on the 6th instant, Joseph Wharton, M. Fisher Longstreth, Mary Willets, Lydia H. Hall, Wilson M. Powell, Elizabeth E. Hart, Rachel W. Hillborn, William M. Jackson, were elected Managers, for three years, Robert Biddle, Treasurer, and Geo. W. Hancock and Fannie A. Willets, Clerks. Notice was given of a proposal, to be voted upon next year to change the By-Laws so that each share of stock shall have a vote.

MARRIAGES.

WOODNUTT—FURMAN.—Twelfth month 1st, 1887, at the residence of the groom, according to Friends' order under the care of the Monthly Meeting of Friends held at Green St., Clement A. Woodnutt, of Philadelphia, son of Wm. G. and Elizabeth F. Woodnutt, of Salem, N. J., and Lizzie H., daughter of S. Ellis and Ellen C. Furman, of Philadelphia.

DEATHS.

DUTTARER.—Eleventh month 30th, 1887, at his residence, Whitemarsh township, Pa., Nathan C. Duttarer, in his 93d year. Interment at Plymouth Meeting-ground.

GILPIN.—On the 16th of Eleventh month, 1887, John D. Gilpin, in the 89th year of his age; a member of New Garden Monthly Meeting, Chester Co., Pa.

HEACOCK.—At the residence of her son-in-law, Wm. H. Stanley, Washington Co., Ind., Eleventh month 29th, 1887, Mary Heacock, widow of Davis Heacock, in her 86th year, formerly of Delaware Co., Pa. Deceased was a member of Blue River Monthly Meeting of Friends.

LLOYD.—Near Walkerton, Va., Eleventh month 29th,

1887, of paralysis, whilst on a visit to his daughter's family, William Lloyd, of Newtown, Bucks Co., Pa., aged 71; a member of Makefield Monthly Meeting.

MCALLISTER.—Eleventh month 30th, 1887, at her late residence with her son-in-law, Thomas Garrigues, in West Philadelphia, Hannah H., widow of Henry McAllister, formerly of Darby, aged 85 years; a member of Darby Monthly Meeting.

PAIST.—Eleventh month 27th, 1887, at the residence of E. K. Paist, Rancocas, N. J., Penninah Paist.

PANCOAST.—Twelfth month 1st, 1887, after a short illness, at the residence of her brother-in-law, Charles W. Pickering, Anna, widow of Joshua Pancoast, and daughter of the late Richard and Elizabeth Panson of Philadelphia.

STILES.—At Moorestown, N. J., 28th of Eleventh month, Samuel Stiles, a member of Chester Monthly Meeting, N. J., in his 76th year. For many years he had charge of the meeting and school property at Moorestown.

WINDER.—Near Monument, Col., Tenth month 7th, 1887, Sarah E. Winder, daughter of Joseph and Rebecca H. Winder, (deceased) in the 50th year of her age; a member of White Water Monthly Meeting of Friends of Richmond, Indiana, where the interment took place.

BAILEY.—At the home of her son-in-law, Bennett S. Walton, of London Grove, Chester county, Pa., Eleventh month 14th, 1887, Sarah Bailey, aged 83 years; a valued Elder of London Grove Monthly Meeting.

The messenger of death found this beloved friend with "Lamp trimmed and burning, only waiting."

Her long life had been a full one; the mother of ten children, her energies were closely taxed and her anxiety great to implant in their youthful minds principles which should govern them in all the walks of life, and if followed lead them to conscientiously discharge their duties to the Heavenly Father and to the human family.

The command of the blessed Master, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them;" was her rule of life and practice, and this she sought to teach her children by the forcible language of example.

She was repeatedly called upon to partake of the experience of sorrow in the removal by death of her faithful husband, and five of their children. As these tender ties were severed, her suffering heart was able to lean upon the Divine Arm of strength and bear with fortitude that which she could not avert by her love and solicitude.

Amid her many cares she failed not in faithfulness to her Religious Society, and filled the positions of Elder, overseer, and many other appointments, to the satisfaction of her friends. Although her temporal responsibilities were great, when meeting day came, she was rarely absent from her place in these assemblies, where her weighty deportment, and exercised spirit was a silent invitation to others to gather into that "Living Silence" out of which worship in Spirit and in Truth is acceptably offered to our Father which is in heaven. The testimonies of her people were dear to her and she was not known to transgress any of them, but in all the appointments of her home, in her daily walking, the one to simplicity was ever manifest, and many a precept on this was given to those who mingled with her, that will be long remembered, and to some be as "Bread cast on the waters."

Generous to all about her who were in need, she was often called upon to go to the bed-side of the suffering and sick, and to the homes of sorrow-burdened hearts, where her sympathy and assistance were timely comforters, and her presence a strength and support. She was always usefully employed and when the time came that she was left

alone in her home, she would find something to do for a friend or neighbor who had more cares than she, if it were only to darn the stockings where many little feet had to be clothed. As the end of the journey drew near, she felt it right to leave the home of many years, and go to reside with the only child that was settled near her; and with her life-work all finished, she calmly and cheerfully waited for the summons to her eternal home. It came in a gentle severing of the "silver cord," and peacefully she passed "From the life that now is, to the life that is to come." Her funeral took place from London Grove Meeting-house on Fifth-day, the 17th of Eleventh month. The occasion was one of great solemnity and in the public testimonies which were borne by ministers of both branches of the Society of Friends, there was a unity of feeling which could acknowledge we were all friends of Christ. M.

BELLANGEE.—Departed this life, Eighth month 10th, 1887, John Bellangee, in the 75th year of his age.

Coming from Ohio in early manhood, he lived continuously on one of his Illinois farms at Dover, Bureau county, during fifty years. A son of James Bellangee, a well-known minister in the Society of Friends, whose autobiography was printed in Philadelphia many years since. He left the parental abode in Ohio as noted above, and came with a wealthy land-locator to the then new State of Illinois. Our friend was offered one farm for fencing another. This he did, and erecting a small plank house on his farm, he soon after married a daughter of one of the early settlers, with whom he lived to see their two sons and two daughters married. Our friend on leaving Ohio, brought away some nursery stock, with which he planted the first nursery in the county, and which eventually brought him remunerative returns. In his case it became literally true that he made solitudes glad, and wastes to blossom as the rose. His funeral, attended by a large concourse of people, was held under the ample shade of venerable evergreens, which he in early life had set, and wide around there ranked a poem of verdure which he wrote, and wrought, not with stylus or pen, but with more durable implements of another culture. At and in the vicinity of his home there were no other Friends. His wife belonged to another Society. He, kind and tolerant to his children and others, never wavered in his convictions as a Friend; yet it may be said of him truly that he lived among his neighbors and wherever he was known, not only without reproach, but with the meed of praise. Few excelled him in the gift of conversation. His conversation though like the outflow of a gentle winding stream, made an impress as indelible as the line of beauty under the master hand of Apelles. His memory good, his intelligence was rare, unstained by innuendo or detraction. The writer of this tribute, often with him, cannot recall an expression that any one might not hear with approval. His wife dying some dozen years since, he was married a second time to a friend of his early youth, who survives him here. Their union during the few years allotted seemed very suitable and happy. The mansion erected near the site of the old plank cabin ever gave cordial entertainment to their frequent guests, and many friends.

We close this brief memorial with the regretful feeling that it is not probable we shall look upon his like again, and that one whose memory deserves a public record is graven on a frail autumn leaf.

SIDNEY AVERILL.

Clear Creek Monthly Meeting, Illinois.

THE LIBRARY.

GARNERED TREASURES.

As the old year draws near its close and the new one begins to dawn upon us, many persons think the season is fitting for giving and receiving tokens of friendship and love. And the custom is a pleasant one, notwithstanding it is subject to abuses. (And what custom is not?) But the perplexing query is, What shall it be? Happily there is one answer to this that is always appropriate, and never old. "Books," a devout writer has said, "God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. They give to all who will faithfully use them, the society, the spiritual presence of the best and the greatest of our race." The wisdom to make a wise choice is what we need, and amid the multitude of new ones just from the press, we sometimes turn to such as here stood the test of examination. And one of these is "Garnered Treasures." It was issued ten years ago, and is a selection of choice poems, containing many gems whose lustre age cannot dim. Among these we can name one poem "The Unattained," whose lesson, so beautifully written in rhythmic measure, blesses him who learns it with a happiness no wealth can buy. The book is neatly bound and for sale by Friends' Book Association, at the reduced rate of 80 cents per copy.

The Minutes of Baltimore Yearly Meeting have perhaps not yet been distributed, but as the clerk has kindly sent us advance "page-proofs," we are enabled to judge of their order, arrangement, and fullness. In all these respects they will be, as we had occasion to say of the Illinois Minutes, very satisfactory. The minutes of proceedings are given in full, and each is numbered, so that it can be referred to with convenience. The epistles received from other yearly meetings are all printed, and the pamphlet thus presents to Friends an orderly, clear, and complete account of the Yearly Meeting's proceedings.

COMMUNICATIONS.

AMENDING THE DISCIPLINE.

EDITORS INTELLIGENCER AND JOURNAL:

AFTER reading and rereading the contribution on the subject of "Altering the Discipline" and the editorial comments thereon, as contained in the issue of Twelfth month 3d, I feel it right to add that in my judgment, after a proposed alteration of the discipline has been carefully considered by judicious committees, and the monthly meeting has united with it, and by minute forwarded it to the quarterly meeting, and after the proper consideration of the quarter, it is by minute forwarded to the Yearly Meeting, and, being carefully considered by a large committee of that body is agreed to, and reported favorably, and then received the general unity of Friends, it is not right for a member of the monthly meeting wherein the proposed alterations originated, to stop or hinder the change being made by raising his voice against it and having one or two or even three Friends to unite with him in the opposition, when there is the almost universal voice of the Yearly Meeting in favor,—as was

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.—*Psalms xli.: 1.*

the case in the last Philadelphia Yearly Meeting in regard to the alterations on the subject of marriage.

In my judgment it would have been much better for that Friend to have notified his monthly meeting that he intended to oppose it in the Yearly Meeting, and thereby saved all the labor that was bestowed on the subject by the Quarter and the Yearly Meetings. I sincerely hope that such a case will not again occur, as it tends very much to mar the unity and good feeling existing in the Yearly Meeting. * *

SWARTHMORE NOTES.

—At the close of the First-day school exercises, on the 4th inst., the calm, deliberate, and conclusive words of Henry M. Field, in answer to the wild vagaries of Robert G. Ingersoll, in the *North American Review*, for December, were read, and the students were put on their guard against the plausible and specious pleadings of this brilliant writer and speaker, in his attacks upon all religious beliefs.

—Dr. Charles S. Dolley delivered a valuable address on Third-day, the 6th, before the Faculty and students, upon the best methods to be used for resuscitation in case of drowning. The knowledge conveyed was such as should be possessed by all.

—The separate courses of lectures to the young men and the young women, on Physiology and Hygiene, will be begun in a few days. Dr. C. S. Dolley gives the course to the young men, and Dr. Susan P. Stackhouse, of Philadelphia, to the young women.

NEWS OF FRIENDS.

—A Friend at Newtown, Bucks Co., writes us: On Seventh day, the 3d inst., the remains of our esteemed friend, William Lloyd, were interred in Makefield Friends' grave yard. The funeral, at his own request, was held in the meeting-house, and the people generally remained in it where it was comfortable, whilst a few able bodied men followed the coffin to the grave, as was his desire, as expressed by him whilst in health. He died on the 29th ult., at his son-in-law's in Virginia, in his 71st year, after an illness of four days of paralysis. The funeral was very large, and several communications were borne to his worth.

THE WOOL ON THE THORN.

THE sun is sinking in the west,
When Jack and I sit down to rest
Upon the hillside rough and brown,
And watch the sheep come hurrying down.

All day upon the upper height
They browse the herbage; and at night,
When mountain-tops grow bleak and cold,
The herd-boy drives them to the fold.

But Jack observes with quick regret
How briars the narrow path beset,
And how by each unfriendly thorn
Some little wisp of wool is torn.

"Why don't they cut the brambles down?"
He asks me with a childish frown.
"To-morrow, father, if I may,
I'll come and hew them all away."

"My little axe I'll bring with me,
And you shall come and help," says he.
"Now, won't you?" And, to please his whim,
"I surely will," I answered him.

So with the early day we rise,
Before the sun lights up the skies,
While yet the birds upon the wing
Their morning songs are caroling.

And as we reach the rocky steep
Up which the herd-boy drives his sheep
We see the lovely color spread
Till like a rose the east is red.

And all against the rosy glow
A hundred wings flit to and fro,
While darting beak and busy claw
Their plunder from the brambles draw.

"O father, see!" with sparkling eyes
The little man beside me cries;
"Those birds are carrying away
The wool the sheep lost yesterday!"

"What then?" I answer with a smile.
"Why, then, it isn't worth our while
To cut the bushes down," says Jack,
"And so we might as well go back."

No need for me to speak again,
Or try to make the lesson plain;
From bird and brier, sheep and thorn,
A truth was learned that summer morn.

The boy, grown older and more wise,
Seeks now the hidden good that lies
In seeming evil, understands
How both are potent in God's hands;

And tempted, sometimes, to cry out
At things misunderstood, or doubt
His loving care, remembers still
That rosy morning on the hill.

—Mary Bradley, in *S. S. Times*.

WEARY.

YES, the mother's arm is weary
Where the baby's head has lain,
And the daily round of duty
Ceases, to begin again.
But if you your lives could fashion,
Or could alter at your will,
Would you choose the tired aching?
Or the empty arms and still?

Better noise and healthy clatter
Than an echo in the room.
Better floors beyond suspicion
Of the housemaid's brush and broom,
Than to have the nest all empty,
All the darling nestlings down,
And to sit in idle quiet,
But to sit and muse alone.

Angel forms that watch above us,
O'er our lives that vigil keep,
Often look in pitying wonder—
Wonder that we sit and weep;
Knowing that our Father gives us
Rarest treasures, richest joys;
Much of earth and some of heaven—
In our baby girls and boys..

—Elizabeth Schirmer, in *N. Y. Mail and Express*.

THE IDEAL HOME AND PURITY.¹

THE reciprocal attraction of two natures out of a thousand million, for each other, is the strongest but one of the most unnoted proofs of a beneficent Creator. It is the fairest, sweetest Rose of Time, whose petals and whose perfume expand so far that we are all inclosed and sheltered by their tenderness and beauty. For, folded in its heart, we find the germ of every home; of those beatitudes, fatherhood, motherhood, brotherly and sisterly affection, the passion of the patriot, the calm and steadfast love of the philanthropist. For the faithfulness of two, each to the other, alone makes possible the true home, the righteous nation, the great, kind brotherhood of man. The inmost instincts of each human spirit must cry out to God:

Comfort our souls with love,
Love of all human kind;
Love special, close, in which, like sheltered dove,
Each heart its own safe nest may find;
And love that turns above,
Adoringly; contented to resign
All loves if need be for the love divine!

Marriage is not an episode in man's life, and an event in woman's; it is the sum of weal or woe to both. There are in this modern land and age as many noble men unmarried, because they had to be, as there are women. Because of a memory cherished, a dream unfulfilled, an ideal unrealized, a duty bravely met, many of the noblest men living go their way alone. Sometimes, I think of the two, it is man who loves home best, for while woman is hedged into it by a thousand considerations of expediency and prejudice, he chooses it freely and royally for her sake who is to him the world's supreme attraction.

The past has bequeathed us no records more sublime than the heart histories of Dante, of Petrarch, of Michael Angelo; and in our own time those of Washington Irving and John Stuart Mill. It was a chief among our poets who said:

I look upon the stormy wild,
I have no wife, I have no child,
For me there gleams no household hearth—
I've none to love me on the earth.

There are men and women—some of them famous, some unknown—the explanation of whose uncompanioned lives may be found in the principle that underlies those memorable words applied to Washington, "Heaven left him childless that a nation might call him father." In such consideration as I have here urged, and in this noblest side of human nature, a constant factor always to be counted on, I found my faith in the people's response to our work for social purity. "Sweet bells, jangled out of tune," now fill the air with minor cadences, often, alas, with discords that are heartbreaks, but all the same they are sweet bells, and shall chime the gladdest music heaven has ever heard, "some sweet day by and by." This gentler age, into which we have happily been born, is attuning the twain whom God for such great destiny hath made, to higher harmonies than any

other has yet known, by a reform in the denaturalizing methods of a civilization largely based on force, by which the boy and girl have been sedulously trained apart. They are now being set side by side in school, in church, in government, even as God sets male and female everywhere side by side throughout his realm of law, and has declared them one throughout his realm of grace. The conquest, through invention, of matter by mind, lifts woman from the unnatural subjugation of the age of force. In presence of a Corliss engine, which she can guide as well as he, man and woman learn that they are fast equalizing on the plane of matter as a prediction of their confessed equalization upon the planes of mind and of morality.

We are beginning to train those with each other who were formed for each other. The American home, with its Christian method of a dual headship, based on laws natural and divine, is steadily rooting out all that remains of the monastic, the French, and the harem philosophies concerning this greatest problem of all time. The greatest movement known to history is this new correlation and attuning each to other, of a more complete humanity equalized upon the Christ-like basis of "there shall be no more curse." The temperance reform is its necessary forerunner, for while the race-brain is bewildered it can not be thought out. The labor reform is another part, for only under coöperations can material conditions be adjusted to a non-combatant state of society, and every yoke lifted from the laboring man lifts one still heavier from the women at his side. The equal suffrage movement is still another part, for a government organized and conducted by one-half of the human unit, a government of the minority, by the minority, for the minority, must always bear unequally upon the whole. The social purity movement could only come after its heralds, the three other reforms I have mentioned, were well under way, because alcoholized brains would not tolerate its expression; women who had not learned to work would have lacked the individuality and intrepidity required to organize it, and women perpetually to be disfranchised could not have hoped to see its final purposes wrought out in law. But back of all were the father and mother of all reforms—Christianity and education—to blaze the way for all these later comers:

The breadth of this work has greatly impressed me in this last year. Just as in our temperance movement, we thought at first chiefly of reforming fallen men; so in this, to help fallen women was my first purpose, but now, while just as loyal to that aim, I see that women must not, need not, fall, and we must not allow it. Self-help and the conservation of marriage as a heart affair—on these two hang the law and the prophets of social purity for women and for men.

Industrial training in the public schools is more important, if possible, for girls than for boys, because the more dependent class most needs to grasp bread-winning weapons. We must work right on toward better legal protection for women. A large petition will be presented to Congress this winter asking that

¹ Extract of Annual Address of Frances E. Willard, as President of the National W. C. T. U., at Nashville, Tenn., 11th month 16, 1887.

the age of consent be raised to eighteen years, and that heavier penalties be ordained for crimes against women and girls.

I wish here to thank Mr. T. V. Powderly and his Council for sending out ninety-two thousand of those petitions to local assemblies of the Knights of Labor.

I suggest that we have but two pledges—the White Cross and the White Shield, both of which are so delicately expressed that they are suited, the first to men and boys, the second to women and girls. I wish that the work might take its name from these and be known simply as the Department of the White Cross and the White Shield, with the three-fold lines of effort—preventive, reformatory, and legal. No such patronage has been extended to any branch of our Publishing House, as to the Social Purity series of leaflets and pledges. This literature does not sweep the sewers, but seeks to turn on the mountain springs that shall purify and make them sweet and wholesome. Even so I must earnestly pray and solemnly entreat all who undertake this work in local Unions, or in the larger fields of State and nation, to commend it to the good sense and good will of the home folks by keeping it free from hideous recitals and backward glances toward the city of Destruction. For this is the department of social purity, not impurity. Let us, then, urge forward all whom we can influence, that they may flee toward the city of God, with ears stopped against the siren's song, and with the steadfast cry for "Life, life, eternal life!"

SIMPLE FAITHS AND PRACTICE NOT "POPULAR."

DURING a recent visit in York county considerable interest was felt in the conversation of a Mennonite preacher, who spoke of the great falling off in the number of their members in that section of country, since the days of his boyhood. This he attributed to the unwillingness of their young people to submit to the restraints which a profession of religion in accordance with their tenets would require; and a desire to indulge in the fashions, diversions, and ways of the world. In consequence of this, as older members passed away from this scene, there were but few prepared to take their places; and so they had dwindled.

He mentions an illustration of this subject, with which he had met some years before. As he was riding along the public road, he passed a large stone meeting-house which was evidently unused and going to decay. The doors had fallen from their hinges, and no one appeared to exercise any care over it. He stopped and viewed the scene. Shortly after, coming to a farm-house near by, he stopped to get his dinner, and finding an old man, past eighty years of age, sitting on the porch of the house, he entered into conversation with him, and asked him about the ruined meeting-house. This man told him that it belonged to the Society of Friends, that when he was young a congregation of several hundred people used to assemble there for worship, but now they were nearly all gone, and himself and an old woman were about all that were left. When asked by his Mennonite visi-

tor as to the cause of the great change he had witnessed, he replied he could give a clear explanation of it. As the young people grew up they were more inclined to become members of societies which permitted greater liberties to their people, and in which they would have more worldly honor than they could receive as self-denying followers of the Truth as professed by Friends. Hence as the older ones died, and few succeeded them, the number gradually decreased.

The old Friend might probably have added that emigration to other parts of the country, particularly to the West, had been one of the depleting causes.

The conversation of our Mennonite brother brought to mind a letter received not long since from one who, although not a member of the Society of Friends, stated that he was convinced of its principles. Indeed, he has to some extent manifested his faith by his works, having labored in the distribution of tracts, and in other ways to spread a knowledge of the principles of truth as professed by our Society. This letter queried why it was that some other denominations had increased in numbers more rapidly than Friends; and suggested that there had been a defect in not giving a greater publicity to our doings, etc.

One answer to this query is indicated in the conversation already referred to. Any profession of religion that requires a practical bearing of the cross, and the living of a spiritually-minded life, while it may attract the admiration, cannot command the adherence of those who wish to conform to the ways and pleasures of the world.

Hence that class who wish to live as they please, yet do not want to reject all religion, will seek to satisfy themselves with some form of profession which allows them greater liberty—so that in their apprehension, they may be heirs of both kingdoms—the world's and Christ's.

Another reason why vital religion does not assume the position among men to which it is entitled, is that too many of the called and visited of the Lord fail to come into full obedience to the inspeaking voice of the Saviour revealed in the secret of the heart; and hence their example and influence have not the effect of leading others into a knowledge and love of the Truth, to the degree that they ought. Even where some spiritual life is retained, such professors become dwarfed and crippled, and they do not bring forth abundantly of the fruit of the True Vine.—Editorial in "The Friend," Philadelphia.

WOMAN is becoming what God meant her to be and Christ's Gospel necessitates her being, the companion and counsellor, not the incumbrance and toy, of man. To meet the new creation, how grandly men themselves are growing; how considerate and brotherly, how pure in word and deed! The world has never yet known half the amplitude of character and life to which men will attain when they and women live in the same world.—Frances E. Willard.

He does not believe that does not live according to his belief.

A DANGER OF TRANSITION.

THIS year will witness the close of the school life and the entrance to society life of hundreds of girls. It is a most important era. It means the closing of the doors upon an active, systematic life, with an aim more or less definite, to one untrammelled by rules, and with no fixed purpose. It is the more dangerous because it is a transitional period.

It sounds very poetical and pretty to refer to the maiden,

"Standing with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet!"

The brook naturally flows into and is lost in the river. An analysis of the river's waters would not reveal one individual drop from the brook, but our maiden will carry with her into womanhood every impress of childhood, and it will be but the flower of childhood, as her mature years will be the fruit of childhood and early womanhood. To some the plunge into society life is so rapid and the current so strong that they are swept into a life which does not permit of any purpose but devotion to the demands of society. But a small percentage of girls have their lives so filled with social duties that there is no time for the *ennui* that assails the girl whose social and financial position precludes her absorption by such a life.

The vast majority of girls, on the close of their school life, face a life of outside limitations. The position of their parents is such that social engagements are the exception and not the rule. The family live in comfort bordering on luxury; the mother is still the capable housekeeper, and would not abdicate her throne to unskilled and untrained hands. Fancy-work will not monopolize the heart and brain of the active young girl suddenly deprived of the stimulus of ambition and purpose; church work can only hold the attention of the few; outside philanthropic work involves much that is distasteful to those who meet life with rosy views.

What shall be done for this army of girls? for on their leadings during this period much of their happiness depends. Hundreds of unhappy and ill-assorted marriages are due to the utter vacuity of these first months after the close of school life. If a girl possesses and recognizes an inherent talent, and cultivates it, she escapes the danger that assails the every-day girl who has no genius or bent. A wise mother is the saviour at this period. One who can share her duties and responsibility, who can guide the restless heart to create new interests in harmony with the nature, and save from spurious interests that lead to limitations that death alone removes, is the only hope of salvation.

Employment that demands attention at stated hours, and that shows the benefit conferred, should be found either in or out of the home as an incentive to activity.

A mother consulted a London physician in regard to her daughter's health. He examined her heart and lungs, talked some time with the girl, and sighed. The mother, much alarmed, asked his opinion. "Madam," said he, "so far as I can discover, your

daughter is suffering from a most serious complaint which, for want of a better name, I shall call 'dullness.' Perhaps it is in your power to cure it. I have no medicine which is a specific for this disease." It is this disease that undermines the vitality of many girls, who seek unconsciously in engagement and marriage the focus for energies that must find, must have, a purpose, or life is valueless.

Mothers do not realize the tremendous strain put upon an active, purposeful life when suddenly it finds itself in a world where its energies, its powers, are not needed either at home or abroad. Life loses its color and variations, and becomes very soon a dead level of common-places out of which they must free themselves. Work that is work, that shows its value must be found, if the freshness and vitality, the *motive* and hope, that make life a gift from a heavenly Father, not a condition of a moral Judge, is to be preserved.—*The Christian Union*.

SWARTHMORE STOCK TRUST ASSOCIATION.

[At the request of Clement M. Biddle, we publish the following information to stockholders of Swarthmore College.—EDS.]

AT a meeting of the stockholders of Swarthmore College, who are interested in depositing their stock under the plan proposed by Clement M. Biddle, held Eleventh month 23d, 1887, at Race street meeting-house, there were fifty-five stockholders present. Edward H. Ogden was made chairman of the meeting, and William J. Hall secretary. Clement M. Biddle stated the object of the meeting to be such as set forth in the circular forwarded to the stockholders. If the plan proposed was adopted the Trust would start with 5,000 of the 20,000 shares of the capital stock. The following list of those who had agreed to donate stock was read:

Edward B. Edwards, S. Robinson Coale, Joseph E. Gillingham, Ezra Lippincott, Wm. J. Hall, Susan J. Cunningham, Edward Longstreth, Herman Hoopes, Edward Merritt, John Williams, William P. Bancroft, Lydia M. Stephens, Isaac Stephens, George Watson, Lewis A. Lukens, Edward Hoopes, Thomas L. Leedom, William Longstreth, Benj. Hallowell, Jr., Lydia C. Biddle, Mary Betts, Richard Peterson, Edward H. Magill, John M. Broomall, Thomas H. Hall, Lydia H. Hall, Margaret G. Corlies, Jas. V. Watson, Edmund Webster, Rebecca N. Webster, Samuel Marshall, Wm. P. Marshall, J. Reece Lewis, Lucy Biddle Lewis, Wm. C. Biddle Jr., Robert Biddle, Jr., Amos Hillborn, Chas. W. Wharton, Joshua Lippincott, Clement M. Biddle, Wm. Sellers & Co., Daniel D. Wright, Joseph Matthews, Caroline M. Reeves, Mary R. Foulke, M. Fisher Longstreth, Ellwood Burdsall, Dillwyn Parrish, Jr., Elizabeth E. Hart, Isaac H. Clothier, Mary B. C. Lovering, Wm. W. Biddle, Joseph C. Turnpenny, Eli M. Lamb, John T. Willets, Emmor Roberts, Alfred Sharpless, Lindley Smyth, Emma C. Bancroft, Samuel J. Seaman, Clement A. Griscom, Fannie C. Griscom, Edward Lewis, David T. Burr, Mary S. Lukens, Thomas J. Husband, Jonathan Gillam, Walter Y. Hoopes, Benj. D. Hicks, Joseph Willets, Hannah W. Sterling, Joseph Chapman, Alex. S. Truman, C. Newlin Pierce, Thomas Foulke, Estate of Wm. P. Jenks, Elizabeth W. Mendenhall, Daniel S. White, Clement B. Smyth, Joseph M. Truman, Jr., Joel J. Bailly, Howard W. Lippincott, George G. Haydock, P. Caroline Haydock, Anna J. Ferris, Joseph W. Johnson, Jr., Mary F. Bullus, Mary L. Wharton, Joel Sharpless, George

W. Hancock, Edward Hopper, Enoch Lewis, Wm. W. Justice, Edmund Lewis, Elizabeth Janney, Elizabeth W. Parrish, Isaac Eyre, Ellwood Johnson, Virginia E. Ridgely, Mary W. Stephens, Ellis D. Williams, Joseph T. Bunting, Anna M. Hunt, Effingham Cook, S. F. Jenkins, Dr. George Smith, Helen Comly White, Estate of Israel Peterson, Franklin H. Shoemaker, Mary H. Shoemaker, Wm. D. Foulke, Charles Evans, Mary J. Hoopes, Amos R. Little, Isaac Collins, George B. Mellor, Edwin A. Atlee, John S. Collins, Henry Bentley, Phoebe Seaman, Lukens Thomas, Anna M. Ferris, Geo. Corlies, Jacob Corlies, Edith W. Atlee, Anna Seaman, James H. Seaman, Daniel Underhill, Clement Biddle, Arthur Beardsley, Estate of Jas. and Lucretia Mott, Robert Biddle, Charles M. Biddle, Joseph P. Brosius, E. Stabler, Jr., Alfred Moore, J. Kemp Bartlett, Rachel M. Biddle, Hannah B. Williams, Edward H. Ogden, Caroline C. Biddle, Mary B. Wood, Estate of D. and S. M. Parrish, Lydia Biddle, Edward A. Pennock, Clement M. Biddle, Jr., Caroline M. Cooper, James H. Hallowell, Norwood P. Hallowell, Florence Hall, E. C. Knight, F. S. Atkinson, Sarah Parrish, Sarah A. Willets, Henry M. Laing, Elizabeth L. Merritt, Hannah R. Lewis, Jno. P. Verree, Samuel Conard, Howard Garrett, Thomas Garrett, Samuel Wollaston, Ellwood Garrett, L. Matton, Wm. J. Hancock, Jonathan W. Gillam, Mary Willets, Anna M. Hunt, and others.

On motion of Clement M. Biddle, the following resolutions were unanimously adopted, section by section:

Resolved—That we advise the transfer of the shares of the capital stock of Swarthmore College to —Friends to be selected by this meeting upon the following terms:

First—That during the full term of the donors' natural lives, they will vote the said stock as the donors shall respectively, from time to time, direct in writing. In the absence of such directions the said stock shall be voted as a majority of the persons in whom the same may be vested shall determine.

Second—When the number of Friends shall be reduced below —the vacancies shall be filled by the remaining persons holding said stock, and the title to the same shall be so transferred as to be held during the donors' respective lives by the survivors of the —persons originally selected, and those chosen as herein provided, all of whom must be members of the Religious Society of Friends.

Third—Upon the donors' respective decease, said stock shall become the absolute property of the persons in whom the title thereto shall then be vested, to be used for the educational interests of the Religious Society of Friends.

On motion of George W. Hancock, it was resolved that a committee of seven be appointed by the chairman to formulate a plan to be presented at a future meeting of this body. George W. Hancock, Clement M. Biddle, James V. Watson, Joseph Wharton, Chas. M. Biddle, Isaac H. Clothier, and Dr. M. Fisher Longstreth were appointed. On motion of George W. Hancock, it was resolved that when this meeting adjourn it be to Eleventh month 30th, 1887, at 3, p. m. On motion of Clement M. Biddle it was resolved: That all those be invited to attend who have agreed or do agree to donate stock to this plan. On motion adjourned.

WM. J. HALL, *Secretary*.

At an adjourned meeting, held Twelfth month 3d, 1887, Joseph Wharton made a report in reference to a change of Constitution, which on motion was approved.

The following resolution was united with:

Resolved—That we recommend the formation of an association to be called the "Swarthmore Stock Trust Association" for the purpose of aiding in keeping Swarthmore College under the control and management of persons in sympathy with the objects of its founder, and who are members of the Society of Friends. Said association to be composed of all members of the Society of Friends, who on or before Twelfth month 20, 1887, agree to donate 20 shares of stock of Swarthmore College, and express a willingness to act. They are authorized to carry out the plan adopted at last meeting, or such modifications as they may deem necessary, to accomplish the desired end.

Then adjourned.

WM. J. HALL, *Secretary*.

In pursuance of the above resolution, a temporary organization was perfected at Swarthmore College, Twelfth month 5, 1887, twenty-five persons being present. A committee was appointed to take legal advice as to the best way to carry out the objects of the Association, and produce at the next meeting a Constitution and By-Laws. Voted that all persons who are members of the Religious Society of Friends, who express in writing a willingness to act, and donate 20 shares or more of Swarthmore College capital stock on or before the 20th day of Twelfth month, 1887, shall be considered members of this Association. Clement M. Biddle, Benjamin Hallowell, Jr., Wm. J. Hall, Jno. T. Willets, and Edward Stabler, Jr., were appointed to prepare proper powers of attorney, and to see that all stock donated is properly transferred. Then adjourned to Twelfth month 23.

PHILADELPHIA, Twelfth Month 6, 1887.

To the Stockholders of Swarthmore College:

In pursuance of the foregoing appointment we are prepared to receive donations of stock for the "Swarthmore Stock Trust Association." Powers of attorney are being prepared, giving the legal form of said transfer, which can be obtained from any member of the Committee. When properly signed, certificates of stock should be attached and mailed to Clement M. Biddle, Chairman, 815 Arch St., Philadelphia, Pa. Respectfully, Clement M. Biddle, 815 Arch St., Phila., Pa. Benjamin Hallowell Jr., 815 Arch St., Philadelphia. William J. Hall, Swarthmore, Pa. John T. Willets, 303 Pearl St., New York. Edward Stabler, Jr., 3 South street, Baltimore, Md.

At a meeting of the Board of Managers of Swarthmore College, held Twelfth month 5th, 1887, the following resolutions were unanimously adopted:

Resolved—That the Board of Managers of Swarthmore College hears with much pleasure of the formation of the "Swarthmore Stock Trust Association," for the purpose of aiding in keeping Swarthmore College under the control and management of persons in sympathy with the objects of its founders, and who are members of the Religious Society of Friends.

Resolved—That we recommend to the stockholders that they donate their stock to the said "Swarthmore Stock Trust Association."

THERE is nothing more comely among men, than impartial judgment.—*Stephen Crisp*.

THE OBJECT OF LIFE.

WHAT is the end of life? The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is, To do the will of God, whatever that may be. Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen, I have no ambition to win souls, my ambition is to do the will of God, whatever that may be;" that makes all lives equally great, or equally small, because the only great thing in life is what of God's will there is in it. The maximum achievement of any man's life after it is all over is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy-maid or a scavenger can do as much. Therefore the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading. The definition of an ideal life: "A man after mine own heart, who will fulfill all My law." The object of life: "I come to do Thy will, O God."

The first thing you need after life, is food: "My meat is to do the will of Him that sent me."

The next thing you need after food, is society: "He that doeth the will of my Father in heaven, the same is my brother, and sister, and mother."

You want education: "Teach me to do thy will, O God."

You want pleasure: "I delight to do thy will, O God."

A whole life can be built up on that one vertebral column, and then when all is over, "he that doeth the will of God abideth forever."—*Professor Drummond.*

CHRISTIAN faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any: standing within, every ray of light reveals a harmony of unspeakable splendors.—*Hawthorne.*

It is the rule of life to forget the kindnesses our neighbors have done us and to remember only those we have done for them. If the rule could be reversed, what a happy world it would be!

CHRISTIANA DICKSON'S BARN-RAISING.

MANY stories are told of the courage of the women of that early generation who first broke ground in the forests of Pennsylvania and Virginia. They were in constant peril from wild beasts and from hostile Indians, but with heroic patience endured hardships, labor, and disease. An example of another kind of courage is preserved by the descendants of Christiana Dickson, the wife of one of the first settlers of Erie county, Pennsylvania.

She was a small, low-voiced woman, extremely timid by nature; but upon one subject she was resolute; she had a horror of drunkenness. She lived in the days when the use of liquor was universal. Whisky was as common a drink as water among these hardy, hard-working pioneers. A temperance or abstinence society was unheard of. But when her sons were born, she resolved, as far as she could, to put a stop to whisky-drinking in her home.

Her husband being absent from home, her brothers called for the help of the neighbors, according to the custom of the time, to put up a barn needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two, whisky was asked for. One of her brothers came to the house for it; she refused to provide it to make her friends drunk. Her other brothers, and at last an elder in the church came to reason with her; to tell her she would be accused of meanness. Without a word the little woman went out to the barn, and baring her head, stepped upon a log, and spoke to them in a faltering voice. "My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are elders in the church, all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But before I will provide whisky to give you, these timbers shall rot where they lie." The men angrily left the work and went home; the little woman returned to the house, and for hours cried as though his heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whisky.

Afterwards whisky at barn-raising was discontinued in the county. Her sons grew up strong, vigorous men, who did good work in helping to civilize and Christianize the world; their descendants are all of high type of intellectual and moral men and women. If she had yielded this little point, they might have degenerated, like many of their neighbors, into drunkards and spendthrifts. There are still vices and malignant customs to be conquered, and for the work we need women of high souls and gentle spirits, like Christiana Dickson.—*Selected.*

THERE'S too much abstract willing purposing,
In this poor world. We talk by aggregates
And think by systems; and, being used to face
Our evils in statistics, are inclined
To cap them with unreal remedies

Drawn out in haste on the other side of the state,
—*"Aurora Leigh."*

BROTHERLY love is the livery of God's servants.

NOVEMBER DAYS.

As those we love give us a swift good-bye,
With thought that swift blows bear the least of pain,
Then turn, remorseful, to our sudden cry,
And hold us close, and kiss us o'er again—

So blessed Summer yields unto us now
With pitying haste in which her mantle fell;
O soft! oh tender! yet upon her brow
Sad premonition of a long farewell!

—C. J. Bartlett, in *Unity*.

THAT only is worthy of the name of conviction which is translatable into words and, still farther, into deeds. He who is convinced, is conquered, swayed, ruled by his conviction. Mere opinion, mere sentiment, mere aspiration, is therefore not conviction; for while we hold sentiments and aspirations, convictions hold us. No one can be said to have (or to be held by) a conviction, until he has expressed that conviction, at least to himself, in words or in actions. "I hardly know where I stand," said a young man who had drifted from his religious moorings. But he realized only that he stood no where, when he attempted to show that he stood somewhere. If you would know how vague are your beliefs, how few your convictions, how unstable your footing, how fruitless your life,—try to speak your convictions, to yourself at least, even if you do not speak them out to others. If you find then that you have really anything to say, you will *know* that you have something to do.—*S. S. Times*.

NEWS AND OTHER GLEANINGS.

—The Springfield (Mass.) *Union*, defending the newspaper press, says: "People are ever ready to give the newspapers information of scandal, crime, and all forms of sin, and show a keener relish and more earnest desire to put reporters on the track of such news than to give them facts about the good things that men have done—except what they have themselves done. So long as the public claims to know who has gone wrong, and is indifferent as to who has done right, it cannot fairly claim the right to criticise the press for telling of the evil along with the good."

—The Bank of England doors are now so finely balanced that a clerk, by pressing a knob under his desk, can close the outer doors instantly, and they cannot be opened again except by special process. The bullion department of this and a number of other banks are nightly submerged several feet in water by the action of the machinery. In some English banks the bullion department is connected with the manager's sleeping room and an entrance cannot be effected without shooting a bolt in the dormitory, which, in turn, sets in motion an alarm.

—For the first ten months of the year the passengers who arrived at San Francisco by rail numbered 56,105; by sea, 21,722. Of these about 20,000 remained in California.

—A compilation of statistics by Superintendent Jasper, of school work in New York city during the year ending Eighth month 30, shows the number of teachers employed twenty weeks or more was 3,527; children between 5 and 21 years of age residing in the city Sixth month 30, (estimated), 418,000; number of public free schools in the city, 304; private schools, not including colleges, incorporated academies, and seminaries, (estimated), 250; number attending such schools, 48,000; number of licensed teachers employed during any portion of the year, 519 males and

3,644 females; number of children taught some portion of the year, 239,191; average daily attendance, 154,091. During the year the sum of \$4,196,549.67 was received and expended.

—M. E. Lavasseur, of Paris, has attempted to show, by comparing the statistics of 1789 with those of the present, that chances of living long at any given age are greater now than they were before that year. The proportions are, for the survival of infants under one year, as 1,460 now, in every 2,000 to 1,186 then; for living to be forty, as 1,110 to 738, and for living to be seventy-five, as 360 to 144.

—Says old Allen Thompson: "When I am in the woods I never use a compass; in fact, I don't need any. There are three sure ways that I have for finding the points of the compass. You will notice that three-fourths of the moss on trees grows on the north side; the heaviest boughs on spruce trees are always on the south side; and thirdly, the topmost twig of every uninjured hemlock tips to the east. You just remember those things, and you will never get lost."

CURRENT EVENTS.

THE Congress of the United States assembled at Washington, at noon, on the 5th instant. In the House of Representatives, John G. Carlisle, of Kentucky, was reelected Speaker. The President's message was sent in and read on the following day. It is largely devoted to questions of finance, and recommends reduction in the revenue by removing the tariff from a number of articles of import.

THE complications of the executive government of France, which had caused some excitement in Paris, were terminated on the 3d inst. The President, Jules Grévy, having resigned the previous day, the two houses of the National Assembly (corresponding to our Congress), met in joint convention and elected Marie Francois Sadi-Carnot, a prominent member of the House. He is fifty years of age, an engineer by profession, a moderate Republican, and his election is generally regarded as showing stability in the present form of the French government.

FOREST FIRES have been reported as doing great injury in different parts of the country. A telegram, however, from Hillsboro, Illinois, says the fires have done much good as well as great damage in that region. They have destroyed the myriads of chinch bugs that ruined the corn crop last season. Before the fires started the woods and fields were literally swarming with chinch bugs.

THE "Crown Prince" of Prussia, whose illness from supposed cancer of the throat caused so much alarm, is for the present in better health. He remains at San Remo, in Italy.

EARTHQUAKE shocks are again reported from Southern Italy. One in Calabria killed twenty persons and destroyed much property.

A DISPATCH from Washington, on the 3d inst., giving the names of persons nominated in the caucus of Republican members of the House of Representatives for officers of the House, says that "Rev. Francis W. Thomas, of Indiana, a member of the Society of Friends, was named for chaplain."

Two important decisions were announced by the U. S. Supreme Court on the 5th inst. One of these affirmed the right of the State of Kansas to prohibit the manufacture and sale of liquor, without making "compensation" to brewers, distillers, etc. The court said, (the opinion being prepared by Judge Harlan, of Kentucky), that all property, under our form of government, is subject to the obligation that it shall not be used so as to injuriously affect the rights

of the community and thereby become a nuisance. The State of Kansas had a right to prohibit the liquor traffic. It did not thereby take away the property of the brewers. It simply abated a nuisance. The property is not taken away from its owners; they are only prohibited from using it for a specific purpose which the Legislature declared to be injurious to the community. The other decision related to the "coupon cases" in Virginia, and affirmed that a State, under the Eleventh Amendment to the Constitution, cannot be sued, directly or indirectly, except with its own consent.

BERLIN, Dec. 6.—Dr. Sommerbrod, of the Breslau University, an eminent laryngologist, lectured to-day on the case of the Crown Prince. He is inclined to the conclusion that it is a case of simple perichondritis, with an abscess formation, and not of a cancerous nature, though some difficulty is likely to be presented in the extrusion of several pieces of dead cartilage. He said the prospects of the Prince's recovery were hopeful.

DR. J. T. ROTHROCK, of the University of Pennsylvania, began the tenth course of free public lectures on Tuesday, on the 2d inst. His subject is "Among the Trees, from Maine to California." These lectures will be continued on the 16th of the present month, and the 6th, 13th, 20th, and 23d, of next month, in the evening.

EDWARD HOOPES, of Philadelphia, has been elected President of the Barclay Coal Company, in place of Edward M. Davis, deceased.

THE "fast orange despatch train," from Jacksonville, Florida, to New York, started on the 3d inst. It will run regularly with Florida fruit to the Northern markets, making time almost equal to the passenger trains.

JUDGE GARNETT, of Chicago, on the 3d inst., dissolved the injunction restraining the County Board from declaring the territory of the town of Hyde Park annexed to the city of Chicago. The people of this suburb voted for annexation last month, but some property owners carried the case to the courts. The portion annexed will add about 60,000 inhabitants to the population of Chicago.

NOTICES.

. A Conference of Parents, Teachers, School Committees and others interested will be held under the care of "The Committee on Education of Philadelphia Yearly

Meeting of Friends" on Seventh-day, Twelfth month 10th, 1887, at 15th and Race streets, Philadelphia, commencing at 10.30 o'clock. Punctual attendance is desired.

The subjects for consideration are:

1st. What are the best means of securing the cooperation of parents and teachers?

2d. On what basis should promotion be made in graded schools, or pupils be received from other schools?

3d. Practical methods of teaching reading.

All interested are invited to attend.

WM. WADE GRISCOM, Clerk,
Woodbury, N. J.

. Funds and merchandise intended especially for Martha Schofield, Aiken, S. C., should be sent to Samuel S. Ash, No. 1027 Market street; and funds and merchandise intended for Abby D. Munroe, Mt. Pleasant, S. C., should be sent to H. M. Laing, 30 N. Third street, Philadelphia.

. The Burlington First-day School Union will meet at Trenton, Twelfth month 10, at 10.30 a. m. Interested Friends and co-workers are cordially invited.

WM. WALTON,
MARGARET D. ROGERS, } Clerks.

. Quarterly meetings in Twelfth month will occur as follows:

15. Haddonfield, Haddonfield, N. J.
22. Fishing Creek, Half-Year's Meeting.

PUBLISHERS' NOTICES.

. We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

. Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

. As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



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JUST FOR TO-DAY.

LORD, for to-morrow and its needs,
I do not pray ;
Keep me from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray ;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will—
Prompt to obey ;
Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word
Unthinking say ;
Set Thou a seal upon my lips
Just for to-day.

So, for to-morrow and its needs
I do not pray ;
But keep me, guide me, hold me, Lord,
JUST FOR TO-DAY.

—Selected.

For Friends' Intelligencer and Journal.

THE PRIMAL TRUTH.

NOW the natural man receiveth not the things of the spirit of God for they are foolishness unto him ; and he cannot know them, because they are spiritually judged (or discerned).—1 Cor. 2: 14. Does not the apostle, in thus writing, bear testimony to a great philosophic truth ? So long as men employed themselves in endeavoring to find out the essence of matter, they made little progress in the knowledge of physics. School upon school of philosophy followed each other, and the ingenuity of men invented many systems that were accepted as true for a time and then faded into obscurity. But when Bacon introduced the modern system of investigating the properties and modes of manifestation of material substances a great advance was made in knowledge. And when the observations have been accurate and the inferences correct, this knowledge is in destructible because it is founded on truth. And is it not so in psychology ? So long as the metaphysicians endeavored to ascertain what mind is, and where it is located in the human body, they made little headway. The only truth ascertained in this way, was that there must exist a healthy action of certain parts of the body before the manifestations of mind can

take place. But when these manifestations were studied, and properly arranged and classified, a body of useful information was acquired.

But as to the essence of mind, the metaphysician is as much in the dark as the scientist is as to the essence of matter. We know the one has extension, etc., while the other perceives, thinks, and reasons, and this is all, from the nature of the case, we can ever know, except by inference. Now when a man attempts to apply the same mode of reasoning to a thing with which he can only become acquainted through impressions made upon his senses, that he would to another thing, the knowledge of which is obtained through consciousness, he will become visionary, and is sure to be led astray. Or if he turns materialist, and endeavors to account for mental phenomena as he would for the visible properties of material things, he will draw wrong deductions.

Now in this age of inquiry when intelligent men like Ingersoll deny the existence of Deity, or regard the evidence as insufficient to establish the fact, is it not incumbent on Christians, having the welfare of their fellows at heart, to be engaged in some more important work than disputing about doubtful points in theology ? If those learned men who wasted so much argument in the Andover controversy, about things beyond their skill to solve, had sought to dispel the doubts that cloud the minds of intelligent men, how much better it would have been for the cause of righteousness. For however opinions may differ, there is such a thing as truth, and it is important we all should know it as it affects the condition of men in this world as well as the next. If my brother has erred and is laboring under a delusion it will not do to say as Cain did : " Am I my brother's keeper ? " for we are bound up in one common destiny.

Now mankind, in all ages, have held that there is a power superior to that of man, and able to control his movements. The nature of this power is unknowable to the finite mind, and hence different people clothe it in color such as their own degree of intelligence will suggest. But the idea itself is a strong evidence of its truth ; for it is of the nature of those axioms that are so self-evident that no healthy mind denies them. The mere fact of their rejection by some does not invalidate the argument : if ninety and nine men admit the existence of an object, as a house or a tree, and the hundredth man, occupying the same point of view, doubts it, we would either

question his candor or conclude that his powers of observation were defective. Or let him deny that the squares on the two legs of a right-angled triangle taken together are equal to the square of the hypotenuse, (a thing he may do by calling in question the truth of the definition and axioms of geometry on the correctness of the reasoning preceding the 47th of Euclid), would his denial amount to anything in changing our opinion as to the truth of the proposition? If the convictions of the mass of mankind on physical or intellectual subjects are deemed credible, why may not spiritual truths be accepted on the same testimony? You cannot demonstrate them as you would a law of science or a physical fact because they are spiritually discerned. As Paul says, "the grace of God hath appeared to all men, teaching them the denying of all ungodliness and the world's lusts they should live soberly and righteously in the present world." Those impressions of duty, of what is right to be done or left undone, which are made upon the sensitive spirit, do not originate in itself; they are not evolved from consciousness, but are commands laid upon it by a power exterior to itself. They are not any clearer to the gifted and intelligent than to the common or uncultured mind, being suited to the condition of all. On the contrary we frequently find the meek and lowly exhibiting a degree of spiritual insight that is not seen in the wise and prudent. The information obtained in this way is not always pleasant to the person, as it oftentimes points out a line of action which is at variance with one's wishes and desires. But it is the universal testimony of all who have heeded its warning voice that when its behests have been obeyed peace to the soul has resulted; and that where they have been disregarded, anguish of spirit has followed. As this voice is obeyed, light comes into the soul illuminating the pathway of life; as it is heeded, darkness settles down over the mind until wrong-doing comes as natural as the gratifying of an appetite or the indulgence of a passion. But we must remember that it is not every one who does wrong that is fond of the wrong for itself. In the spiritual world as in the natural, clouds intervene and shut out the light of truth. Education and environment influence men to a great degree. It is said that fish in the great cave of Kentucky have no eyes. Even so a man fixed on the dogmas of a church, and unaccustomed to the light shed abroad in the soul by the spirit of God, may lose his spiritual perceptions and become shrouded in darkness. Now if we attempt to demonstrate the existence of a God, the immortality of the soul, or the truth of the Christian religion to such a one by the same mode of reasoning we would use in proving a fact in natural science or a proposition in mathematics we will most likely fail; for the arguments used would be foolishness unto him, seeing the truth of them must be spiritually discerned.

As love is the most powerful instrument with which to reach a human soul, let its condition be what it may, it follows that we must show that we have the real interest of the unbeliever at heart before we can gain his attention. It is not by denouncing him or by hurling epithets of reproach at him that

he is to be won from the error of his ways. If our own lives show that we are under the influence of this godlike power, we can then invite him to the fountain from whence it flows. And as this has been found in the lives of our own experience, rather than in any teachings we may have received from others, it follows that we must refer him to that indwelling power from which all good proceeds.

Happily will it be for him, if, when he gets into this condition, some instrument, sent by the divine Father, may prove successful in rekindling the dying embers of the spiritual life in him. Then will he be born again, and realize that God was in this instrument, as he was in his beloved son Jesus Christ when reconciling the world to himself. And having been raised to newness of life he will come to know there is a power that will enable him to triumph over death, hell, and the grave.

W. W.

Loudoun Co., Va.

MEMORIAL OF WILLIAM HOLMES,

OF GOOSE CREEK MONTHLY MEETING, VA.

BELIEVING the subject of this memorial to have been an unusually upright man, we have thought it well, as an incentive to the living, to preserve some record of his life.

He was the eldest son of Joseph and Elizabeth Holmes. His opportunities of acquiring an education were very limited, but having inherited good mental endowments, he so improved these as to lay a solid foundation for character and usefulness in life. By the death of his father in 1817 he was left, at the age of 24, to care for mother, sister, and brothers; a trust he discharged manfully and conscientiously. Before the younger brothers had grown to be self-helpful, his elder sister came back to her parental home a widow, with four little boys needing a father's oversight. Forgetting himself in this emergency, the uncle became a father to them, and by personal sacrifice enabled them to enter upon active life, with better equipment in education than they could otherwise have done.

In 1830 he married Eliza Canby, and soon after located on a farm in the vicinity of Waterford, Virginia. His mother found a home under his roof until her decease, which occurred in 1847, and ever had shown to her that deference and affectionate interest which soothe the loneliness of age and make happy the eventide of life.

In time of sickness and trouble William was found to be a true friend and neighbor; while his Meeting had faithful service, in the attendance of his family as well as himself, both in the middle of the week and on First-days.

In 1841, within one week, two little daughters were called away by death. This affliction was borne meekly by the parents, and keenly as their loss was felt, tended evidently to wean their affections from the things that perish and fix them upon those that fade not away.

In the year 1843 the subject of this memoir removed from Waterford and settled within the limits of Goose Creek Monthly Meeting. From this time on he and his wife were frequent companions of

Miriam Gover in her religious visits to distant meetings, a warm attachment having been formed between them and that devoted woman while they resided near Waterford, and which ended only with her life.

In 1847 we find him in the position of an Elder in the meeting of his fathers, in which relation he was continued to the end, a period of 40 years.

He possessed good judgment and decision of character; considerable intercourse with men had ripened his knowledge, and he became a useful man in his meeting, as also in secular matters. He was a peacemaker between man and man.

Holding as he did the conviction that African slavery was altogether contrary to justice and right, it was almost unavoidable that his position in regard to this matter should be obnoxious to his slave-holding neighbors. The threats made by these against him and others who held like opinions fell unheeded on his ears. His courage, which was a marked feature of his character, was equal to the occasion, and he saw, without fear or dismay, the rising of the war cloud, believing, as he did, that the end would be the lifting of burdens from weary shoulders and letting the oppressed go free.

At the close of the Civil War he found himself, at 72 years of age, a poor man. If getting the things of this world about him in profusion constitutes a man's success in life, he was a failure. But is there not a better measure than this? Loss and privation are trials of character that only true nobility can endure. He bore that test well. He maintained his own self-respect, the esteem, confidence, and love of neighbors and friends, undiminished under these circumstances.

The companionship of a gentle and sympathetic wife had cheered him amid the joys and sorrows of more than forty years. In 1873 she ceased to walk the earthly path by his side. Of his three surviving children, only his daughter was near. With her he continued to make his home. Another severe affliction came to him in 1880, in the death of his little granddaughter, for whom he cherished a touching affection. He continued to take an interest in religious meetings, though it was evident his powers of mind were giving way. The physical man continued active in a remarkable degree till near the end. This came in the late hours of First month 8th, 1887, when, without a struggle or apparent suffering, as one enters on a gentle sleep, in the 94th year of his age, he departed this life.

On the 11th, at the meeting-house of Friends at Goose Creek (Lincoln), a large gathering of Friends and neighbors assembled to pay their last respects to his mortal remains, and impressive testimonies were borne to the sterling Christian character of the deceased.

Read in and approved by Goose Creek Monthly Meeting, held 11th of Eighth month, 1887.

EDWARD J. SMITH, } Clerks.
MARTHA A. TAYLOR, }

Read in Fairfax Quarterly Meeting, held at Goose Creek, 15th of Eighth month, 1887. Approved and directed to be duly forwarded to the Representative Committee of our Yearly Meeting.

MARTHA L. NEWELL, } Clerks.
HUGH R. HOLMES, }

Read in and approved by Baltimore Yearly Meeting of Friends, held on Lombard street, at the session held Eleventh month 5th, 1887.

EDWARD STABLER, Jr., } Clerks.
ANNA F. MATTHEWS, }

THE GENERAL INDIAN WORK OF FRIENDS.

[We have received from Levi K. Brown, Secretary, the Minutes of the Convention of Delegates of the Seven Yearly Meetings of Friends, representing the Society on Indian Affairs. We give below nearly the whole.—Eds.]

AT a meeting of delegates to represent the Seven Yearly Meetings of Friends on Indian Affairs, held at Lombard Street Meeting-house, Baltimore, First day of the Eleventh month, 1887, the following delegates and Friends were present:

Philadelphia—Joseph Powell, Daniel Foulke, Margaretta Walton, Anna Mary Martin, Mahlon K. Paist, Eliza H. Chandler, Hannah G. Thompson, and Emmor Roberts.

New York—Stephen R. Hicks, Aaron M. Powell, Phebe C. Wright, Thomas Foulke.

Baltimore—Thomas H. Matthews, Joseph J. Janney, Ellen J. Smith, Elizabeth R. Lafetra, Martha S. Townsend, Levi K. Brown.

Illinois—Edward Stabler, Jr.

Genesee, Ohio and Indiana Yearly Meetings were not represented, but letters were received from the committees on Indian Affairs of each of these expressing their continued interest in the welfare of the Indians and their willingness to coöperate with the other yearly meetings in any right opening that may present to benefit these people.

The minutes of last meeting were read and approved.

Levi K. Brown was continued Secretary and Treasurer for the ensuing year.

The Treasurer produced a statement of receipts and vouchers for payments since last settlement, showing receipts (with balance from last year), \$473.80, and expenditures, \$286.34. This being audited by Stephen R. Hicks and Joseph Powell, who reported correct.

The Executive Committee of Baltimore Yearly Meeting reported that they had, during the past year, paid frequent visits to Washington in the interest of the Indians. They had had interviews with members of Congress and heads of departments.

The land in severalty bill, known as the "Dawes bill," which provides for the allotment of lands in severalty to the Indians (a measure Friends have long advocated) with the twenty-five year restriction clause, has passed both Houses of Congress and become a law. This law, if faithfully and honestly administered, will, we trust, solve the Indian problem, and be the means ultimately of elevating the Indian to the high plane of American citizenship.

A special work of the Central Executive Committee was to impress upon the Commissioner of Indian affairs the importance of providing a matron to reside at the Santee Agency, whose especial duty it should be to visit the Indian women in their homes and instruct them in the art of housekeeping, etc., also to

encourage them in such matters pertaining to their sex as will make home pleasant and attractive, and elevate them to a higher position in civilization.

The Commissioner heartily approved of extending such aid and encouragement to these people, believing it would be productive of great good. At the same time expressed his doubts as to the authority of the Department to create such a position.

On considering the subject, the following letter was received from him, which fully explains itself:

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON, June 7, 1887.

LEVI K. BROWN, Goshen, Penna.

Dear Sir: I am in receipt of your letter of the 2d instant, in which you refer to the matter of appointing a matron at the Santee Agency for the purpose of visiting the Indian women in their homes to instruct them in the art of housekeeping, etc., and in reply thereto I have to advise you that the communication from the secretaries and members of the Executive Committee of the Society of Friends' Yearly Meeting at Baltimore has also been received and the suggestions therein considered.

The matron provided for in the Indian Appropriation bill is employed at the school, and there is no provision of law such as suggested in your letter and that of the Committee. There is no doubt such a course might be productive of great good, but it is doubtful if the money appropriated for schools could be used for payment for such service, and the meagre appropriation available for the next fiscal year would preclude the creation of such a position, if it were allowable. It is only by the most rigid economy that the schools as now constituted can be carried on, and no new position can be created until Congress makes larger appropriations for educational purposes.

Thanking you for your interest in the great work of Indian education and civilization, and regretting that your good suggestions cannot be carried out, I am very respectfully,

J. D. C. ATKINS, Commissioner.

The Executive Committee contemplates urging the matter on Congress at its approaching session, with the hope of securing an appropriation for such an appointment.

In this important work of looking after the interests of the Indians at Washington, the Committee sensibly feels the great loss sustained in the death of our beloved friend Cyrus Blackburn, who for many years has devoted his talents and his time to the cause of suffering humanity; not only the Indian, but the colored man and the illiterate white man, were alike the objects of his care and concern. He was ever ready to proceed to Washington if need be in their behalf, and his counsel was always favorably received and duly regarded.

The Secretary produced letters from Friends of the Indian Committees of Genesee, Ohio, Indiana and Illinois Yearly Meetings approving the appointment of a matron for the Santes, as proposed, at the expense of our Society, in case the Department at Washington fails to make such appointment. On due consideration of the subject and a free expression of sentiment, it was concluded that the Secretary correspond with Charles Hill, U. S. Indian Agent at Santee Agency, as to the propriety of appointing an educated Indian woman to that service. If not deemed ad-

visable to do so, that he ascertain on what terms a suitable person could be accommodated at the Agency with board, carriage and horse, and an interpreter, to fill the position and report to the Indian Committees of the several yearly meetings or to a future meeting of this body.

The Secretary also produced a letter from a committee appointed by the late Mohonk Conference on Indian Affairs, inviting delegates from the various missionary and educational bodies engaged in Indian work, to meet at a time and place to be hereafter designated "in order to frame a plan of coöperative action that may not conflict with one another in the field, but tend to one great end, the Americanizing, civilizing, and Christianizing the aborigines of the soil."

On consideration, it was deemed at least respectful to attend such a meeting, and Levi K. Brown and Joseph J. Janney were appointed to that end if way should open therefor.

Then adjourned to meet at the call of the Secretary.

LEVI K. BROWN, Secretary.

For Friends' Intelligencer and Journal.

OLD TOWN MEETING IN BALTIMORE.

ON the 28th of Eleventh month, 1887, we are in the city of Baltimore. The day is soft and beautiful—mild for the season, which is just in the border land of winter, and it being the first day of the week it seems proper that the household shall look towards going to meeting as usual. "To day," says the mother, "we hold our first meeting with Old Town Friends. We have had our last at Lombard street."

I had often been here before, and had gone frequently to the place of worship with my friends to their house on Lombard street, which has now been sold to be a place of merchandise and the Lombard street congregation is homeless till it constructs itself another habitation.

"Where is Old Town?" inquire the young folks. "Old Town," says the oracle, "is all that part of Baltimore which lies east of Jones Falls and was the earliest built portion of Baltimore.

"More than one hundred years ago," says the oracle, "the Friends of Patapsco Meeting in Baltimore requested their Monthly Meeting at Gunpowder, in Baltimore county, to authorize them to locate in Baltimore about two or three miles south of their old house, on the Harford road, a new house for public worship.

"Being duly authorized, the Patapsco Friends built on the eastern border of the settlement of Baltimore in that day their new house of worship and established their burial ground at what is now the corner of Aisquith and Fayette streets, since which, at 'Old Town Meeting-house' has been held a regular succession of meetings twice a week." "What is the date of the first Preparative Meeting held in the then new Meeting-house?" ask the young people. "The 22d of the Second month, 1781," and on that occasion David Brown and John Cornthwait were appointed to attend "the next Monthly Meeting at Gunpowder and report to the next Preparative Meeting."

And so we went to Old Town Meeting and in the

century-old building we sat in reverent silence this peaceful tranquil day, and heard the simple ministry of Friends, bearing witness to the indwelling word of God being able to guide mankind in the ways of truth and righteousness, and in the paths of peace. Spotless cleanliness, order, and simplicity characterize the substantial house which sheltered the worshippers of the Heavenly Father in the olden, as well as the latter times.

Gracious memories cluster round the old house, and among the worshippers here gathered were many of the descendants of the first Quaker settlers of Baltimore. From the old Third Haven Meeting, established two hundred years ago, came many Friends across the bay to join with Baltimore Friends in their religious and general fellowship. The names of Kemp, Dixon, Bartlett, Moore, Needleless and others belong to this time, and are yet represented by their descendants, some of whom are present in the congregation to-day.

Identified with the founding of this Old Town Meeting was Philip E. Thomas, from Sandy Spring in Maryland, who was the first President of the Baltimore and Ohio Railroad. Up to the end of his long and useful life he was an Elder in this meeting, and Chairman of the Committee of Indian Affairs of Baltimore Yearly Meeting. Philip E. Thomas was not only the first President of the Baltimore and Ohio Railroad, but its father and projector. He was one of the most prominent and well known of the merchants of Baltimore. It is pleasant to recall to memory the testimony of many yet living who have vivid memories of this able and noble man who occupied so conspicuous and so honorable a place in the history of his city, and whose influence was given in aid of every work of benevolence and of improvement. It is well that such Friends as Philip E. Thomas should be ever held in memory, for their example is beneficial to the aspiring youth of our own times.

From Sandy Spring came at this time to Baltimore the Brookes, the Stablers, the Palmers, and others. From West River came the Snowdens, the Cowmans, and the Plummers. From Gunpowder came the Matthews, the Prices, Scotts, and others who are honored by many worthy descendants. From Chester county, Pennsylvania, came Townsends and Baileys whose descendants are still influential members of our communion.

Another name of note in the early settlement of this meeting was that of Ellicott who founded the manufacturing village long known as Ellicott's Mills, now Ellicott's City. On the records of this meeting we find the names of the Ellicott brethren associated with every philanthropic effort, as well as every advantageous business enterprise. They came from Bucks county, Pa.

The name of Elisha Tyson is also to be remembered for his noble and faithful testimony against slavery from these benches. Thomas H. Matthews, in a centennial address on the hundredth anniversary of the founding of this house, thus characterized Elisha Tyson: "Let all such as loved their kind and sought to do them good be held in reverence and love. Elisha Tyson was cast in the mould reserved

for the noblest of our race. To him was given a heroic soul in a massive frame, a courage that quailed at no danger and swerved at no temptation, yet so tempered zeal by kindly wisdom that even those whose sordid interests the line of duty so often compelled him to thwart, could scarce find cause of offense in him. He was the champion of the African slave, at a time when to befriend the black man was to incur the enmity and scorn of the white. We can not here recount the deeds of truest chivalry wrought single-handed by this valiant Christian knight in the sacred cause of the oppressed, but they were not forgotten by those for whose protection he had so nobly extended his hand. It is stated, in a contemporaneous memoir, that in the vast concourse called out at his funeral were many thousands of the colored people of Baltimore, and that the silence which prevailed as his mortal body was committed to the earth was broken only by the sobs of the affectionate race, weeping for their lost benefactor. An outpouring so spontaneous and so significant was perhaps never witnessed in Baltimore at any other funeral. In its severe simplicity, this last service for the dead embodied the highest elements of the sublime. Ceremonies of a more formal character took place in Philadelphia on the occasion of Elisha Tyson's death: A large procession marching through the streets more than filled a church, where an elaborate eulogy was pronounced upon him; but what pomp could compare with the throng of humble mourners, and what eloquence with the tears shed by the poor upon his grave."

The McKim family were of this congregation, and John McKim left by his will a bequest of ten thousand dollars to found a free school. This was established in 1821 and was kept in the house on these grounds, and taught by a member of this meeting. The number owning this place as their religious home has now dwindled to a small body compared to the old host of worshippers which was a strong congregation.

A lofty colonnade of Lombardy poplars which once soared above the modest house of worship are remembered by some yet living, and the present trees that look to-day weather-beaten and enfeebled are in a decided decline. I would like to see many young and hopeful trees planted in this venerated ground, in order that the desolate feeling of "passing away" might not oppress the spirit of those who come to sit in worship where the venerated fathers of the present generation sought to realize spiritual communion.

The noble testimonies of the Society of Friends can never die while the truth remains the same to-day, yesterday, and forever.

It is reasonable to desire fervently the continuance of our simple church, made up of humble confessors who endeavored to realize truly the kingdom of Heaven on earth. And truly if upon the rock of Divine revelation the church of God be built will it not abide forever?

Not the antique meeting-house, for this must decay and pass away in time, but the living stones are incorruptible.

Will not some Baltimore Friend supplement these remarks with more minute memoirs of some of the worthies of Old Town? S. R.

SCRIPTURE LESSON, No. 50.

TWELFTH MONTH 25TH, 1887.

THE CHEERFUL GIVER.

GOLDEN TEXT :—"God loveth a cheerful giver."—2d. Cor. 9:8.

READ 2d. Cor. 9. 1-2, 6-12, Revised Version.

THE spirit of the gospel of Jesus allows of no selfishness, no avarice. It strikes at the root of all hoarding for the sake of possessing. The bounty of our Heavenly Father is without limit. He is our great exemplar. He gives without stint, yet without waste. In the economy of nature the abundance is always turned to good account for the generations that succeed. They who are the most imbued with the Spirit of God see a lesson in this, which, because they want to be like him, they are fain to follow. So the blessed Jesus, who represents to us all that is perfect in life and conduct, went about doing good, and helping men and women that were in need, showing them how to make the most of our Heavenly Father's good gifts, and teaching to all lessons of useful service, for the help and benefit of one another.

These lessons were essential to the comfort and happiness of the whole human family, for then as now, there were unfortunate people; people who were poor, and sick, and blind, and deformed, and insane, and afflicted with all the sorrows and distresses that we see around us to-day. But there were no hospitals, no asylums, or places for them to go and be cared for. They sat by the wayside, begging; they stood at the doors of the synagogues and on the steps of the Temple, asking alms; and all their misery was made public. Those who loved God with all their hearts, who listened to and learned of Jesus what compassion meant, made it one of the duties of all who embraced the religion he promulgated to care for and protect and supply the wants of the needy and suffering among their brethren who were not able to provide sufficient for themselves. John, the beloved disciple, writing to the church, queries: "But whoso hath the world's goods, and beholdeth his brother (in the church) in need, and shutteth up his bowels of compassion from him, how doth the love of God abide in him?" And Paul, writing to the Church at Corinth, appeals to them in the language of our lesson, to give cheerfully for the help of the needy among themselves, and for the churches established elsewhere.

This giving of the needful things of our natural life helps to keep our hearts tender and open to receive fuller measures of the spiritual life, and to make our own the gifts and graces of the Holy Spirit. There are very few who have a sufficiency for their own wants, but what can spare something towards the support of those in want. Even little children may find pleasure in giving, if they are taught to deny their own selfish desires for the sake of doing some good thing for others.

WE ARE INSTRUCTED IN THIS LESSON:

- (1.) To be willing to share what we have with

others less fortunate than ourselves, and to do it in a liberal, cheerful spirit.

(2.) That the church of which we are members needs to be maintained in its secular departments by the contributions of all who are able to give, and those who are not able to spare a portion of what they have are to be cared for if they are in want, that there be no lack on the part of any.

(3.) That the spirit of cheerful giving extends not alone to temporal things, but applies to the gifts and graces of the Holy Spirit; of these it was said by the Master, "Freely ye have received, freely give."

From the very earliest times the cheerful giver has had his meed of praise. In the less civilized tribes and nations of the East, where the means of subsistence was precarious, from the droughts and famines that were of frequent occurrence, the common people seem to have shared very freely with one another the much or the little as the case might be.

Among the Indian tribes of our own country this custom prevails to such an extent as, in some respects to be a serious drawback to the younger members of the tribes, who are educated, and, having adopted civilized ways of living, try to improve their condition and rise above the beggary and want of their forefathers.

The observances of birth anniversaries and religious festivals have ever been occasions that called for gifts. Of the religious festivals that still continue to have a hold upon the Christian church Christmas is the most popular. The observance of Christmas did not originate with the earliest followers of Jesus, although, as the name signifies, it was a religious service instituted to commemorate the birth of Jesus Christ, and this, not because it was the day upon which Jesus was born, for that date has not been preserved. The 25th of Twelfth month had been a pagan holiday ages before; the Romans, Celts, and Germans from the earliest time had celebrated the season with great feasts, which lasted from the above date to the 6th of First month, and were held in honor of the deities worshipped by those nations.

When Christianity became the state religion of the Roman empire, it was found impossible to break up the national customs, and to meet this condition and accommodate the new religion to the usages of the old, the name of Jesus Christ was substituted for that of the pagan god, whom they worshipped, and the festivals were continued with many of the usages, some of which continue down to the present time. The beginning of its observance as a Christian festival is attributed to Julius, bishop of Rome, A. D. 337-352. The custom of giving and receiving gifts on the day that is thus celebrated may have arisen from the story of the birth of Jesus, in which it is related that wise men or magi from the east came to Bethlehem in search of "the babe who was born to be the king of the Jews," and who by royal right received their worship and the costly gifts they had brought for him from their distant homes.

Friends, as well as some other Protestant denominations declined to accept Christmas as a festival of

the church, the former as we know, counting all days as too holy to be profaned by evil deeds, and too precious and important to be spent in idle and thoughtless ease. While Christmas is still considered by multitudes as a sacred festival, its more general observance as a time of social enjoyment gives it favor among all classes of people.

ADDRESS TO THE PRESIDENT ON ARBITRATION.

AT the meeting in this city, on Eleventh month 5th, to receive the English delegation, resolutions were adopted, in favor of arbitration, and Governor Beaver, (who was presiding at the meeting), was asked to appoint a committee to wait on the President with them. Governor Beaver appointed Joshua L. Bailly, ex-Governor R. E. Pattison, David Scull, Charles H. Banes, and John Wanamaker as the committee, and a formal report from them has been made, as follows:

An effort was made by the committee to procure an interview with the President, but it was found inconvenient for him to arrange for it at this time; but he sent to the Committee a polite request that any suggestions they had to offer should be forwarded to him in writing, with the assurance that they would receive the same careful consideration he would give to them if presented orally by the Committee.

The following communication was therefore forwarded by the Committee:

PHILADELPHIA, November 28, 1887.

To the President of the United States:

In respectfully presenting the resolution herewith, and asking your consideration of the request contained in it, we desire to state that since the date of the meeting above referred to there has been much evidence in different parts of the country, that the overwhelming sentiment of the thoughtful classes is strongly in favor of such action as is proposed in the resolution.

The happy working of arbitration in the two cases which have already occurred between Great Britain and this country has resulted in a widespread conviction that permanent provision should now be made by treaty, for a plan whereby a high court of arbitration could be created when needed at any time, which, in the manner of its selection, would be mutually satisfactory and produce confidence in the impartiality of its judgment.

The fact that 233 members of the British Parliament have united in a petition to the President and Congress of the United States in favor of International Arbitration may be accepted as evidence that there is a widespread interest in the subject among the people of that country also, and of their readiness to respond to any step which may be taken by this Government in that direction. And the amicable relations now existing between the countries point to the present time as an auspicious one for the effort.

It seems to be especially suitable that the initiative step in this noble work should be taken by this the youngest of the great nations, but already the peer of any; and that the United States while lead-

ing the hopes of the world in the line of popular government should also take the first step in that path, which we may hope shall some day lead the family of nations to a longed-for freedom from the burdens and miseries of war.

We are not unmindful that in the effort thus to take national action for which there is no precedent, some unforeseen difficulties may arise, but we firmly believe that no obstacles will be encountered strong enough to thwart the attainment of an object founded upon the intelligent conviction of two such Christian Nations, and supported by every consideration of humane and economic advantage.

It is our belief that should success attend the effort now proposed, no act of your administration would tend more to ennoble it, and to bring satisfaction to the people, as well as a happy retrospect to yourself.

Finally, representing, as we believe we do, the Christian sentiment of this great nation addressing its Chief Executive, we ask your aid in acknowledging the claim which rests upon us all, to give practical evidence of our belief that He who is the Supreme Ruler of Nations is also The Prince of Peace, and entitled to our allegiance. And we believe that He would crown with special blessing such use of your great influence as would thus promote His cause of "Peace on earth and good will among men."

Joshua L. Bailly, Robert E. Pattison, John Wanamaker, David Scull, Charles H. Banes.

We cordially concur in the above:

Philip C. Garrett, James Pollock, B. B. Comegys, J. L. Erringer, Joseph G. Ditman, A. K. McClure, J. C. Strawbridge, John Field, Isaac H. Clothier, Samuel R. Shipley, James E. Rhoads, G. B. Roberts, Wistar Morris, Jos. B. Townsend, George C. Thomas, D. M. Fox, Joel J. Bailly.

THE Women's National Indian Association recently held its annual meeting in the Washington Avenue Baptist Church, Brooklyn, N. Y., when officers were elected for the ensuing year.

The Association has been chartered under the laws of Pennsylvania, the charter bearing date of Second month 26, 1887. Hundreds of regular and popular meetings have been held; articles in hundreds of periodicals have been published on Indian behalf; many thousands of leaflets and pamphlets have been circulated; petitions have been sent to Congress, and to the Indian Department of Government on many interests of Indians; \$2467.88 have been expended for home building among Indians and in loans for tools, stock, repairs, etc.; \$3700.52 have been expended for mission work, and the building of two mission houses and a chapel; eleven missions among Indians have directly or indirectly been secured in all, and two more are just opening, since this department of work was undertaken. New branches of the Association have been organized in nine States during the year, making thirty-one now represented. Twenty-two boxes and barrels of goods have been sent to missionaries in various tribes.

"The highest culture is to speak no ill."

INTELLIGENCER AND JOURNAL

HOWARD M. JENKINS, *Managing Editor.*

ASSOCIATE EDITORS:

HELEN G. LONGSTRETH.

LOUISA J. ROBERTS.

SUSAN ROBERTS.

RACHEL W. HILLBORN.

LYDIA H. HALL.

PHILADELPHIA, TWELFTH MONTH 17, 1887.

SYMPATHY WITH THE SORROWING.

WHEN the sage of the olden times uttered the words, "it is better to go to the house of mourning than to go to the house of feasting," they must have fallen on the ears of those who heard them as a "hard saying," and they doubtless have impressed many since that day in the same way. But he and multitudes since his time must have experienced the peace that comes to those who at the call of duty cast aside the pleasures of life, good in their time and place, to carry comfort to sorrowing hearts across whose pathway have fallen griefs almost too heavy to be borne.

The words of Jesus, "ye have the poor always with you, and whosoever ye will ye can do them good;" so often quoted to remind us of one class of our duties, might be substituted for use as applied to the sorrowing, for they, too, are always in our midst. Be the cause what it may communities are constantly being plunged into mourning by, what seems to our shortsighted vision, to be untimely deaths; and those who are the immediate sufferers need so much the sympathy and loving care of their fellows to help them to dissipate the clouds, by directing them to the many rifts through which they may look to the blue sky of hope that points to what lies beyond, ever keeping in view the nearness and tenderness of him who is the true Comforter. It is to this service we all need to be called, for in performing it we will experience a growth of our better natures. How much of comfort can be carried to the mourner, by gently leading him to see how sorrow has been crowned to many a one that has passed through a similar trial to his own! Let the mind be drawn also to the tender words that some gifted one has written for such experiences! The gift of poetry has been particularly bestowed to carry sweet solace, like a strain of exquisite music to some bleeding heart. Of all such writers, perhaps no one so much as our own beloved "Quaker Poet," has been permitted through his beautiful and tender utterances, to soothe and comfort the sorrowing. Not with any outlook of gloom, but with a sweet and touching sadness, such as he embodies in "Gone," and in some parts of "Snow Bound," as well as in many other of his

poems. Their tender pathos gives expression to a feeling which can comfort stricken hearts.

But it is not alone to the sorrow caused by the angel of death, that we would call attention as deserving of our sympathy and love, but also to those whose lives have been blighted by a woe still deeper, being caused by the errors of loved ones. To such as these the weight is sometimes so crushing, that no human help can remedy, but as in the other case, sympathy can assuage the grief. And it is so often withheld from those who need it most, the criminal oftentimes receiving more of pity than those who through him are stricken with disgrace, shrinking out of sight to suffer in silence and obscurity. With a courage and kindness born only of the Spirit of Christ should such cases be sought out, and restored if possible to the warmth and cheer of Christian society. We are well aware how delicate must be the touch that dares to tread in a path like this, but when the Father calls, and such calls are sometimes permitted to pass by unheeded, if his guidance is sought, there will be a way made upon which the tread will be firm and true, and will lead to the comforting of hearts sore, not only from wrong, but for want of human sympathy. Shall not then we who claim the name of Friend, keep the watch for opportunity to aid and comfort the sorrowing, be that sorrow from what source it may?

EXPRESSING RELIGIOUS THOUGHT.

TO one always accustomed to the careful, we might almost say the restrained, ways of Friends, in giving expression to their spiritual experiences, either orally or in print, the fervid personality of other religionists, in which there seems to be portrayed an actual meeting between the Divine Being and the individual, as a man would meet and converse with his friend, is hard to be understood, and leads some who mingle with us to conclude that the faith we hold is based upon conduct and morals, rather than upon the knowledge of God which comes to the soul through living experience.

In one of our recent exchanges, we are told that "God has given to each one as much ability as he saw fit, and the work allotted to each is in proportion to his God-given power. This responsibility extends only so far as this ability, and ends there. If then he does his best and uses all his powers, God is satisfied, and neither asks nor requires more. Whether the result of his labor and effort is what one desires, whether the good he works for so earnestly and awaits so eagerly, is accomplished or not, is not his concern; his business is to act up to the limit of his powers, and leave the rest to God."

We accept the thought contained in the above, but our way of expressing it, would be higher, we

think, because it would be more in accordance with the thought of the Divine Being, as given by Jesus when he declared "God is a Spirit."

How do we receive our ability? Is it not through the channel of law, the law that regulates as surely the atoms of sentient life as the matter in which it is encased—that governs the Spirit in its communion with the flesh with the same recuperative love that we find displayed in all the efforts of the outward world to repair its injuries?

God is not arbitrary nor capricious. He gives of his fullness,—there is no stint for any—the lack is on the manward side. If there is not capacity for much, all that man can use waits his acceptance. The soul is filled according to its ability to receive, the right use of this fullness is all for which he is asked to give an account, and this is in accordance with the testimonies of the Scriptures. Any other thought of God in his dealings with his human children, and as he stands related to them, makes him a being altogether like ourselves.

EDITORIAL NOTES.

THE proposed meeting of Friends of Philadelphia and vicinity, to mark the occurrence of the eightieth birthday of John G. Whittier has been arranged to be held on the evening of Seventh-day of this week, (17th instant), at 7.30 o'clock, at Friends' Meeting-house, 17th street and Girard Avenue. The meeting will be in charge of a committee representing those who have interested themselves in the matter, and there will be a sketch of the poet's life, an essay on his poetry, readings from his works, etc. Those in sympathy with the occasion are cordially invited to attend.

SOME difference of opinion is indicated, even among Friends, as to the desirability of an agreement between this country and England to submit every disputed question to arbitration in future. We do not understand that any one questions the great duty of preserving peace between nations, or the efficacy in that behalf of just dealing in all international affairs; but, as it appears, doubt is expressed in some quarters as to the value of a "treaty" on the subject, which might restrict the independent action of the United States.

A MEMOIR of Pliny Earle Chase, read before the American Philosophical Society, on the 21st of Tenth month last, by Philip C. Garrett, has been printed in the Proceedings of that Society, and also separately as a pamphlet. It presents, besides a sketch of his life, a careful summary of his educational and scientific work. It says of him: "He had a singularly versatile mind, and a comprehensive and richly furnished memory. His writings included a wide range of subjects, upon each of which he displayed much erudition, and they were full of suggestiveness. It is seldom that a like capacity is found in one mind, both as a linguist and as a mathematician. He read

with the help of dictionaries, and was more or less acquainted with one hundred and twenty-three languages and dialects, and claimed thorough acquaintance with thirty of them."

* * *

We again call the attention of our readers to the monthly publication, *Young Friends' Review*, issued at Coldstream, Ontario, by S. P. Zavitz, (with other interested Friends). Its design is to furnish a journal for young people, coming in between the places occupied by *Scattered Seeds* and the *INTELLIGENCER AND JOURNAL*. The issue for Twelfth month is No. 7 of Volume II. The price is fifty cents a year.

MARRIAGES.

HOWELL—BRANSON.—On Fifth day morning, Tenth month 13th, 1887, at the residence of the bride's parents, under the care of Green Plain Monthly Meeting of Friends Ralph, son of John and Martha Howell, and Evelyn, daughter of Nathan V. and Anna S. Branson, all of Clark county, Ohio.

DEATHS.

SPENCER.—In Philadelphia, Twelfth month 9th, Jennie Middleton, wife of William Spencer, M. D., and daughter of Dr. C. S. and Emily L. Middleton.

IN MEMORIAM: WILLIAM LLOYD.¹

ONCE again, in the closing weeks of our First-day school, are we called upon to mourn a vacant place among our number, a place, alas, that cannot be filled, the place of the very founder of our First-day school,—William Lloyd. So suddenly came the silent messenger that the blow seemed to fall the more heavily, and hearts stood still and tears welled up as from lip to lip the sad message ran that he was dead. While we are together in a First-day school capacity, with his last farewell still fresh in our hearts, the memory of the peaceful face still before us as we saw it in its last sleep, and the new grave so fresh in our quiet little burying ground, it seems fitting that here a living tribute be paid to his memory.

While of late we have missed him many times, we always had the home-coming to look forward to, so that while we missed him it was not with the pain that comes now when we know that he is gone from among us forever; that never again will the silence of our little meetings be broken by the lips that have so often urged us to increasing faithfulness to the duty made clear to us. Perhaps in the adult class will the loss most keenly be felt, for here had his labors generally lain. We all remember that while he held steadfastly to the meaning of the lesson that his *light* gave him, the gentle respect he had for the views of those who did not see just as he did, and how much of Christian charity he had for the views of others,—the charity which suffereth long, and is kind. But not alone in the adult class will this bereavement be felt, for his interest was deep in the young people and children that they be taught our faith in its beauty and simplicity, divested of the clouded mystery and superstition, the ambiguous

¹ Read at Wakefield, (Books Co., Pa.), First-day School, Twelfth month 1.

language in which some who profess to teach the truth seem to delight in shrouding it. He could not wish us to show our sorrow by idly mourning his loss, he would have us bury it deep in our hearts and cover it over with tender memories, loving thoughts of him, and in our after lives to remember his oft repeated message that *true religion* was not so much what we *believed*, as what we *lived*, and to do justly, to love mercy and walk humbly are better than creed and dogma; that trying to lead others to better, purer lives was truer service to the Master than selfishly aiming to secure our own salvation alone. We feel that he belonged to us, that he was part of our meeting and First-day school. One of our scholars said: "It won't seem like Makefield meeting now." We have met with an irreparable loss, the meeting's loss, the First-day school's loss, the loss in the social life of our homes, and in this feeling of oneness our hearts go out in loving sympathy to those whose loss is heavier than ours,—the near and dear ones; the wife who for nearly half a century has had this companionship, and the daughters who will so sadly miss the willing helpfulness of father in their homes. If love and sympathy in bereavement could make the pain less keen, how would ours soften the sorrow to those, to whom the dear Father above alone can give the healing.

E.

Doolington, Twelfth month 4.

SWARTHMORE COLLEGE STOCKHOLDERS' MEETING.

THE annual meeting of the stockholders of Swarthmore College was held at the meeting-house, 15th and Race streets, Philadelphia, on the 6th instant, at two o'clock, p. m. There was about the usual attendance.

The annual report of the Board of Managers referred to the several changes in the Faculty and corps of instructors occurring during the year. It spoke of the increase in the number of students over the previous year, especially in the College classes. There now are in these 169 students, an increase of 46 over last year. (In the Freshman Class alone there are 77.) The preparatory department contains 84, making the total of both 253, of which 151 are children of Friends, 142 being young men and boys, and 111 young women and girls. There are now twelve schools whose graduates are admitted into the Freshman class without examination, that at Kennett Square having been added to the list. The College library now numbers 9,243 bound volumes, of which 1,057 have been added since the last annual report. Of these 420 came from the library of Dillwyn Parrish. The collection is now considerably larger and more valuable than that lost by the fire in 1881. Friends' Historical Library now contains 1,070 volumes, of which 179 have been added since the last report.

The observatory has been furnished with meteorological instruments, and reports are now made to the Weather Bureau of the Franklin Institute. The valuable herbarium collected by the late Halliday Jackson, of West Chester, Pa., has been secured by a friend of the College, and presented to it. There is

much need for additional shelves, cases, etc., to properly arrange and display the collections in the museum, and efforts are making to raise by private subscription, a special fund for the purpose of providing these.

The managers reported that it was desirable that the charter of the College should be amended so as to increase the amount of the annual income it may legally receive from \$30,000 to \$100,000, and they were authorized to apply to the courts, under the provisions of the general law, for such an amendment to the charter. They also reported that the source of the College's supply of water, called Strathaven dam, with three acres of ground, necessary for its use, belonged to a private owner, and the College, which now had an option of purchase, should use this. Notice was therefore given that at a stockholders' meeting a stock vote (as required by the charter for the purchase and sale of real estate) would be taken.

Notice was also given that at a future stockholders' meeting, a proposition would be voted on to change the By-Laws of the corporation, so that hereafter each share of stock should count as one vote. (At present each stockholder has one vote, without regard to the number of shares he may hold.)

The treasurer, Robert Biddle, made a report in detail showing that the receipts for the year were \$35,805.43, and the expenditures \$90,895.41. The report of M. Fisher Longstreth, Treasurer of the Committee on Trusts, Endowments, and Scholarships, showed total receipts of \$64,330.10, with a balance of \$9,575.61.

The Managers' Report at its conclusion, contained an endorsement of the proposed "Stock Trust." Some questions concerning this were asked by a stockholder, and the subject discussed for a few minutes. President Magill, James V. Watson, and Clement M. Biddle approved the Trust plan. Howard M. Jenkins pointed out that if a majority of the stock were conveyed to the Trust, as it is expected will be done, and then the proposition to change the By-Laws were adopted, so as to give each share a vote, the whole ownership and control of the College would be substantially vested in the Trustees, who would be a self-perpetuating body, and the remainder of the stockholders would have a merely nominal relationship to the corporation.

The following officers, reported by a nominating committee, were elected: Clerks, George W. Hancock and Fannie A. Willets; Treasurer, Robert Biddle; Managers for four years, Joseph Wharton, M. Fisher Longstreth, Mary Willits, Lydia H. Hall, Elizabeth E. Hart, Rachel W. Hillborn, Wilson M. Powell, William M. Jackson.

[From the report of President Magill to the Board of Managers we make the following extracts:]

"As one means of elevating our standard it is of great importance that we should look forward toward the early abandonment of our preparatory school. All experience has shown that those colleges never flourish so well which have immediately connected with them preparatory schools. After about the same number of years of experience as Swarthmore,

Vassar College has at length decided that, after the present year, they will admit no students who are not prepared to enter the freshman class. I would most earnestly urge the board to decide this fall and have the distinct announcement go forth in our next catalogue, to be sent out in the first month, that in the fall of 1889 only two classes of preparatory students will be received, and in the fall of 1891 only a single class. I believe that our accession of students of more mature age and advanced scholarship, in consequence of this announcement, would more than compensate, even in numbers for the loss incurred, and the ultimate result upon the College could not fail to be most favorable. The increasing number of our good preparatory schools among Friends, where students can be properly fitted for college, makes this course much easier now than it would have been a few years since.

"I desire at this point to make also another suggestion to the board to increase the efficiency of our corps of instructors, and place the College in this respect upon a more secure foundation. It is that every effort be made to secure the services of those who will be likely to be permanently engaged in the work of instruction as their business for life. And in order to obtain such, and encourage them to remain, it is all important that the board should look to providing them, at reasonable rates, with comfortable and attractive homes. It is not desirable that these permanent officers, with their young families, should occupy apartments in the College. Enough instructors must reside within the College building to secure the purposes of discipline, but all except those necessary for this purpose should, in some way be provided with homes of their own. A plan has been devised to secure such a result at Cornell University, and I recently visited that institution and made careful inquiry as to their plan and its practical operation there. Houses are built by the professors upon the College grounds, upon certain conditions. They belong to the professor as long as he holds his office. When he leaves his office he may sell his house to his successor, or, failing in that, the College takes it at a valuation never to exceed \$5,000. Ex-President White informed me that the plan had worked admirably with them, and that there were found to be no disadvantages in the practical application of it. In my judgment their plan is well adapted to our needs, and I believe that we should find it wholly practicable. It will not fail to be observed that it would at once increase the capacity of the College for students by withdrawing those professors not needed within it for purposes of discipline, that it would be a means of binding to us a body of earnest workers, upon whose labors the very life of the College must so largely depend. The building up of such a class of homes, upon the desirable sites on our grounds, would also render them more attractive and delightful every year, and would do much toward realizing, in this respect, the hopes for Swarthmore, which I have often heard expressed so enthusiastically by our first President. If any doubt this, let them go to Cornell and see the effect produced upon their grounds by the twenty-one pro-

fessors' homes, which have been erected there in the last few years, and witness, as well, the delightful social effect of such a community gathered around the College.

"That the College may continue to furnish to students the excellent facilities which they here enjoy for instruction in so many and varied departments, it is absolutely necessary that further means should be provided for meeting the current expenses. The educational endowment fund has now reached about \$215,000, and the entire interest of this large sum is used in reducing the price of tuition to those whose means will not permit them to incur the full expense of an education at Swarthmore, and to a large number the education is now made free, they paying only a moderate sum for their expenses of living. But the number needing this aid is so large that the funds at the disposal of the endowment committee are not sufficient to assist them all. Those thus assisted have been, and are likely to be, among our best students, and it is very desirable both for the sake of the College and for the sake of those needing the aid and so likely to profit by it, that our resources should, in some way, be largely increased. The most efficient means to this end would be the speedy endowment of some of our leading professors' chairs. Appeals have been made upon this subject, in a general way, in every report for many years.

"The time has now come for action. During the past few months a large number of conditional subscription papers have been circulated, among the Alumni and other friends of the College, on which the subscribers agree to give certain sums, which they name, when the whole amount subscribed reaches \$40,000. It is hoped that the sum required may be thus pledged conditionally within the present college year. This would add practically \$2,000 to our annual income, and would be a very good beginning and an earnest of more liberal aid yet to come, we trust, from those of large means who are looking forward to a generous endowment of our College."

NEWS OF FRIENDS.

NOTTINGHAM QUARTERLY MEETING.

THIS was held at Little Britain, Lancaster county, Pa., the 2d of Twelfth month. This meeting was not so large as on some former occasions when held here. There were no ministers from abroad with us, but it was thought we had a good and favored meeting. There was irregularity in assembling owing to the distance many had to come these short days. After a time of silence, our friend Elim Kinsey, appeared in testimony, which was no doubt acceptable to all present. He spoke of the ancient custom of speaking and writing in parables by the people of the East. We read in Scripture: "Except ye drink my blood and eat my flesh ye have no life in you." This was a hard saying of Jesus, and many ceased to follow him from that day, his disciples also were unable to understand him. Then he said: "flesh and blood profitteth nothing, my words are spirit and are life." He then alluded to the account in Genesis of the Garden of Eden, how Adam while he remained in the innocent state, had dominion of and over the

beasts of the fields, and was allowed to partake of all the trees of the garden, except the tree of the knowledge of good and evil, ("the day thou eatest thereof thou shalt surely die"), but at length he fell from his innocent condition, partaking of the forbidden fruit, as many do, by setting up their own standard of righteousness, undertaking to do for themselves and judge what is right and what is wrong. Like the serpent he was to grovel in the earth, henceforth, even the ground of his mind was accursed, bringing forth evil thoughts and imaginations, comparable to noxious weeds and evil plants, and none could again come into this garden of peace, except they pass under the flaming sword, placed to guard the tree of the knowledge of good and evil, which sword did penetrate even between bone and marrow of the spirit. He next mentioned Noah, who was faithful in that dark sinful time, when corruption abounded in all besides himself and household. By his faithfulness to that which he perceived was right, he was enabled to build an ark of safety. Now if we are only as faithful to known duty as he was, we too can build this ark against all the waves of passion that beset us, and lead astray. Our friend said much more, bringing out of the treasury things new and old. After he took his seat William Way arose with the words: "Man is a three-fold being, physical, intellectual, and spiritual." As we labor for outward bread to sustain our physical bodies we must labor also for the spiritual wants. We cannot have any of the blessings without labor; as the little child is dependent on its parents, so are we dependent on our Heavenly Parent. The child gains strength by constant effort and finally becomes able to walk, so we must strive in a spiritual sense to gain strength, and so become strong with the blessing of our Heavenly Father. Much more of like import was said. A solemn quiet seemed to spread over the meeting after the Friends were done speaking, which was precious, and left the impress on many minds that it was good for us to have been here. J.

—Friends of Dunning's Creek Monthly Meeting, Bedford county, Penn., have nearly completed their new meeting-house and school-room at Fishertown, and expect to first occupy the same for religious meetings on the 25th inst. John J. Cornell of Mendon, N. J., expects to be with us, and perhaps Watson Tomlinson and daughter, of Byberry, Pa. Any other friends desiring to be with us will be met in Bedford, on arrival of the train at 11 o'clock a. m., if notice is sent to the undersigned at Fishertown, Bedford Co., Pa. HIRAM BLACKBURN.

THE older I grow—and I now stand on the brink of eternity—the more comes back to me that sentence of the catechism which I learned as a child, and the fuller and deeper its meaning becomes, "What is the chief end of man?" "To glorify God, and enjoy him forever."—*Carlyle*.

It is the advantage that men of slower tempers have upon the men of lively parts,—that though they do not lead, they will follow well and glean clean.—*Wm. Penn.*

SWARTHMORE NOTES.

—Frederic A. Hinckley, of Providence, R. I., delivered an address at the College upon "Manhood," on Fifth-day evening, the 8th instant. It was such an address as all young men should hear, and they could not fail to have higher ideals of life, its duties, and its responsibilities. He made the crowning qualities of true manhood to be "gentleness" in the true sense,—*"refinement," "womanliness."* It was a most fitting sequel to his admirable address upon "Womanhood" given here last year.

—At the last meeting of the Board of Managers, the Degree of Sc. D., was conferred upon Susan J. Cunningham, Professor of Mathematics. It was a just tribute to her high scholarship in her chosen department, and her long and laborious services for the College. The degree was conferred after strong recommendations from those under whom she had studied in this country, Professors in Williams College, and in Princeton and Harvard Universities.

—At the same meeting of the Board, Dr. Charles S. Dolley was made a member of the Faculty.

COMMUNICATIONS.

CHANGES OF DISCIPLINE.

EDITORS INTELLIGENCER AND JOURNAL:

IT was with a great deal of interest that I read the article, in last week's *INTELLIGENCER AND JOURNAL*, on the subject of "Altering the Discipline" of our Religious Society; and in the main I agree with the author of that paper; and I feel like emphasizing our friend's sentiments, by adding my mite in protest against the general revision of our Discipline.

As the cause of Truth progresses, that which appeared to the early followers of Christ as harmless, is sometimes revealed unto their successors as sinful; and then it becomes necessary, if it can be done in unity, to insert a testimony against the same. But in the matter of striking out or altering, (except to make a testimony stronger), that which the early pillars of the church felt constrained to make a part of the "Discipline," let us proceed very slowly and cautiously. Better by far continue a few " quaint " words, than to fall into an outward, formal changing of language.

It is with a feeling of deep regret that I note the efforts of Philadelphia Quarterly Meeting to change our "Discipline" with reference to our testimony against an "hiring ministry," substituting therefor a "testimony in favor of a Free Gospel Ministry." This seems to me like removing the keystone of an arch and filling up the vacancy with sand. The language is too vague, what is a "Free Gospel Ministry?" Very many salaried clergymen claim to be Free Gospel Ministers. I believe that is one part of our "Discipline" that should not be tampered with; for it is one of the chief points wherein the "Society of Friends," approaches more nearly the apostolic church than does any other denomination." This testimony was one of the main things which tended to build up our Society. The preaching of George Fox and his contemporaries against an hiring ministry had a tendency to convince many of its inconsistency

with the Christian religion; and consequently to draw off many supporters of the salaried priests. This was cause sufficient for Friends to be persecuted and imprisoned upon various pretexts. They bore all with meekness; and shall we now droop this glorious banner, and allow it to trail in the dust? If we do, then we are not worthy of the trust which has been committed to us. If, however, a change must be made, let it be to "hired" or "salaried ministry," that the meaning may be preserved. If we change the spirit of this testimony then may we look for the early dissolution of the Society.

T. ALGERNON CADWALLADER.

Haleyville, N. J., Twelfth month 5.

Editors INTELLIGENCER AND JOURNAL:

It has been a matter of great concern to me to observe how much the "Grand Army" meetings, which are held all over our country, are recognized by Friends. I write this, hoping some will give their views and enlighten those that have the subject at heart. I think due respect should be shown to the soldiers, but how far can it be carried without creating in our boys a desire also to be soldiers?

Let us not instil in them that "killing people makes men great."

A YOUNG FRIEND.

EDUCATIONAL.

CONFERENCE AT 15TH AND RACE STS.

THE first of the Conference of parents, teachers, school committees, and others interested, for the season of 1887-88 was held in the meeting-house at 15th and Race Sts., Philadelphia, on Seventh-day, the 10th inst., commencing at half-past ten in the morning, Wm. Wade Griscom, clerk of the Educational Committee, presiding. Although the weather was very inclement, the attendance was large, and a lively interest was manifested throughout. After the formal opening of the exercises, Matilda Garrigues read an essay on "What are the best means of securing the coöperation of parents and teachers?" prepared by Hugh Foulke. This was felt to be an able and exhaustive article on a subject of great interest to all: but no attempt will be made to give any synopsis of it here as it will most likely appear in the INTELLIGENCER AND JOURNAL, where it is hoped it may find many readers.

Upon the second question, "On what basis should promotions be made in graded schools, or pupils be received from other schools?" there were two carefully prepared essays, one by Arthur H. Tomlinson, of Abington Friends' School, and the other by Elizabeth E. Hart, of the Girls' Central School, 15th and Race Sts., Phila. The reading of these was followed by a lively discussion in which several teachers and others participated. The writers and the speakers alike were earnestly in favor of depending less and less upon examinations as a means of determining the qualifications of pupils. While some seemed to feel that teachers would naturally shrink from the responsibility of deciding the question of the promotions from their classes, especially if there are no examination records to fall back upon in cases of dis-

satisfaction, still there was a strong sentiment expressed that promotions should be made and pupils received on evidence of fitness or ability to do the required work, and that this question should be decided by those who have taught them. If pupils should be received from lower grades or from other schools, upon evidence of fitness furnished by the teachers of these lower grades or other schools, with the understanding that the right of approval to examiners should be granted in cases of dissatisfaction caused by teachers declining to give such certificates, and that pupils may be demoted at any time when they give evidence of their inability to do satisfactorily the work undertaken, doubtless, it would be an advantage in many ways to teachers and pupils alike, and ultimately lead to a great improvement in all our schools.

Three essays were read on "Practical Methods of Teaching Reading," one by Mary E. Butler, of Wilmington Friends' School, one by Louis B. Ambler, of the Martin Academy, Kennett Square, Pa., and the other by Jane P. Rushmore, of London Grove Friends' School, Pa. It is no new thing to say that reading is getting the thought from the written or printed words, and that when one hears reading he can tell whether the reader gets the thought or not. Teaching reading, then, is teaching children to get and give the thought, and they should be led to get and give it themselves in a clear, distinct, audible, and pleasant tone of voice without the teachers having to read first, for them to imitate. The essayists stated how they would endeavor to secure these results, enabling the children to read with ease to the edification of themselves and others; and realizing the great value that the habit of reading may be to the young; they explained how they would try to create such a taste for good reading that the pernicious literature of the day may have no attractions for them.

It is greatly to be regretted that all these thoughtful essays cannot have a much wider hearing than they get from a single reading at a Conference.

Remarks were made on the different subjects by Nathaniel Richardson, Wm. W. Birdsall, Geo. L. Maris, Isaac T. Johnson, Joseph Shortlidge, Belle Shortlidge, Edward H. Magill, Clement M. Biddle, and Henry R. Russell. These conferences are undoubtedly both an evidence and a means of growth, leading us to get more and more of what Dr. Harris calls an "insight" into the nature of our work, and it is therefore very encouraging to find our teachers ready and willing to give of their time and strength to make them a success.

The next Conference will probably be held in the early part of the Second month.

H. R. R.

FAITH and hope

Will teach me how to bear my lot, —
To think Almighty Wisdom best,
To bow my head, and murmur not.
The chast'ning hand of One above
Falls heavy, but I kiss the rod;
It gives the wound, and I must trust
Its healing to the self-same God.

—Eliza Cook.

WILLIAM JONES'S VISIT.

[The *Herald of Peace*, of London, England, prints the following letter from William Jones, the English Friend who has recently been in this country in company with the delegation of Members of Parliament. The letter was written, of course, some weeks ago.—EDS.]

"AT the Swarthmore College, near Philadelphia, I met a fine, intelligent body of about 250 students, young men and young women. The Superintendent, E. H. Magill, with Isaac H. Clothier and M. F. Longstreth supported me on the platform.

"I have also had great satisfaction in delivering similar lectures at Haverford College, Bryn Mawr College (for ladies), and at West Town School. The latter is a very fine establishment for boys and girls; about as large as Ackworth School, in Yorkshire. I found the greatest kindness and acceptance there, with pressing invitations to renew my visit.

"Among Friends, I have had no more cordial and satisfactory welcome than among the 'Hicksite' portion of the Society. Both at their Meeting at Race street, Philadelphia, and in several of their houses, the sympathy I have met with, among those dear friends has made me feel a very warm interest in them.

"At Baltimore, I am to address a public meeting, at which Francis T. King is to preside.

"After this, I am engaged to take a two days' journey South, to Nashville, Tennessee, to speak at the National Convention of the Women's Christian Temperance Union. This is a heavy tax, in more ways than one; but I feel it to be an opportunity of speaking to the womanhood of a great nation, that should not be missed. And as I go charged with a message of sympathy from Mrs. Cleveland, the wife of the President, there is a promise of success in the prospect.

"The ministers of Chicago have been so persistently urgent for another address from me, that I have at length acceded to their demand for a meeting, to be held after I have been to Nashville. Thence I return to Philadelphia, for a public meeting there. Boston and New York both, also, lay claim to addresses from me; and last, not least, I am to lecture at the late Henry Ward Beecher's 'Plymouth Church,' at Brooklyn, N. Y., which I expect will be my concluding engagement on American shores.

"This programme will involve hard traveling, but when completed, I hope to set my face homeward, with a thankful heart and a peaceful feeling in the retrospect."

I HOLD that Christian grace abounds
Where charity is seen; then, when
We climb to heaven, 'tis on the rounds
Of love to men.

This I moreover hold, and dare
Affirm, where'er my rhyme may go;
Whatever things be sweet and fair,
Love makes them so.

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That makes us saints: we judge the tree
By what it bears.

—Alice Cary.

JOHN G. WHITTIER.

BESIDE the Merrimack he sung
His earliest songs, a Quaker boy,
His father's mowing fields among,
With brook and bird to share his joy.

And where the Powow glides to meet
The swift rush of the Merrimack,
His manhood's voice rang strong and sweet,
By struggling Freedom echoed back.

He sang beside the solemn sea,
That thrilled through all its vast unrest,
Until the poet's land was free,
To song's wild war-throb in his breast.

Among the mountains rose his voice,
When Peace made beautiful the air;
Our souls rose with him to rejoice:
Our lives looked larger, worthier, there.

And still he sings, by sea and stream,
The songs that charm a nation's heart;
We dare not guess how earth will seem
When his loved footsteps hence depart.

Still sings he, while the year grows gray,
From inner warmth no snows can chill.
Spring breathes through his December lay;
His song might waken bird and rill.

Neither can poet die, nor friend;
To Life, forever, both belong;
Before his human heart we bend,
Far nobler than his noblest song.

LUCE LARCEM.

Twelfth month 17, 1887.

All honor and praise to the right-hearted bard,
Who was true to the Voice when such service was hard,
Who himself was so free he dared sing for the slave,
When to look but a protest in silence was brave.

—Lowell's Fable for Critics.

LABOR.

PAUSE not to dream of the future before us;
Pause not to weep the wild cares that come o'er us;
Hark how Creation's deep musical chorus,

Unintermitting, goes up into heaven!
Never the ocean-wave falters in flowing,
Never the little seed stops in its growing,
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is given.

"Labor is worship!" the robin is singing;
"Labor is worship!" the wild bee is ringing;
Listen! that eloquent whisper up-springing
Speaks to thy soul from out Nature's heart.
From the dark cloud flows the life-giving shower;
From the rough sod comes the soft-breathing flower;
From the small insect the rich coral bower;
Only man, in the plan, ever shrinks from his part.

Labor is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.
Labor is glory! the flying cloud lightens;
Idle the waving wing changes and brightens;
Idle hearts only the dark future frightens;
Play the sweet keys wouldst thou keep them in tune.

Labor is rest—from the sorrows that greet us;
 Rest from all petty vexations that meet us;
 Rest from sin-promptings that ever entreat us;
 Rest from the world-sirens that lead us to ill.
 Work! and pure slumbers shall wait on thy pillow;
 Work! thou shalt ride o'er care's coming billows;
 Lie not down wearied 'neath woe's weeping willow;
 Work with a stout heart and resolute will.

Droop not, though shame, sin, and anguish are round thee;
 Bravely fling off the cold chain that hath bound thee;
 Look on yon pure heaven smiling beyond thee;
 Rest not content in thy darkness—a clod.
 Work for some good, be it ever so slowly;
 Cherish some flower, be it ever so lowly;
 Labor!—all labor is noble and holy;
 Let thy great deeds be thy prayer to thy God.

Frances Osgood.

From the Woman's Journal.

THE PROGRESS OF WOMEN.

IT is better to live fifty years now than five hundred years at any previous period. When I was a young lady, nothing was provided for girls in the way of education; no high schools were open to them; the idea of a college had not been mooted; women and girls were regarded as intellectually inferior to men and boys. A woman did not even own her own clothing, and at her husband's death she could not claim even what she had spun and woven with her own hands, if her husband had not willed it to her.

All that is changed! one hundred and sixty colleges in the United States now admit women. She is entering every department of business on an equality with man; but this has not been accomplished without herculean work on the part of the pioneers of the woman suffrage movement, to whom American women owe an incalculable debt of gratitude. Only seven professions were open to women in 1840. She was beaten back if she attempted to enter anything else. Now, two hundred and ninety professions are open to women. Presidents of colleges, cashiers of banks, journalists, are women. Three-fifths of church members are women. They organize great missionary societies; by their work, raise much of the money that supports these societies. The women of the Methodist church raise \$500,000 annually.

Two hundred and fifty thousand women belong to the Women's Christian Temperance Union, and they say that they cannot do what they wish until they get suffrage. Before the labor question and the temperance question are settled, the woman suffrage question must be settled, for this question underlies both labor and temperance. We have nothing to fear from the votes of foreign-born women. We need not fear the votes of the bad women. They are a very small minority.

I have visited thirteen State prisons and the officers tell me that eight-tenths of the convicts have been brought there through strong drink. The temptations that assail women do not assail men, and *vice versa*. The temptations of the woman are the jew-

elry, dry-goods, and upholstery stores. Her temptations come through her intense and overwhelming love for the beautiful. Men say women do not want to vote. The unwillingness of women to vote is generally because of the unwillingness of the men of their households to have them vote.

In 1886, there were in the prisons of the United States 53,000 men and 5,005 women. The fact is there are not many bad women. The bad woman scare is a senseless scare. Men and women do not make two classes, but one class. If woman does not have logic she has something that makes up for that deficiency, she has intuition, and one is as likely to come out right as the other.

There is not a question before the people to-day that has not a moral basis. Only one-half the people—the male half—is working at these problems. Call in the other half, the female half, and you have the whole of humanity. If men have done grandly, what will they not do with women to help them? The whole is better than the half, and there is the argument for women suffrage in a nut-shell.

MARY A. LIVERMORE.

BABIES' RIGHTS.

THE babies have their rights as well as others; and their rights ought to be respected. First of all, baby has a right to the care and protection of his parents; a right to comfort as well as to mere existence. The parents who have brought him into this troublesome world are bound to see that it is no more troublesome to him than necessity requires. They should see that he is properly fed and clothed according to his comfort and well-being, not according to their taste or ease, or convenience. For instance, baby has a right to warm clothing, even if his neck and arms are prettier uncovered. He has a right to fresh air, even if it is troublesome to take him out. He has a right to the food nature provides for him, unless this proves injurious to his health or to that of his mother. He has a right to undisturbed sleep and to amusement, and if he cries for any of these things he has a right to cry.

Baby also, has a right to education, physical, moral, and mental. He should be taught self-reliance and how to shun danger. It is easy to teach a child able to creep to keep away from the stove, he very quickly learns to interpret the "no-no," and will usually mind. A child almost constantly in his nurse's arms is very slow to learn to stand or walk, or care for himself. Some children at three or four are not trusted near a flight of stairs, while other babes of a year will go up and down without harm, for they can be taught to do it safely. A baby who kept her mother in terror by creeping to the head of the stairs with an apparent desire to go down head first, was taught to turn around and slide herself down from step to step, and in a short time she could go up and down as easily and safely as any one.

Children are often hindered in progress by want of self-control in those about them; for courage or cowardice may be taught by example. If a mother shows nervous dread of danger when her baby essays to walk alone, the fear is quickly communica-

ted to the child, and he gives up the attempt. A child naturally fearless will often by example become as nervous and hysterical as the women about him. It is an obvious fact that children are actually taught to cry over a trifling bump or slight misadventure, by the excessive sympathy expressed. Children crave, and should have sympathy, but it should be wisely given.

And baby should be taught good habits. This can be done at a very early age. It requires an even temper, and great patience on the part of the mother, but she is more than repaid by the result, and the advantage is great to the child as well as to the parent. —*Rhet Kunze, in Good Housekeeping.*

WHAT IS TOO MUCH?

PERHAPS few tasks are harder than that of fixing and preserving limits. Many persons, active and energetic in themselves, are afflicted with a species of inertia. They do not know how to stop. Started in one direction, and in pursuit of one object, they continue to move on in the same way, long after the object is gained and its benefits concluded. Possessing the industry and assiduity which enable them to persevere in one beaten path, they lack the judgment or discretion or self-control, which would lead them to halt or to turn, when such pause or change is needful.

Doubtless it is difficult to find the exact limits at which to stop in any undertaking. For example, in the acquisition of money if it is right to earn a comfortable livelihood it is right to increase those comforts, and, as they gradually verge into luxuries, where shall the bounds be set? If it is held wise to lay by something for a rainy day, who shall decide how much to lay by, or where accumulation should stop? If it is right so to exercise talent or thought as to influence our fellow-men, who shall say how far that influence should extend, or at what point it ceases to be a blessing? We rightly admire the devotion of the artist to his art, of the scientist to his researches, of the physician to his patients, of the teacher to her class, of the mother to her family—how far should such devotion lead them, and where does it become excessive? Learning is an excellent thing—can there be too much of it? Society is beneficial, pleasure is a good; at what point do they cease to be so? Admitting the difficulty of answering such questions, it is yet very important that each one should at least attempt their solution in his own special case. Excess in anything, however good in itself, may end in evil, and it is quite as necessary to guard against the inertia of continued motion as against the inertia of continued rest.

Certainly no definite rules can be laid down in this matter; nor can any one person legislate for another. But as a general test, it is fair to say that no one pursuit, however valuable in itself, should completely engross the manhood or the womanhood of any individual. Where it so exhausts the strength or the powers as to leave but a poor, ineffective remnant for other things, it is time to pause and to abstain. The man should always be superior to his work; it should exist for him, not he for it. It is an

important factor in his life, but it is not the whole of it. Yet there are persons willing to absorb themselves so utterly in some one thing that they are well-nigh powerless in other directions. The business which they rightly take up as a means to certain valuable ends becomes at length an end in itself.—*Philad'a. Ledger.*

THE INNER LIFE.

THERE is more in silent Christian experience than most of those who bear the Christian name realize. The bustling, noisy world around us, in which so much is made of enterprise and activity gives a like phase to the religious life of the day. It is ever something to be said or done, instead of an abiding in Christ and welcoming his words as an abiding principle in us. Hence there is much of chafing and struggling in the Christian life that fails of object. It is chiefly of the invisible we bring into this life that makes it valuable. The silent time enjoined upon the student of Wellesley every morning and evening, is based upon a right view of life, and is a guard against that which is superficial in the religious experience. What in these days is especially needed, is Christ dwelling in the heart by his Spirit, lighting up the darkness of earth's trials, and filling the soul with true peace and joy.

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown."
—*Ex.*

THE LAST RECORD.

Josiah Quincy, formerly President of Harvard College, lived to be ninety-two years of age. He had kept a journal for many years. He was accustomed to sit in the morning in a large chair with a broad arm to it, which served as a desk, upon which he wrote his diary. On July 1st, 1864, he sat down in his chair as usual. His daughter brought his Journal. He at first declined to undertake his wonted task, but his daughter urged him not to abandon it. He took the book and wrote the first verse of that grateful hymn of Addison:

"When all thy mercies, O my God,
My rising soul surveys,
Transported by the view, I'm lost
In wonder, love and praise."

The weary head dropped upon the bosom. The Volume was ended. The aged pilgrim's course was finished.—*Exchange.*

THERE never was a child of earth for whom some man or woman had not a ray of hope, nor was there ever a stone placed over the remains of one of whom some good could not be spoken. All, all have a hope which points, either direct or trembling, to the polar star of heaven; and I am glad it is thus,—glad that men's hearts are so much better than their creeds. And so far as this world is concerned, we all hope, that some good will follow every act of our lives; and, when baffled in one enterprise, we rise from the conflict with fresh courage, we "hope on, hope ever."—

A USEFUL TABLE.

THE length of time required to develop a contagious disease after exposure is a disputed question, and *Babyhood* has again done mothers an excellent service by issuing the following table. It says:

"The variation in the period of incubation may be due to the nature of the epidemic or to the susceptibility of the patient. In most cases the sooner the disease is developed after exposure the severer will be the type of the attack:

"Scarlet fever, 12 hours to 7 days.

"Measles, 9 to 12 days.

"Small-pox, 12 to 14 days.

"Chicken-pox, 8 to 17 days.

"Diphtheria, 2 to 8 days.

"Whooping-cough, 4 to 14 days.

"Mumps, 8 to 22 days.

"If a child passes the longest time here stated, it will, with very few exceptions, escape the disease."

SING the bridal of nations! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the people keep time in accord,
And the voice of the world is the voice of the Lord!

—A Christmas Carmen.

We are apt to believe what is pleasant, rather than what is true.—*Wm. Penn.*

NEWS AND OTHER GLEANINGS.

Already this winter several boys in different parts of the country have had their tongues frozen to iron pipes. At Griffin, Ga., the other day a lad who was thus unfortunate, badly lacerated his tongue in a struggle to free himself. —*Phila. Ledger.*

—The classification of the fishes found in the Sea of Galilee has led to the strange discovery that these fishes do not belong to the Mediterranean system, but are peculiar, and belong to the fish system of the great inland lakes of Africa—Tanganyika, Nyassa, and the neighboring waters.

During a hadstorm at Mors, in Denmark, a few days ago, a flash of forked lightning—the only one occurring—struck a farm, and, having demolished the chimney-stack and made a wreck of the loft, descended into the living rooms on the ground floor below. Here its career appears to have been most extraordinary; all the plaster around doors and windows having been torn down and the bed curtains in the bed rooms rent to pieces. An old Dutch clock was smashed into atoms, but a canary and cage hanging a few inches from it were quite uninjured. The lightning also broke sixty windows and all the mirrors in the house. On leaving the rooms it passed clean through the door into the yard, where it killed a cat, two fowls, and a pig, and then buried itself in the earth. In one of the rooms were two women, both of whom were struck to the ground, but neither was injured.—*Nature.*

—Forty-six women are engaged in the actual practice of law. They are distributed as follows: Iowa, 3; Missouri, 2; Michigan, 6; Utah Territory, 1; District of Columbia, 3; Maine, 1; Ohio, 4; Illinois, 7; Wisconsin, 5; Indiana, 2; Kansas, 3; Minnesota, 1 (from Iowa); California, 3; Connecticut, 1; Massachusetts, 1; Nebraska, 1; Washington Territory, 1; Pennsylvania, 1.

—In the year 1882-83 there was expended for educational purposes upward of \$76,000,000. The amount paid for patent medicines annually in this country is about

\$22,000,000, and between five and eight millions are paid annually to newspapers for advertising them. In England, the tax alone on patent medicine amounts to \$600,000 annually.

—A gentleman writing from Bavispe, Mexico, the scene of the recent earthquakes, says the entire town has been destroyed and many persons killed. The provisions and supplies provided by the State and from private sources are exhausted and the entire vicinity is destitute of provisions and clothing, and unless aid is furnished soon they may starve.

—At a meeting of the Council of the American Copyright League, held last week, it was announced that the net proceeds of the authors' readings were over \$4,000. Resolutions of thanks for the services of Mr. Lowell and the other participants in the exercises were passed. The Council also passed a resolution declaring the recent proposition for a stamp system of copyright unwise, impracticable, and a virtual surrender of the author's rights.

—The Greek word for "bow" is *toxon*. The poison in which the arrows were dipped was called *toxicon*. This poison made men stagger and die. Hence our word *intoxicate*. The phrase, "intoxicating liquors," is very expressive in the light of derivation. Alcohol also has no flattering origin. It is from the Arabic *al-cohl*, the fine powder of antimony, a very poisonous metal.

—With the aid of science, even the Desert of Sahara is becoming inhabitable, and colonization is encouraged. The Lower Sahara is an immense basin of artesian waters; and the French are forming fresh oases with skill and success, so that the number of cultivated tracts is increasing rapidly. After a period of thirty years, forty-three oases have thirteen thousand inhabitants, one hundred and twenty thousand trees between one and seven years old, and one hundred thousand fruit trees.

—Benjamin Rush Plumly, one of the early Abolitionists, died at Galveston, Texas, on the 9th of this month, at the age of seventy-seven years. In his younger days he was an associate of William Lloyd Garrison, Wendell Phillips, and Lucretia Mott, and took prominent part in the first agitation against slavery. He was a native of Philadelphia, and was descended from one of its oldest Quaker families. —*Exchange.*

—On the morning of the 9th inst., the third annual meeting of the Pennsylvania Forestry Association was held in the hall of the College of Physicians, at Thirteenth and Locust streets, Philadelphia. Professor J. T. Rothrock presided. The annual reports showed the organization to be in a flourishing condition. Addresses were made by Bernard E. Fernow, Chief of Forestry Division, Washington, D. C.; Graceanna Lewis, of Media, and Professor Rothrock. The changes in the By-Laws of the association that had been favorably reported upon by the council were postponed, and they will be made the subject of a special meeting. Steps are being taken to introduce to Congress a bill for the protection and administration of the forests on the public domain.

—The Indian Helper, (of Carlisle Indian School), of Twelfth month 10th, says: "Margaretta Walton, clerk of the Philadelphia Yearly Meeting of Women Friends; Martha S. Townsend, daughter of the late Samuel Townsend, of Baltimore, for whom our printing-office foreman was named when he first entered school years ago at the Pawnee Agency, Nebraska, Mr. and Mrs. Koser, and Mrs. Griest and daughter, who for several years were workers among the Ojib Indians, with others in company, called at our school on the 5th inst., and were much pleased and interested in all they saw."

CURRENT EVENTS.

The Fishery Commissioners, at Washington, held another meeting on the 10th inst., and adjourned to the 4th of next month. Joseph Chamberlain will leave Washington on the 19th inst. for Ottawa, where he will spend the holidays with the Governor General. The Commissioners have been unable to reach any agreement, and a Washington dispatch says it is known that Mr. Chamberlain will not consent to any proposition likely to be accepted by the Senate.

In the U. S. Senate, on the 12th inst. Senator Eustis, of Louisiana, introduced a bill which provides for a joint celebration at the National Capital in 1889 by the American republics, in honor of the Centennial of the Constitution of the parent republic the United States. It appropriates \$300,000 to defray the expenses.

In the lobby of the Chamber of Deputies, at Versailles, (France), on the 12th inst., a man named Aubertin shot Jules Ferry, one of the most prominent of the French statesmen, and a candidate, at the recent election, for President. The shots did no very serious injury to the assailed, but great excitement was caused. Aubertin appears to be partially insane.

CHARLES A. LERRY, of Wolverhampton, England, who had been invited by the membership of Plymouth Church, Brooklyn, to be the successor of Henry Ward Beecher, has declined the "call."

In an address in New York city, on the 11th inst., Senator Colquitt, of Georgia, declared that prohibition was not dead in Georgia despite its recent defeat in Atlanta, and he was equally sure there would be no compromise in his State.

REPORTS of earthquake disturbances along the Pacific slope of Mexico have recently been received from Nogales, Arizona Territory. On the morning of the 8th inst., shocks, varying from one to two minutes' duration, were felt at San Blas and Tepic, Sinaloa. At Mazatlan a rumbling noise was followed by a slight shock. Throughout the State of Sonora, at nearly every point shocks were felt.

A FIRE in Chicago on the evening of the 13th, destroyed the wholesale boot and shoe store of Phelps, Dodge & Palmer, at Adams street and Fifth avenue. The loss on the building is estimated \$100,000, and on the stock at over \$500,000.

NOTICES.

Funds and merchandise intended especially for Martha Schofield, Aiken, S. C., should be sent to Samuel S. Ash, No. 1027 Market street; and funds and merchandise intended for Abby D. Munroe, Mt. Pleasant, S. C., should be sent to H. M. Laing, 30 N. Third street, Philadelphia.

* Quarterly meetings in Twelfth month will occur as follows:

22. Fishing Creek, Half-Year's Meeting.

* Henry T. Child expects to attend Friends' meeting at Schuylkill, (near Phoenixville), on First-day morning, the 18th inst., and give an illustrated lecture on Temperance, in the afternoon at 2.30 o'clock.

* There will be a Temperance Conference held at Trenton, 12th month 18th, at 2.30 p. m., under the care of the Burlington Quarterly Meeting's Temperance Committee. All are cordially invited to attend.

ELIZABETH A. ROGERS, Clerk.

* A Conference appointed by Haddonfield Quarterly Meeting's Temperance Committee will be held in Friends' meeting-house, Moorestown, on First-day, 12th month 18th, 1887, at 2.30 o'clock p. m. All are cordially invited.

JOHN M. LIPPINCOTT.

PUBLISHERS' NOTICES.

* WE particularly ask that when money is forwarded to our subscriptions, care be taken to give us the name of the person to whom the paper is to be sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

* Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by THIRTY-THREE DAY MORNING, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to reach our distant subscribers, the paper is now mailed on Fifth-day, and must be sent to press at noon of the day preceding.

* As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



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THE GRACE OF LOVE.

I HOLD that Christian grace abounds
Where charity is seen; then, when
We climb to heaven, 'tis on the rounds
Of love to men.

This I moreover hold, and dare
Affirm, where'er my rhyme may go:
Whatever things be sweet and fair,
Love makes them so.

'Tis not the wide phylactery,
Nor stubborn fast, nor staid prayers
That makes us saints: we judge the tree
By what it bears.

—Alice Cary.

EDUCATIONAL.

WHAT ARE THE BEST MEANS OF SECURING THE CO-OPERATION OF PARENTS AND TEACHERS?¹

IN the simple phrase, "best means," we have the gist of this far-reaching question. The very statement of it would imply that coöperation is desirable, and that it is something to be expected; the only question being in regard to the *best means* of securing it.

We may search through the books on the science of pedagogics, without finding anything like a definite answer to this very important question. In some of the more practical works on "School Economy," we may find hints touching on this point, which are intended for the benefit of young teachers; and occasionally we come across appeals made to parents, that they should give their moral support to him whose position enables him to exert a lasting influence over their children. When, however, we come to look for specific directions for effecting the coöperation of parent and teacher, we find them to be mostly of a *negative* character; as if the precautions against collision were considered of more importance than the facilities for mutual help.

Since it is claimed for teaching that it is a science, we must either ignore the claim, or admit that it is based on principles. The Germans—who are leaders in theory—seem to compel us to accept the latter alternative. We admit then the *existence* of the principles; but when we come to make the practical application of them, we find ourselves on the boundary line between philosophy and ethics, with the check-rein of circumstance preventing us from going forward. Our theorists tell us that where certain con-

ditions *do* and others *do not* exist, certain results may be looked for, provided a certain course of action be taken. The young teacher has learned this from books, or perchance he has it in his lecture-notes taken at some normal school. He is, therefore, quite sure that he can conduct his school on philosophical principles, and for all his decisions can render a reason that will be perfectly satisfactory to parents and trustees, if *only* they are intelligent enough to understand him. It has been remarked at normal schools that those who have ever taught are modest of their own abilities, and skeptical concerning theories of school management; while the young *prospective* teacher knows just how he is going to do it. Accidental conditions, unforeseen contingencies, various temperaments, and variable tempers, are all of them important factors that enter into the problem of teaching and managing a school; so that, after even a limited experience, the teacher is ready to admit that in the whole range of pedagogics he finds no principle so general in its application as the trite old maxim—"Circumstances alter cases." In no particular will he find this to apply more forcibly than in his efforts to secure parental coöperation; and to discover the best means for doing it. Difficulties seem to be encountered at the first step of his procedure. While the school is in session the pupils are under his absolute control; but the parents never stand in this relation toward him, so that, however much he may desire it, he cannot *secure* parental aid, unless it be voluntarily given.

After having made a vain search through the books for instruction on this point, if the teacher will begin to prospect on the ground of common sense, he will soon discover that there are leading from him to the parents, *three avenues* which are under his own control, and which cannot be closed except by himself. These avenues may be named—Good Intention, Good Judgment, and Good Breeding; and so long as all three are kept free from obstructions, the parents cannot prevent the *approaches* of the teacher, however much they may shrink from any intimacy with him.

Good intention proceeds from a good heart; and it can generally be detected by parents as well as by pupils. Where a person *means well*, he is excused for many errors of judgment, and for occasional slips in the matter of behavior; though both of these are to be avoided as far as possible.

Good judgment, in matters of this kind, requires the exercise of that indefinable, but ever available

¹An Essay read at the Educational Conference, 15th and Race streets, Philadelphia, Twelfth month 10.

faculty called *tact*, the possession of which, and the ability to use it, are indispensable for a successful teacher.

Though less essential than the other two qualities, it is very desirable as an accomplishment, and good by way of example, that the teacher should have pleasing manners; and that in all essential points, he should observe the usages of refined people. He should remember that his words and his ways are likely to be carried to many homes, and to be made the topic of conversation in all the family circles in his precinct. Not only so, but—what is far more important—the pupils are much more likely to copy his expressions and his manners, than they are to imitate his principles. On this account, if for no other reason, the teacher should be an exemplar of refinement, and a careful observer of the gentle courtesies of life.

Let the teacher then see to it that the three avenues between himself and the parents of his pupils, be kept free from all obstructions. Should such be the case he will never make sneering remarks, or exhibit sinister smiles, when an ill-spelled, ungrammatical, or unseemly note from a parent is presented to him.

Neither will he—in the presence of the pupil—cavil at the subject matter of the note. If the pupil should make a request, in behalf, or by authority of either of his parents, that request should be treated with the *utmost respect*, though the circumstance may be such that it cannot be granted. Should the teacher have occasion to send a note to a parent, it should be courteous in language, not dogmatical, and whenever admissible, it should have the character of seeking advice, or soliciting coöperation. To tell parents of the faults, or short-comings of their children, is one of the most delicate duties that a teacher has to perform; and in case he is not himself a parent, he is so much the *less* fitted for the duty, and so much the *more* required to exercise care. Where the offense is one that involves the moral standing of the pupil—such, for instance, as theft or falsehood—the case is one of *peculiar* delicacy, and to deal with it properly, requires a combination of charity, refinement, and tact. Undue publicity given to the offense, is likely to add to the aggravation of the parent, and to lessen the self-respect of the offender. Where the case is a serious one, and the teacher is well-bred and has control over both his tongue and his temper; a personal interview with the parent is greatly preferable to a note. The mere fact that the teacher has taken the trouble to call, “is regarded as evidence of his interest in the child, and of his estimate of the importance of the case to be settled; it will be almost certain to be appreciated. However grave may have been the offense of the *pupil*, so long as there are no unfriendly feelings, and no misunderstandings between teacher and parent, they can work together harmoniously, by keeping two objects steadily in view: The one being the reformation of the offender, and the other the general welfare of the school. If the teacher avoid crimination of the parent, he will be likely to escape recrimination from him; and if he will only keep in mind

how much harder the parent's case is than his own—this remembrance will evoke his sympathy, and keep down all tendency to irritation; so that should a chance spark fly over from the other side, it will fall harmless on a surface that is both smooth and unflammable. Such being the state of the two parties to the settlement, the terms can easily be arranged, so that when the *offender* is called in, he finds that (instead of a conflict of authority from which he had hoped to gain his point, and to escape justice), he must yield to the subduing power of coöperation. With parent and teacher at variance, he could defy them both; now that they are united he is readily subdued. After the pupil has been called in the *father* is the one to do the talking; while the teacher should remember the comparative value of speech and silence, and choose the latter.

If parent and teacher should fail to agree upon terms, there is only one course to be pursued—a trustee must be called in; and, pending a settlement of the case, the pupil must not be permitted to attend school. But the teacher should find, or *make*, occasions to meet the parents *before* cases of difficulty occur; and then, if he has previously shown a disposition to be friendly, his course of action in the case under dealing will be more likely to have a favorable construction placed upon it. We all know how wide is the difference between being dignified, and *standing on one's dignity*; and the teacher who attempts to do the latter, will not be likely to establish or to maintain amicable relations toward the parents of his pupils. If invited to visit them socially, he should accept the invitation; even though something else might have to be sacrificed to enable him to do it. It is almost needless to add that in such mingling, modesty and geniality will be counted in his favor; while arrogance or reserve will be recorded against him.

But, with all these conditions fulfilled on the part of the teacher, unless there is a responsive echo from the parents the desired coöperation cannot be secured. When a new teacher is inaugurated it would seem as if the parents ought to take the initiative in establishing friendly relations between him and themselves. They should make him feel certain that he has their *moral support*, and that he had their *confidence*, before their children were committed to his care. Their bearing toward him should be affable and their remarks concerning him should be either laudatory, or very guarded; especially should this be the case in the presence of their children. If they have any grievance against him, or any objection to his management of the school, the same should be stated either to himself, or to one of the trustees. Not only their words should be guarded, but they should also be careful not to entertain any suspicious or prejudices against him. If parents feel ill-disposed toward a teacher, the children will soon discover the fact, and then the parents will be submitted to the ordeal of some very embarrassing questions, or they will be compelled to come out openly in opposition to the teacher. Should they choose the latter alternative, the matter will, of course, be reported to other pupils, and by these to *their* parents, so that it will

soon become a subject of neighborhood gossip. When this state of affairs has been reached it may truly be said of the teacher that

"His faults enlarge, his merits disappear."

Then, instead of coöperation there will be antagonism which the teacher can feel while it is concealed, and which he must deal with as soon as it makes itself manifest. With right on his side, with the "courage of his convictions," and with skill in the management of his case, he may "fight the battle bravely," and may come out of it the victor; but the chances are that the school will be seriously, if not permanently, injured by the contest; to say nothing of the *personal* injury, and the wounds whose scars will remain, long after the sores have been healed.

The arraignment of a teacher, when it is made public, causes pupils to attach great importance to *their* opinions, and to express themselves very freely in derogation of one whom they should be taught to respect and esteem. The parents, too, are likely to take sides in the case, and this may occasion not only neighborhood breaches, but even family feuds, all of which might have been averted by friendly and timely coöperation.

But the chasm between parents and teachers is not necessarily the result of bad intentions, of indiscretions, or even of indifference. Diffidence or the mere force of circumstances, may have produced it; and the same causes may continue to deepen and to widen it. Where such is the case does it not lie within the province of the trustees to build a safe, permanent, and attractive bridge, that will enable both parties to *cross* the chasm, and to mingle frequently and freely? A conference, to which the teacher of the school, and the parents of the pupils should be invited, might be called by the trustees, before any difficulties have occurred to require their intervention. The meeting might be an informal one, serving merely to *introduce* teacher and parents; or it might be organized for the purpose of presenting and discussing general educational topics; perhaps a blending of the two would best promote the desired end. The teacher could give his views on education, and his theories for the management of schools in general; and the parents could give theirs, respecting the special needs of the particular school; while the trustees could be mentally taking notes which might be useful to them at some of their select or official meetings. At the close of this Conference the trustees would have a fitting opportunity to urge upon both parties the necessity of friendly relations, and the great advantage to be derived from their working together, and both keeping constantly before them the sentiment expressed by the philosopher Kant: "The object of education ought to be to develop in the individual all the perfection of which he is capable."

After such an opportunity as the one referred to, the teacher should feel free to call at the home of the pupil in case of sickness, of absence, or when, according to his judgment some deviation seems to be necessary, or at least indicated in the course of study pursued by that pupil. That such a

call will be well received is a fact that need scarcely be stated to the teachers now present, or to the parents who have had the experience.

The parents should be invited to visit the school and witness the exercises; indeed, they should feel free to do so without any invitation; but, if it be an ungraded school, they cannot then and there expect to receive much attention from the teacher. If an interview is sought by the parent, he should call at the close of school; or, better, at the teacher's boarding-place; or, better still, send a note, inviting the teacher to call on him; and stating, in bare outline, the object for which the call is requested. When, owing to some physical or mental infirmity, or some other peculiarity, the parent desires some deviation from the prescribed course of study, or of government, in case of his child, the teacher should listen attentively and patiently to all that the parent has to say on the subject; and if the proposed deviation require only a sacrifice of *his own time*, he should carefully grant the request; if, however, it would, in the opinion of the teacher, cause any detriment to the general working of the school, he should carefully explain the same to the parent and express his regret for his inability to comply with the request; and if feasible, he should suggest some *other* expedient, or promise to give the matter further consideration.

Parents should be just as free to confer with the teacher about the *mental* and *moral* defects of their children, as they are to speak to a physician of *physical* infirmities, while the teacher—though not oath-bound—should feel honor-bound not to betray any confidence thus reposed in him. If parents could fully confide in the honor, secrecy, and sympathy of the teacher, and if he could feel the assurance that what he told them, concerning their children, would be understood, and received as he intended it, then would the interviews between them be free and full, and as beneficial as they would be confidential.

Just here it seems necessary to present one phase of our subject, of which delicacy might seem to forbid the exposure. Teachers know that there is such phase, and that the presentation of it has embarrassed them and thwarted their efforts to obtain the moral support of parents in cases of difficulty. I refer to those cases in which there is *divided counsel* between the father and the mother respecting the management of the child. Yea, even *worse* than divided; for one parent will aid the child in deceiving the other. In cases of this kind the teacher cannot expect any good results from parental coöperation; he can only do his best to exert an influence over the child while at school, and refer as little as possible to home.

The foregoing has all been written with reference to schools in *general*; but the present conference takes cognizance of Friends' schools only, and more especially of those which are under the care of committees appointed by the monthly or preparative meetings. These schools, owing to their merits, are attended by many whose parents are not connected with Friends, but who are willing to have their children conform to the reasonable requirement of attend-

ing our mid-week meetings, and to acquiesce in the entire absence of music and vocal prayer in the school. If these two points, together with our peculiar language, be properly explained to the parent at the time of admission, he will be likely to coöperate with the teacher in having his child respect our unostentatious form of worship, and conform to our high moral standard.

Another specialty of Friends' schools, in the matter of coöperation, is the very great advantages which they possess in their facilities for securing it. These facilities may be designated as *positive* and *negative*, and any one who has been born and bred a Friend, knows what they are. The positive are mutual confidence, mutual interest, sociability, and the equality of the sexes. The negative are the absence of caste, of ceremony, of suspicion, and of clerical power. I am a full believer in Friends' schools for Friends' children, and an earnest advocate for coöperation of parents and teachers in these schools.

In conclusion, I offer the following paragraph from the pen of Professor Johannot, of Cornell University:

"The people accustomed to migratory teachers show them scanty courtesy or ignore them altogether, and the school is altogether lacking in that mental vigor, and high moral tone which would result from the interest and coöperation of teacher, pupil, and parent. A new idea, or a new method introduced should be judged by its results, and not denounced in the outset. By careful attention to the selection and moral support of the teacher, the value of the schools may be more than doubled."

HUGH FOULKE.

Plainfield, N. J.

MEMORIAL OF HANNAH JONES,

OF DEER CREEK MONTHLY MEETING, MARYLAND.

WHEN the faithful ones of earth have heard the call "Come up higher," and have realized that "death is but an open door that leadeth to the light," it seems a duty, as well as a tribute of love, to preserve the memory of such as an incentive to the living to dwell near to that all-sustaining Power which ever leads us onward and upward.

Our dear friend was the daughter of William and Sarah Riley, and was born 1st Month 19th, 1802, in Baltimore, Md.

In her youthful years she was of a very tender and confiding disposition, and was strongly impressed with the importance of becoming acquainted with her Creator and making her peace with Him. These tender impressions were renewed during a visit to Baltimore of a Minister from New York (John Mott), and she became a diligent searcher for Truth as she matured in age. As she advanced in the knowledge of her God and Creator, she was deeply impressed with the paramount importance of giving up everything that stood in the way of her advancement in the Truth. She was always of a retiring and diffident demeanor, and as these later impressions became more deeply fixed in her mind, she became more diffident, more retiring, and sought comfort in silent

communion with her Saviour, and was enabled to walk in sincerity with Him as one of His dutiful and confiding children.

She was united in marriage with Asa Jones, of Fawn Grove, York County, Pa., in 4th Month, 1824, and removed thither with him and resided there until her death. Their hospitality brought many to their home, to whose visits she often referred in after years with pleasure.

She was faithful in her attendance of Meeting. The sweet ministrations of her daily life, the charity that suffereth long and is kind, the sweet peace of mind that left its impress upon her countenance, bore evidence that the service was not a lifeless form, but that she was a partaker of the heavenly bread that "nourishes the soul unto everlasting life," and to those best acquainted with her, verify the truth of the blessed promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, for he trusteth in Thee."

She was a valued and consistent Elder for many years, and manifested a lively interest in her beloved Society, even after she was unable to attend her Meeting.

The evening of her life was truly beautiful. Her cheerful disposition amidst the frailties of age, her readiness to enter into feeling with old and young, in whatever class or condition of life, and the needy, whom she sought out, being ever mindful of the injunction, "Let not the left hand know what the right hand doeth," and forgetting self for the comfort of others, caused her to be beloved by all, and of her it could truthfully be said, "She had a heart at leisure from itself, to soothe and sympathize."

She passed away quietly and calmly on the 16th day of the 2d Month, 1886, in the eighty-fifth year of her age, and was interred in Friends' burying ground at Fawn Grove, on the 18th day of same month, and through faith we are comforted with the thought that she will be forever with "Him in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore."

Signed by direction and on behalf of Deer Creek Monthly Meeting, held at Broad Creek, 8th Month 11th, 1887.

SETH L. KINSEY, } Clerks.
MARY F. BROWN, }

Signed by direction and on behalf of Nottingham Quarterly Meeting, held at Broad Creek, 8th Month 26th, 1887.

MARY F. BROWN, } Clerks.
EDWIN R. BUFFINGTON, }

Read in and approved by Baltimore Yearly Meeting of Friends, held on Lombard street, at the Session 11th Month 4th, 1887.

EDWARD STABLER, JR., } Clerks.
ANNA F. MATTHEWS, }

AIM high. You may not touch the mark, but by a high aim you will come nearer to it than by not trying at all. Then by making the effort many persons have come nearer to it than first anticipated.

We attract hearts by the qualities we display; we retain them by the qualities we possess.—*Suard*.

THE POETRY OF JOHN G. WHITTIER.¹

THE work of Whittier as a poet covers more than sixty years, if we count it as beginning with the little poem, "The Exile's Departure," which his sister sent to William Lloyd Garrison's *Free Press*, at Newburyport, in the Sixth month, 1826. And now, at the end of these six decades, his pen is not wholly laid aside. So long a life of rich labor is rare, though it is true that Longfellow, born in the same year, but dying at seventy-five, had an equal period of fruitfulness, for he began to write and print almost five years earlier.

Except, however, that the boyhood verses of our friend marked his beginnings, they are not extraordinary. None of the ten or more poems which Garrison printed for him in the three months following the issue of the first, are included, I believe, in his collected works. And this contrasts with Longfellow, whose poetry from his college room, written while the Quaker boy was yet working at the shoemaker's bench, or building the field walls, is still kept and read; while still more it contrasts with Bryant, who is likely to be remembered more by "Thanatopsis," the work of his youth, than by any later and more pretentious production. But Whittier had the song within him. His gift needed but the opportunity of use and growth. That passion of poetry,—the insight into life's mysteries, the sympathy with them, the longing to disclose to them its own sincerity and force,—he had in no less, perhaps even in greater, degree than those whose talents were more promptly shown.

For we must see and understand this special genius of our country's life. It is said, in the ordinary classification of our poets, that he is "thoroughly American." This is true. His materials and inspiration are all native. He translates nobody. He imitates,—except, perhaps, in the form of his verse,—no other poet. He is not moved, like Longfellow—in his earlier work, especially,—by the culture of Europe. In the first place, he was "to the manner born." His experience of life was direct. What he lived he lived really. Not rebellious, or contemptuous toward this, but sympathetic and sincere, he turned to it as its interpreter. The scenery of his home country, the people who dwelt there, all the motive of life there, come to us in his poetry. Himself genuine in every breath, he did not need to light his torch by the flame of any other.

And this leads us to ask, Where does this poet stand? In what rank? If one were asked to name, to-day, the foremost living poet of England, what could the answer be but a choice between the Laureate and Browning? And if the like question were put to us concerning America, how could we reply but with a choice between Whittier and Lowell? And this is not altogether because the greatest poets of our century may be departed, for if they were yet here, we could but say that in the great group of four, Whittier must be as surely counted as Bryant, or Longfellow, or Lowell. All were given so marked a talent, though so various, that none could be excluded from a place.

¹ Read at the Whittier Birthday meeting, Girard Avenue Meeting-house, Philadelphia, Twelfth month 17, 1887.

And it is further true that no one closely presses upon this leadership. No new light obscures that which Whittier has set burning. Even more than in England, where Tennyson and Browning lead, this is true here. We have as yet no younger men or women whose genius demands serious comparison with that of our veterans. The moment you are called upon even to say who stands next, you begin to speak of names unknown to the mass,—appreciated and beloved, here or there, in this circle or that, but strange as yet to the great records of Parnassus. The new school of poetry is not robust enough, not affluent enough, not *real* enough, to challenge the supremacy of ballads and idylls like Whittier's or the rich vigor of the "Biglow Papers." And while it is true that in Longfellow's lifetime the popular recognition seemed to turn to him as the chief of the group, one is compelled to question whether anything of his is more likely to outlast a century than much of Whittier's. If we take "Evangeline" as his high water mark, is it more full of the vitality that survives transitory tastes than "Snow Bound"? Or has anything from that cultivated and pure muse of Cambridge exceeded in permanent interest some of the minor pieces of Whittier?

For, in truth, out of the great number of his shorter pieces there are some which are written for all time. And the reason for this is clearly to be seen. It is because in them he has caught and set the refrain of a principle which is eternal. Underlying all his work, and evident in all of it, when once you have the key to its character, is the apprehension of an ethical and religious truth which cannot pass away. Let me read here what another has already said and printed, an authority in literary criticism whom in such a study as this one must consult—Edmund C. Stedman. He says:

"The basic justification of Whittier's religious trust appears to be the 'inward light' vouchsafed to a nature in which the prophet and the poet are one. This solvent of doubt removes him alike from the sadness of Clough and Arnold and the paganism of certain other poets. In the striking 'Questions of Life,' a piece which indicates his highest intellectual mark and is in affinity with some of Emerson's discourse, he fairly confronts his own share of our modern doubts; questioning earth, air, and heaven; perplexed with the mystery of our alliance to the upper and lower worlds; asking what is this

'Centered self which feels and is;
A cry between the silences?'

He finds no resource but to turn, from

'book and speech of men apart
To the still witness of my heart.'

His repose must come from the direction in which the Concord transcendentalists also have sought for it, the soul's temple irradiated by the presence of inward light. I have seen a fervent expression of this belief, in a voluntary letter of Whittier's, to a poet who had written an ode concerning intuition as the refuge of the baffled investigator. In fine, the element of faith gives a tone to the whole range of his verse, both religious and secular, and none more distinctively than to the work of any other living poet of equal reputation.

What he has achieved, then, is greatly due to a force which is the one thing needful in modern life and art. Faith, of some kind, in things as they are or will be, has elevated all great works of human creation. The want of it is felt in that insincere treatment which weakens the builder's, the painter's, and the poet's appeal; since faith leads to rapture and that to exaltation,—the *passio vera*, without which art gains no hold upon the senses and the souls of men."

It is this appreciation, this discernment, in his poetry which has made Whittier dear to such friends and lovers of it as are here assembled. He is everywhere known as "the Quaker Poet." Let us rejoice, then, in our relation to him. We may justly say of him that he is *our* poet. He is noway separated from us. No circumstance of time, or place, no nominal tie, no tradition of difference, can disunite him from those who are convinced as he is, and who cherish with him, as the foundation of their faith, that light of Truth which is at once universal and eternal. This, as I have said, is continually in his song, and it is comforting to think that in the ear of all the world, careless, inattentive, led hither and thither by "Lo! here's" and "Lo! there's," still this call to the safe ground sounds so sweetly, so far, and so impressively.

Stedman remarks that neither Bernard Barton nor Bayard Taylor so well deserves the name "the Quaker Poet,"—which, of course, is true. And he adds: "It is worthy of note that of the nine [principal] American poets, one is still a Friend, and two others, Whitman and Taylor, came of Quaker parentage on both sides." It may be said further that of all those whom we may mention as Friends or "Friendly," in the lists of poetry,—Thomas Ellwood, Bernard Barton, Mary Howitt, Bayard Taylor, Walt Whitman, and many others less famous, if not less truly poetical in temperament,—none compares with Whittier. He is the consummate flower, thus far, of the Quaker inspiration and culture; the only writer, indeed, who has by general consent been given a place in the highest rank of literature. We may say with all emphasis that as he is the most eminent living follower of George Fox, he is even more than that. Considering, in connection with his absolute fidelity to the fundamental principle of Quakerism, his wide fame, and his art, we must pronounce him the greatest of all the Friends since William Penn.

Let us pass, now, to think of the *quality* of his work in one particular. I mean its purity. This pervades every line. It is not prudish. It is not affected. It is not mechanical. It is absolutely free from cant. True and sincere itself, his mind moves by nature within right limits. Restrained by its fine interior sense, it neither drops into grossness on the one hand nor flies into presumptuousness on the other. It has contributed vastly to fix and deepen the character which American poetry of the past half century assumes. Stedman says, again:

"A reverent feeling, emancipated from dogma, and imbued with grace, underlies the wholesome morality of our national poets. No country has possessed a group, equal in talent, that has presented more willingly whatsoever things are pure, lovely, and of good

report. There is scientific value in an influence, during a race's formative period, so clarifying to the general conscience. We have no proof that the unmorality of a people like the French, with exquisite resources at command, can evolve an art or literature greater than in the end may result from the virile chastity of the Saxon mind."

In the range of his poetry,—which I mean to consider but for a moment,—one must say, I think, that the ballads, in their best examples, are his strongest work, and that "Snow Bound" is the most rounded, the most artistic, perhaps the most enduring. John Burroughs calls it "the most faithful picture of our northern winter that has ever been put in poetry." Stedman says: "Taken as a whole, it is his most complete production, and a worthy successor to 'The Deserted Village' and 'The Cotter's Saturday Night.' Whittier found his idyll already pictured for him by the camera of his own heart. It is a work that can be praised, when measured by others of the sort, as heartily as we praise 'The Biglow Papers,' or 'Evangeline,' and one that ranks next to them as an American poem."

Among the ballads there are many that rouse the reader. The list would be a long one, if we undertook to name all that seem to have successfully reached down to the deep emotions of the human heart. There are "Cassandra Southwick," "Mary Garvin," "Parson Avery," "Skipper Ireson's Ride," "Barclay of Ury" at least. And I would add to these some of the old "Voices of Freedom," and "Songs of Labor." But time fails me to go farther into this examination and comparison.¹

Standing upon our guard against the temptation to mere eulogy, but determined still that we will not be less than just, one must say of Whittier that the future cannot fail to place him high. If any one is to be canonized surely it is he. The spiritual lyrist of his age, he must appear in literature as the evangelist whose name he bears appeared in the early church. So much of his poetry, when the whole is examined, will be found true, and tender, and refreshing, so much touched by live coals of faith and fervency, that it must stand as one of those gifts to mankind which in all ages are accounted precious.

HOWARD M. JENKINS.

HAVE always a good book, a standard work that will repay careful study at hand, and to that devote a part of the time that may be set apart for reading. Before opening the book, recall as fully as possible what was read the day before, and on closing it see by reflection now many of the thoughts of the author you have made you own, and so cultivate memory.

A MUDDY stream flowing into one clear and sparkling, for a time rolls on by itself. A little further down they unite and the whole is impure. So youth untouched by sin, may for a short time keep its purity in foul company, but a little later and they mingle.

¹In submitting this essay to publication, I am very conscious of its incompleteness at this point. A full study of Whittier's poetry would include, of course, a careful consideration of all its parts, and a comparison of their character and value.—H. M. J.

SCRIPTURE LESSON, No. 1.

FIRST MONTH 1ST, 1888.

HEROD AND JOHN THE BAPTIST.

GOLDEN TEXT.—And the King was grieved, but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given.—Matt 14 : 9

READ.—Matt. 14 : 1-9.

HEROD, the tetrarch, was a son of Herod, called "the great." *Tetrarch*, one who rules over the fourth part of a country; it came to signify the ruler or governor of any province subject to the Roman emperor.

Heard of the fame of Jesus. Herod's attention seems to have been only then directed to Jesus, though he had been engaged in his ministry for some time. The habits of Herod were dissolute, and he did not trouble himself about the religious affairs of his people.

He had known of John the Baptist, and would have put him to death on account of his reproving him for his immoral conduct, but he feared the effect it might have upon the people, who revered John as a prophet; and now that his life was asked for, by the daughter of Herodias, it was not possible for him to refuse, as our lesson tells us, because of his oath and those who were present when he made the rash promise. While kings and others in authority, in those distant times, were not usually very careful about their relations towards the people over whom they exercised unlimited power, putting them to torture and to death for the most trivial offences—the oath, given in the presence of the officers of the court, could not be broken, whatever the issue might be. In this instance, we see, it required the head of the one man in the nation whose life the cruel king hesitated to take.

Danced before them. This was a very unusual proceeding for a Jewish maiden or indeed for any one having regard for her reputation, as dancing before men was considered highly disreputable. It was a bold effort on the part of Herodias to win favor of Herod, and gain the object of her desire, the destruction of the man who had the courage to denounce the crime of which she and Herod had been guilty.

It is scarcely possible to estimate the bodily suffering and anguish of spirit that has been caused in all ages of the world by making rash promises. A striking example of the distressing consequence that may flow from a promise rashly made, is found in the account given of Jephtha's vow, Judges 11 : 30, 34, 35, 36. This thrilling event is supposed to have taken place 1143 years before the birth of Christ. Following down the ages to the time when Jesus had attained to about his 31st year the tragic occurrence took place which is recorded in the lesson of to-day, and in which we are again shown the disastrous consequences that frequently result from the making of rash promises and oaths. Not alone in past history, but in modern times have we had many instances of the folly of granting requests without giving them due consideration. As a consequence individuals as well as nations are suffering from wrongs and injustice, and the cry of old still goes up, "Oh Lord how long shall I cry, and thou wilt not hear!"

This is strikingly exemplified in our dealings as a nation with the Indian tribes of this country. For many long years promises have been made by our government or its agents, only to be ruthlessly broken. And it needed no prophetic vision to foresee the effect of such treatment upon the wards of a great nation. The result has been cruel wars, causing untold suffering, atrocious deeds of wickedness which should make us blush for very shame that such offenses could be committed in this nineteenth century.

When Samuel M. Janney at one time held a council with the Omaha Indians he said to them: "Brothers, I do not come here to make you many promises; I wish to make few promises and always to keep them." Had this practice of dealing with the Indians been earlier adopted and strictly adhered to, much suffering would have been avoided.

While it is eminently proper to make good resolutions at any time, yet it is especially fitting that now on this first day of the New Year, we should take a faithful retrospect of our past lives, and see if we are in the habit of making promises to those around us, without giving that careful thought which is an evidence of the desire to do justly and walk humbly with our God. The object of this lesson will be lost, if it does not awaken in our minds the desire to establish a reputation for careful speaking, so that in mingling with those around us, we may not only strengthen our own characters for wisdom in speech, but, by our example and influence, inspire in the hearts of others a desire for the beauty and wisdom of well-trained thought and carefully uttered speech.

The "Lesson Leaf" Publishing Committee of the F. D. S. General Conference desire to express thanks to some Baltimore friends who kindly prepared valuable lessons for the Primary Quarterly, No. 1, for 1888. The decision to issue illustrated lessons prevented much use of these at present, but we hope to draw upon them, as well as a few Topic Lessons from the same source, to aid in the preparation of future lessons.

COMMITTEE.

A CHINESE evangelist, being urged to accept a salary, gave the following cogent reasons for refusing:

"1. I have got money enough to keep my family in comfort if we are careful.

"2. When I go down to preach in the native town, I sometimes hear such remarks as these, 'How much does he get from the foreigner?' And I see they listen with respect when I tell them that I preach this doctrine because I believe it, and the foreigner does not give me a penny.

"3. I see in my Book that Paul preached 'working with his own hands,' and, as no objection, I wish to do likewise."

THREE things should be thought of by a Christian every morning his daily cross, his duty, and his daily privilege,—how he shall hear the one, perform the other, and enjoy the third.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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PHILADELPHIA, TWELFTH MONTH 24, 1887.

THE FOUNDATION OF THE CHRISTIAN CHURCH.

IT is of vital importance that the Society of Friends should from time to time re-affirm the fundamental doctrines upon which its existence as a distinct body professing the truth as taught by Jesus, are based.

The doctrine of Immediate, Divine Revelation lies at the foundation of all experimental knowledge of God through Christ, and it is essential that it be kept prominently before us, that the young who are coming forward to take the places of those that are passing from works to rewards, may know why and wherein we differ from other Christian bodies; and examine for themselves as honest inquirers the rock upon which their fathers builded.

In the record we have of the teaching of Jesus upon this subject, (Matt. 16: 13-20), the response to Simon Peter's declaration, "Thou art the Christ" has by some been made the ground for a belief that upon Simon Peter was placed the authority to dispense this revelation of God, and that as head of the church, he received from Jesus the power to bind and loose the souls of men.

How stands the case as interpreted by the fathers of our profession? "Thou art Peter,"—the word means rock; it was as if Jesus had said, "Thou art rightly named, for to thee has been revealed by my Father in heaven, the rock upon which my church is to be built." As we follow this thought we may hear still further that this rock or foundation is the revealing power of God, who, as a spirit, must be spiritually revealed to the individual soul.

As the house that has a rock for its foundation will resist the storms and stand firm because of its sure foundation, so will the soul that is built up and firmly established on the rock of Divine Revelation, be able to resist all the tempests of doubt and unbelief that sweep away structures built upon the fluctuating sands of tradition and human authority.

Such a view as this must meet the witness for truth in the mind of every devout inquirer. He may not formulate his thought in the language here used, but he will be convinced that no structure can have an enduring foundation, able to resist all the shocks and convulsions that may be hurled against it, on so frail a basis as one man, and he the one

who so short a time afterward denied upon oath his ever having known Jesus, its "Chief Corner Stone."

It is a great advance the thought of the Christian world is making, when this and similar questions that relate to the basis of faith, can be freely and critically examined with no fears of the final issue, but the rather a willingness to accept the results of the most rigid analysis with all the side-lights that philosophy and social customs can bring to the investigation. Let the Society of Friends offer its encouragement to this study. Our higher standard of education ought to give us among the students of to-day some chosen spirits trained in philological science, who can help forward this great work in ethics and religion, and do for the faith of the Society in its present aspect what a Penn and a Barclay did for it, when first promulgated by the divinely illuminated cobbler of Drayton,—what Paul the scholar did for the inspired carpenter of Nazareth. We find as we trace the best religious thought of our age back to its beginnings that these have ever found their way to the ear and heart of man, through the earnest, sincere, and God-revealed utterances of the simple hearted and unlearned.

Jesus understood this,—meant this when he thanked the Father that he had hidden these things "from the wise and prudent, and revealed them unto babes," and Paul knew that not many of the learned and wise were willing to be taught in the school of Christ. This was a religion that appeals to the feelings and emotions rather than the intellect, and it had to be established in the heart and show its influence upon the life, before the intellect of the world was prepared to investigate its claims and acknowledge its value to the human family. So it has continued; with the heart or affections man believes, with the intellect he makes confession: thus revelation and investigation go hand in hand, the one convicting the heart, the other convincing the understanding; and the religion that meets the increasing intelligence of the age is the one in which faith and science are so wedded that the dogma of the one will be in harmony with the known facts of the other, and He who is head over all blessed forevermore will be the highest object of adoration.

Friends hold the vantage-ground in this forward movement;—our theology is so simple that the ignorant and untrained need not stumble at its phraseology, so grand and inspiring that the most exalted scholarship leads directly to its conclusions. Let us hold fast the profession of our faith without wavering, that in the present and the future, as in the near past, we may help forward the time foretold by the seer of Israel when "the earth shall be full of the knowledge of the Lord."

DEATHS.

BAYNES.—Eleventh month 13th, 1887, at their home, near Salem, Ind., Susie Satterthwaite, wife of William Baynes, in the 34th year of her age.

BROOKS.—Tenth month 29th, 1887, at their home, in Salem, Ind., after a long and sore affliction, which she bore with Christian fortitude, Lydia A. Way, wife of John S. Brooks, in the 46th year of her age.

BROOKS.—Twelfth month 10th, 1887, at his home, near Salem, Ind., suddenly, from heart trouble, after a short illness from which he had seemingly recovered, whilst conversing with his family at the breakfast table, Charles Brooks, aged 81 years and 8 days; long a valued member of Blue River Monthly Meeting of Friends.

EVANS.—In Philadelphia, on the 17th of Twelfth month, 1887, Charles Evans, in the 77th year of his age; a valued member and exemplary of Green Street Monthly Meeting.

GRAHAME.—In Philadelphia, Twelfth month 14th, 1887, Hicks Harris Grahame, in his 59th year, (brother of Israel J. Grahame), formerly of Baltimore, Md.

HAIGHT.—At his home, in Yarmouth, Ontario, Canada, Eleventh month 24th, 1887, Ephraim W. Haight, an elder belonging to Norwich Monthly Meeting of Friends, aged 75 years, 7 months, and 17 days.

HAMMETT.—At the residence of her son Alfred, at Fellowship, N. J., Twelfth month 12th, 1887, Caroline Hammett, in her 73d year.

HAWLEY.—At his residence, in Pughtown, Chester county, Pa., Tenth month 6th, 1887, Jesse Hawley, in the 81st year of his age.

SHARP.—Twelfth month 5th, 1887, at Camden, N. J., Eliza, wife of Samuel Sharp, aged 56 years.

SHEPARD.—At Plymouth, Pa., Twelfth month 2d, 1887, Jesse Shepard, aged 73 years, 2 months, 2 days.

SMEDLEY.—Twelfth month 16th, 1887, Anna M., wife of Bennett L. Smedley, and daughter of the late Townsend Hilliard, in her 47th year; a member of the Monthly Meeting of Friends of Philadelphia.

SMITH.—Twelfth month 1st, 1887, at the residence of her son, near Lincoln, Va., Miriam, widow of Jonas Smith, in her 80th year; a member of Goose Creek Monthly Meeting.

TYLER.—On the 20th inst., William Tyler, in his 82d year.

Relatives and friends are invited to attend his funeral, from his late residence, 233 North Ninth street, Philadelphia, on Sixth-day, 23d inst., at 9 o'clock, a. m. Interment at Cumberland Cemetery, Delaware county, Pa.

WILLIAM LLOYD.

My attention was arrested by the beautiful and becoming tribute to the memory of this dear friend in this paper of the 17th inst.

While the Friends who surround his saddened home, and labored with him in the Father's vineyard, revere his memory, the hearts of others will prompt them to tender the tribute of love. He has repeatedly, at the time of our annual gathering and at other times, mingled with us in social and religious communion, never failing to stop with us for a short time in his fights between the North and South, for he was a "bird of passage." We became convinced by these calls upon us that he was engaged in his Father's work.

But we would be unworthy if we should ever forget his last visit to us which took place in Fifth month of the present year. Our people had assembled at a house of mourn-

ing. All were sitting in solemn silence around the casket of the dead, when our casual visitor stepped quietly into the room, (his presence in the city unknown), and took a seat in our midst. After a time he stood up, and poured the balm into the wounded hearts, with words of consolation and hope, which illumine the pathway to the land of eternal rest beyond the grave.

With his relatives and friends we mingle our tears, to his worth we offer our tribute, for his love for us we revere his memory, and because he thought of us we will never forget him.

No doubt his last breath was accompanied with the words of the Leader whom he had followed, "Father, I have finished the work which thou gavest me to do."

HENRY JANNEY.

Baltimore, Twelfth month 18.

THE WHITTIER BIRTHDAY MEETING.

ON Seventh-day evening last, the 17th instant, a number of Friends and others interested in the occasion met at Friends' meeting-house, 17th street and Girard Avenue, to celebrate the eightieth birthday of John G. Whittier. The evening was so extremely stormy that a great number were deterred from venturing out, but the body of the house was comfortably filled down stairs. President Edward H. Magill, of Swarthmore College, called the meeting to order, and explained its object, alluding at the same time to the labors of the poet in behalf of justice and equal rights. Upon his motion, Howard M. Jenkins was appointed Chairman for the evening, and Florence Hall was then appointed Secretary.

The chairman introduced as the first speaker Prof. W. P. Holcomb, of Swarthmore, who presented a sketch of the poet's career, and read from some recent letters details of his home life at Danvers. This was followed by a reading of the poem "My Triumph," by Esther J. Trimble-Lippincott. Howard M. Jenkins read an Essay on the poetry of Whittier. [This, being in form for use, is printed elsewhere.—Eds.] At this point in the exercises the Chairman invited any present who felt so inclined to make a few remarks. Dr. Jos. A. Paxson told the meeting of Whittier's having spent part of two summers in Bucks county, at the time of his connection with the *Pennsylvania Freeman*, the anti-slavery newspaper published for some time in Philadelphia, by Joseph Healy. (Joseph Healy was the publisher, in 1838, of what is probably the first collection of Whittier's poetry, a thin volume of 180 pages. It was at his farm, in Solebury township, that he spent the summer months, as mentioned above.) A letter from the poet, written a few years ago, was read by Dr. Paxson, in which he acknowledged the receipt of a poem, etc., sent with a photograph of the old farm-house in which he lived.

Fanny Jackson Coppin, principal of the Manual Training School for Colored Children, spoke with much warmth of the poet. She said: "If ever a poet deserved to be poet-laureate of America that one is Whittier. There has never been a great crisis in the history of the country that has not been voiced by him," and referred feelingly to his services in behalf of the freedom of her race. His service had been greater than that of the soldier, for only the triumph of ideas is permanent.

Susanna M. Gaskill read a short tribute in verse to the poet, which was received with satisfaction by the audience. President Magill said that every word of personal reminiscence on an occasion like this could not fail to be of interest, and proceed to speak of the long and pleasant friendship between his sister and the poet, and remarked that in their correspondence, Whittier's kindly spirit was ever shown. He mentioned also the interesting visit made, a year and a half ago, to Whittier, by Dillwyn Parrish and others, of Philadelphia.

Prof. W. W. Birdsall then read Whittier's beautiful poem, "The Eternal Goodness," after which Lydia H. Price spoke of an incident occurring a few years since, when she was called, in a distant city, to the bedside of a friend of Whittier's sister Elizabeth, and the sick woman in their conversation told her what a comfort the poetry of Whittier had been to her, particularly mentioning "My Psalm."

The Chairman then announced that a sketch of a letter to be sent to the poet from this meeting had been prepared, and, if the meeting so desired, it should be read. After the reading of the letter, it was decided to refer the matter of sending to J. G. Whittier a report of the meeting and the letter of congratulation to a committee composed of the officers of the meeting, President Magill and Louisa J. Roberts.

William Still then addressed the meeting for a few moments, speaking for his people, the colored race. The Chairman then announced that the exercises would be closed by a reading by Elizabeth Powell Bond of Swarthmore College. She then read the poem "Our Master," prefacing it by a few remarks, in which she spoke of the loneliness which our poet in his four-score years must feel to think of so many who had been closely connected with him during his life, and all of whom had gone before him. She expressed a hope that our sympathy might perhaps lessen that feeling of loneliness a little, and remarked what a pleasure it would be to us if it could but have that effect in even a small degree.

The meeting then adjourned, the suggestion having been made by one of the company that it assemble again, at the same place a year hence.

For Friends' Intelligencer and Journal.

LETTERS FROM EUROPE.—XV. AMERICAN TOURISTS ON THE CONTINENT.

BRUSSELS, Belgium, November 1, 1887.

THE number of Americans who have visited Europe is much less than might be estimated from the crowds that fill the great Atlantic steamers in spring and autumn; for the same persons go and come year after year. We have met few people making their first voyage, but many who were making their second, third, fifth, and one old couple who were making their thirtieth. In fact, Europe is to a certain class what the mountains, springs, and seashore are to others, a place of summer resort. And it is not an expensive one. A tour of a hundred days need not cost, all told, more than twenty dollars a week; and then one needs no outfit, but may wear last winter's clothes—no insignificant saving.

The causes which impel Americans to travel are of course as various as the tastes and desires of men. In most perhaps it is the mere curiosity of the tourist, but some have been driven abroad to escape disagreeable surroundings or sad memories. I fancy these can be distinguished by a certain aimlessness of purpose, leaving a place when its novelty is worn off, but indifferent where next to go. It seems to be true that in deadening sorrow, distance has much the effect of time. We met a father and mother who had lost quite a family of children, three within a single month. Some who came abroad merely for a tour have been easily weaned from their home and prolonged their stay from year to year. We conjecturally assigned to this class three sisters of cultivated minds, cheerful dispositions, and exceedingly pleasing manners, who seemed to have no fixed plans, and were drifting about with the seasons. It is singular to have such persons cross your path, excite your sympathy and attachment, and then pass away never to be so much as heard of again.

A considerable American colony is settled in Germany for the education of their children. I have formed the opinion that in most cases the children would do better at home. The only special advantage they enjoy here is the acquisition of the language, and it is surprising how quickly very young persons acquire it. In two or three months they seem to converse with ease in their new tongue. But the value of the acquisition appears to me greatly overrated. At home one very rarely is under the necessity of speaking a foreign language, while a few months' close application would enable him to read either French or German and even to enjoy the literature, which I think is all one should desire. This life, too, has incidental disadvantages. We met an old gentleman whose wife spent several years over here to educate her daughters, while her husband came over every summer. At last she died, and when the father came to take his children home he found them so alienated from their own country and attached to the circle in which they had lived that he determined to leave them here "indefinitely," and was returning home alone. Americans have a faculty of accommodating themselves to circumstances, and President Jefferson was of the opinion that one who has been abroad more than four years had so far lost touch with the people that he was not to be trusted with public office. I doubt not he was right.

A tourist who seeks to make the most of his time is compelled to put up at hotels, and if also he travels first-class, he will see almost as little of the people of the country as if he passed over it in a balloon. In 1882, a party of four of us traveled about 3,000 miles in that way, and hardly spoke to a dozen persons. In the hotels people live entirely apart. There is no public register kept of those in the house, and no regular place of meeting, except at dinner, from which many stay away. As for the trains, our compartment had eight seats, and I do not think we were favored with the company of half a dozen persons during the entire tour.

But there are in all the cities of central and western Europe boarding-houses, called "Pensions," fre-

quoted by English and Americans principally, but also by foreigners who generally speak English. At these houses one readily makes the acquaintance of all the inmates; and as they are commonly a very intelligent class, and collectively have seen pretty much all Europe, one learns much that is instructive and interesting. Indeed the succession of comers is highly entertaining, and as they are from everywhere, one can pick up many valuable points as to the places he intends to visit.

At hotels, pensions, and, I believe, private houses, the course of living is everywhere the same. The first meal is what they call *café* or coffee, consisting of bread and butter and coffee so-called, but what is really chicory or roasted beans, which, however whatever it is, made with half-hot milk is a most pleasant and satisfying drink. Hot bread of no kind can be had, and though eggs and meat will be furnished if desired, "for a consideration," one soon learns to do without them. This meal is sent to the bed-chamber in the morning at any desired hour, and all foreigners partake of it there, but unsophisticated Americans prefer to have it in the well-aired eating-room. At mid-day comes the *déjeuner*, or breakfast, with meats, vegetables, bread, cheese,—in fact, a dinner without the soup, fish, and dessert. In cities of the second size and smaller places business is suspended for an hour or two on this occasion; and even in Paris it is so to a considerable extent. At six in the afternoon comes dinner, regular and formal, with all the accustomed courses, soup, fish, roast meat, poultry, pudding or its equivalent, and dessert. At breakfast and dinner, the only beverages are wine and beer, principally wine. This is ordinarily a sub-acid liquid and, so far as I could judge, without the slightest alcoholic effect. There are stronger wines to be had, but they are rarely used. Beer is used as an intoxicant, but not at table. I have never seen any one at or after dinner manifest the slightest appearance of being affected by the wine he had taken, although the use of wine is universal.

The price of board in the large cities is sometimes as high as \$1.50 and \$2.00 a day, but except in such cities is from \$1.00 to \$1.20,—that is five or six francs, at first-class "pensions." There are much cheaper houses. In Germany, Italy, and Switzerland, we had as good accommodations as one could desire for one dollar a day, everywhere but in the largest cities, and in the suburbs even of them the same rates can be had.

In places where we desired to spend more than a month, we found it better to take an apartment, that is a sitting-room, dining-room, and four chambers. We supply our own table and furnish the fuel and light for our rooms. The landlady "furnishes service," that is, has the cooking and all other housework done. We have found this a very pleasant mode of living, taking our meals in the American style, substantial breakfast and slight lunch which when engaged in sight seeing we could eat anywhere; and we could have any delicacy we fancied, while the total expense did not exceed pension prices. This system might well be introduced at home if

it has not already been. It is most satisfactory to both parties. Throughout the year the fare at pensions and hotels varies so little that one could hardly tell from the table whether it were April or November. But this plainness of fare is very conducive to health, as every one admits.

The common error of tourists is attempting too much. One can see a great deal more in a day than he can possibly remember. At least such is the case with the elderly and old. I have on many occasions retained a perfect recollection of what I have seen up to perhaps three o'clock, when I became tired and after that my memory would be a blank. The difference in this respect, however, between the young and the old is marked. The younger members of the party will discuss the sights we have seen in the minutest detail, while the recollections of the elders are of the haziest possible character. I have known persons who not only could not remember what they had seen in certain remarkable places, but could not remember ever to have seen them at all. One much traveled gentleman when asked about any place he had seen would turn to his wife: "My dear, did we see that place; and what did we see there?"

The best sights, to which the tourist can devote his attention are natural scenery, fine buildings, and the people. These strike the attention, impress themselves on the mind, and fill the memory with pleasant images. But too many persons give their time to art collections, painting and statuary, or the smaller objects, often mere curiosities, with which museums are filled. It is useless to crowd the memory with such objects. They cannot be retained, nor would they be of any value if they could be. It is something perhaps to have seen the Koh-i-noor diamond, but it is nothing more to remember than a small lump of glass. As for pictures, (after warning your readers that my views are utterly heretical), I must say that it seems to me they are infinitely overrated, and the value attached to them is a matter of fashion without any real foundation in the thing itself. To my mind an almost conclusive proof is that a copy of a work of an old master, which only a trained expert could distinguish from the original, is not worth the thousandth part of the value of the original. It is the person who painted it and not the quality of the work that constitutes its value. To impress the feelings or interest the mind, a painting is the weakest of all instrumentalities. I have often stood with others before the great paintings representing Jesus on the cross, or his mother sorrowing over his dead body, and I have neither felt myself, or seen any other person manifest the slightest emotion. We feel a certain admiration for the manner in which the work has been done, and the difficulty dealt with of representing solid objects on a flat surface with more or less appreciation of the faces and figures—but this is but a languid feeling. And then to understand a great picture requires study, to find out who are the personages represented, and what relation each bears to the other, and why each takes such a part in the action of the piece. Ruskin said he could study but one or at most two pictures in a day; but a tourist, with guide-book in hand, looks at fifty or

walks through a gallery of a thousand, and there is a gallery in every city on the Continent and in some cities half-a-dozen.

To me, and I think to most persons uneducated in art, the treatment of sacred subjects, and especially of the Crucifixion seems to manifest a singular want of reverence. In Reubens' picture Jesus is represented as a powerful man of middle age with full-swellling muscles and strongly developed frame. Paul Veronese makes him almost a youth, with full rounded body and limbs, no muscles standing out, and a sweet young face. Others paint him with emaciated body and attenuated limbs, and agonized countenance. These variations destroy all sense of reality, and one involuntarily comes to look upon the person represented as an artist's model which is made to assume any attitude or expression that will best display the painter's skill. Another reprehensible practice was that of painting the artist's friends and relatives as personages of sacred story. In Reubens' great pictures of the Elevation of the Cross, and the Descent from the Cross, he has painted his two wives and several other relations as the persons present on the occasion. One of his wives is the mother of Jesus, another Mary Magdalene, his father is some other New Testament character. It is impossible to look on this as a real scene. A Madonna by Raphael in the Pitti palace is simply a portrait of a friend of his known as the Fornarina, and other great paintings are of the same kind.

The bold artist does not fear to paint the loftiest personages. One has painted the Coronation of the Virgin. A stout elderly man and a younger and slighter one hold a wreath which they are about to place on the head of a female; while a dove flutters over their heads. These are the Father, Son, and Holy Ghost, and the blessed Virgin! It must be a very low conception of the heavenly personages that could be elevated by this work, or that could learn anything from it.

But there is at least one other painting that excels in irreverence all I have mentioned. In the Brera, at Milan, is a picture of the dead Jesus, so painted that from one point of view the body appears very long, and from another very short; and necessarily in passing from one of those points to the other, the body stretches out or shrinks up in a way that would be ludicrous if it were not shocking. Goethe has well pronounced it "an abominable audacity to bring forth that torturing cross and holy sufferer and expose to the light of the sun the mysterious sorrow there hid, and trick them out and play with and fondle them till all solemnity is gone."

Pictures are supposed to educate the public. I doubt that they have more than an infinitesimal influence in that way. To be at all understood they must, as I have said, be well studied, and studied from the books, for none can possibly tell its own story. I saw at Lugano a bust of Washington in a public place. I asked a very respectable man standing near who it was. He replied with perfect confidence that it was the bust of the gentleman who owned the villa opposite. At the Louvre, in Paris, a few days ago, some friends of ours were standing before a picture of Vir-

ginia slain by her father. An English party came up and a gentleman stepped forward read the title on the frame: "Mort de Virginié." "The death of the Virgin, my dear," said he to his wife. "Indeed" said she, "and is that old man Peter?"

J. D. McPHERSON.

NEWS OF FRIENDS.

WHITE WATER QUARTERLY MEETING.

EARLY on Sixth-day morning, the 2d inst., we started to attend White Water Quarterly Meeting, to be held at Maple Grove, in Huntington county, Ind. At Huntington we were met by kind and willing Friends, who took us to the meeting-house and their homes. Notwithstanding the inclement weather, every train from the different railroads was watched by these faithful ones, who had come from six to eight miles to meet us.

The meeting of ministers and elders was as large as one could expect, when we consider the distance that many had to come through the storm. Every preparative meeting was represented. Joel Burdsett, who has been since our last quarterly meeting visiting Friends within the limits of Illinois Yearly Meeting, turned out of his course to be with us. He and others were favored to give us words of exhortation and encouragement. On Seventh-day morning, although the storm still prevailed, the meeting-house was nearly filled, and willing laborers were there to obey the impression of the Divine Monitor, to speak to the earnest audience. Among these were a number who had never attended a Friends' quarterly meeting, this being our first meeting held here—our most northerly monthly meeting. Our meeting for business was of general interest, the business that was sent down from the Yearly Meeting claiming much of our time. In the evening, the First-day School Association held a very interesting and instructive session. Besides the reports from the schools in session, our younger ones favored us with declamations; and some of the elder ones read excellent essays. There is material here for a live school, and ere long we hope to see still more life in our First-day schools in this quarter.

Nearly all of the visiting Friends remained until after the First-day meeting. It was a solemn and earnest, yet not a silent one; for much of the time was occupied by different ones in opening forth, as we believe, the impressions of Truth, to the ready hearers; and among these were a number who were not members of our Society, yet they had attended the meetings the day before, and many expressions of rejoicing were given by these and the members, for the feasts that they had enjoyed in our social and religious gatherings.

JOHN L. THOMAS.

Pendleton, Ind.

—We have also a note from another correspondent, describing the same meeting. In relation to the First-day School Association, he says: "Much good counsel was handed forth by several at each meeting. As we have no First-day School at present, we were advised and encouraged to try again

to reorganize, and it was proposed by one of our Richmond Friends to hold a school on First-day morning, at 10 o'clock, before meeting, in which our visiting Friends would take part. We accordingly met and had a very pleasant and satisfactory time. We appointed a Superintendent and teachers from among the Friends of White Water and Fall Creek Monthly Meetings. On First-day afternoon, our friend William C. Starr, of Richmond, delivered his lecture upon the book of Exodus, to quite a fair audience."

—A correspondent in Baltimore sends us an extract from a private letter written by a Friend at Goose Creek meeting, (Lincoln, Va., speaking of a recent visit of David Newport there as very acceptable. In his communication at that monthly meeting, upon the theme of Love, he spoke of the great simplicity of our faith, and of true religion under any name. He had no idea of a decline of Quakerism; on the contrary, he thought the day of its acceptance had come, and that its grand doctrine was illuminating the darkness everywhere. He felt himself called to speak to the women's meeting after separating for business. "In this discourse he told us in a feeling and forcible way that he was impressed that some were called upon to preach the word of the Lord, and such he implored to be faithful to the trust of the holy duty laid upon them. Nearly every one was in tears, and several spoke a few words after he left. It was a very solemn time."

—The first public meeting of the "Young Temperance Workers" connected with Norristown First-day School, was held in Norristown Friends' meeting-house, on Fifth-day evening, the 15th inst. The meeting was called to order by the President, Charles Major, and the minutes of the last meeting read by the Secretary, Ellen L. Thomas. The other officers elect, are Abbie B. Potts, Vice-President, and Julia Stout, Treasurer.

After some interesting announcements by the President, a selection entitled, "Why Mrs. ——— Visited the Saloon," was admirably rendered by Mary R. Thomas. Mary Michener read another selection, and Harold Shoemaker and Sarah Conrow, two very young temperance workers, acquitted themselves well in the recitations. Samuel B. Carr, Supt. of Friends' First-day School at Girard Avenue, was then introduced, and delivered an interesting address. This was followed by a recitation, "Am I My Brother's Keeper?" by Lillie Zimmerman.

Samuel B. Carr suggested that as this was the fifth band of "Young Temperance Workers" that had been organized, and as the other four had papers, a correspondent to those papers be appointed, which suggestion may perhaps be acted upon at a future meeting. The exercises closed with calling of the roll and sentiments. L. W. H.

Is happiness a plant of mortal birth,
Which, shrewdly cultured, grows in gracious earth?
Kather a heavenly glory, or bright dew,
Sipped from the bosom of the cloudless blue,
On some fair morning, to the soul's surprise,
Fresh with the fragrance born in Paradise.

—Paul H. Hayne.

REVISION OF THE DISCIPLINE.

Editors INTELLIGENCER AND JOURNAL:

HAVING read with interest the article in relation to a revision of our discipline, I believe it could be done with advantage to the Society. I do not favor change for the sake of change, but as different surroundings may make a portion not needed, (as is the case in relation to African slavery), or as advanced ideas may need a higher standard of rules, as for example in regard to the use of alcoholic beverages and tobacco, I hold that to adapt our discipline to such surroundings is both right and proper, and not to hold the words without life. Our Friend H* in his communication of 11th Month 25th, published in your issue of 12th Month 3rd, speaks of retaining parts of the discipline no longer needed "to show the advanced ground that Friends had taken in maintaining the rights of humanity." Now I would ask would he also approve of continuing the query in our present discipline as it is in the written one of 1743: "Are Friends clear from depriving the king of his duties?" merely to show that Friends were careful to obey and support the powers that be? or would he desire to retain all old advices and discipline as issued in 1762 in connection with our present one? If so, although of interest to show the progress that the Society has made, it would be an unwieldy volume. And whilst the worthies of those days lived as I believe up to the light as given them, and took a high stand as above their surroundings, yet I think we ought not to suppose that all truth was opened to them, but as we in our day are faithful to the same unspoken word, we shall be shown a path that will lead to a still higher plane of Christian labor. Now I do not view the discipline in the light of an infallible guide, even in the affairs of our Society; but as all things human are liable to error so what our generation may have been permitted to do, the next may be called upon to come up higher, for the teaching of the humble Nazarene to his immediate followers was: "I have many things to tell you, but ye cannot bear them yet." And thus the Christian's life, in my view, must be one of progress from one truth unto another under the guidance of that Comforter promised which should lead us into all truth. Concerning the changes of discipline proposed by Philadelphia Quarter, I have already given my views in your issue of 8th Month 22d, 1885, and I have seen no reason to change them, believing as I do that Friends will lose ground if they lower their testimony against a *system* of preaching for hire or divining for money, however much I might and do desire to see the objectionable word "hiring" erased from our discipline.

GEORGE JUSTICE.

River Side, 12th Month 18th.

"BE not fashioned according to this world, but be ye transformed by renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."—St. Paul.

THRIFT of time will repay you in after-life with a usury of profit beyond your most sanguine dreams.

COMFORTING EXTRACTS.

EDITORS INTELLIGENCER AND JOURNAL:

THE following extract from a private letter contains sentiments so valuable that I feel disposed to share them with your readers. They are not new to many of us, but represent the teachings of good religious parents, being safe foundation principles to guide us through life. In this age of searching for the "true things" amid much that is unessential, if not hindering, these truths need to be repeated and emphasized:

"We cannot see what lies beyond this life, and it is not best that we should conjecture and speculate upon it, and presume to choose for ourselves what we shall be, and how we shall appear. We know that clean and godly living leads to peace and joy in this life, and whatever there is found in us that is in the image and likeness of God can never die, but will be preserved according to his best wisdom. There is no act of our lives, whether for good or evil, that will be without its influence upon our future condition either for better or worse."

I enclose also a copy of some verses handed me by a father, recently bereaved of a young married daughter, upon whom his hopes and affections were set. He now goes mourning and comfortless,—rocking the cradle of the motherless babe left in the place its mother once filled.

H. A. P.

Chicago.

FROM CRADLE TO COFFIN.

We rock the cradle gaily and swing it to and fro,
A new life sleeps within it; in tender tones and low,
A mother soothes to slumber, in love notes soft and mild,
While held in sleep and safely there rests an earth-born child;

As we rock the cradle gaily.

We lay aside the cradle, the bird its nest has flown,
And spreads its pinions boldly, to make its way alone;
To fly, to fall in sorrow, or rise and keep its way,
Mid toils, temptations, triumphs, fair fruitage of life's day;
As we lay aside the cradle.

We bend above the coffin, another soul has fled,—
The earthly fight is over, is won or lost, and dead
The babe who in the cradle first knew of earthly strife;
And there with hands close folded, lies all we know of life;
As we bend above the coffin.

—Clark W. Bryan, in *Good Housekeeping*.

THE PROPOSED CHANGES IN THE CONTROL OF SWARTHMORE.

EDITORS INTELLIGENCER AND JOURNAL:

I NOTICE with interest the movement to perpetuate the stock of Swarthmore College in the educational interests of the Society of Friends, as published in the *INTELLIGENCER AND JOURNAL* of the 10th inst., and trust it will receive the deliberate consideration its importance demands, that sufficient safeguards may be thrown around it as to insure the worthy object of the donors of the stock, if possible, without danger of future cavil or litigation. It is proposed to appoint a committee to hold and vote the stock as may be directed by the donors during their lifetime, and at their decease, "the said stock shall become

the absolute property of the persons in whom the title shall then be vested, to be used in the educational interests of the Society of Friends." I approve of the purposes intended to be secured, but by whom and in what way are these "educational interests" to be determined? In the uncertain future, it is not unlikely differences of opinion will arise as to what may be the true educational interests of the Society. Would it not be safer that, through the Quarterly and Yearly Meetings, the Membership should have some supervisory powers,—some means provided by which such important interests could be guarded in the conduct and policy of so valuable an institution of learning against what might become the arbitrary will of a committee having absolute ownership and control, and to be self-perpetuating, for they are to refill their broken rank from time to time as circumstances may require? Would it not be proper to allow the Yearly Meeting to appoint a portion of the committee of ownership and control, or in some way vest the right of supervision in the Yearly Meetings of New York, Philadelphia, and Baltimore, to direct the policy and management, and so to guard their interests, instead of leaving it in all the future to the control of a small number of Friends, without responsibility to the regularly constituted Meetings of the Society? The formation of the "Swarthmore Stock Trust Association" is no doubt a very proper thing, but why exclude those from membership who deposit less than twenty shares of stock? Many of them probably cast in the widow's mite, persons of good judgment, and capable of being as useful in such an organization as those who are able to deposit twenty shares or more. Again, why confine even that class to those who deposit their stock on or before the 20th of 12th month? It is, no doubt, quite a new thing to many, and they may need time to consider it. It has the appearance of undue haste in a matter of so much importance. The resolution of invitation to the meeting to be held 12th mo. 20th, is to those who deposited twenty shares or more by that time, which seems to shut out from participation, not only the small stock-holders, but such of the larger ones as may not be prepared by that day to acquiesce in the movement as proposed. It seems to me to be out of harmony with the former policy of the founders of the institution, who admitted to participation in its affairs, on equal terms, the small and large stockholders.

It is not from any distrust or want of confidence in the interested Friends who are now moving in this matter, that I dwell on this, but because I cannot see any good reason for the exclusion of the small stockholders, or why they should not be admitted to the fairest and fullest participation in every phase of the proceeding, not only as a sense of justice to members interested in the future of our Society, but in accord with the established policy laid down by the founders of the college. Friends have seen enough within the Society fold, in the past sixty years, to be very guarded as to how important common interests shall be irrevocably committed to a select few, and especially with power to perpetrate their authority, even though they be "members of the Religious Society of Friends." Being one of the small stock-

holders who are excluded, as I understand it, in the invitation to the meeting to be held 12th Month 23, I take this means to express my views on the interesting and important subject, as to how it will be best, safest, and fairest to donate the stock, that, in the vast future the important educational interests that may center in, and radiate from, Swarthmore College will most surely promote educationally, the best interests of the Society of Friends.

S. W.

Chester County, Pa., 12th Mo. 14.

THE INDIAN SCHOOL AT CARLISLE.

[We make the following extracts from the annual report of Capt. R. H. Pratt, Superintendent of the U. S. Indian School at Carlisle.—Eds.]

REFERRING to an interesting statistical table showing how the 642 pupils from the 42 different tribes are classified, he says:

It will be seen that we have had during the year 170 boys learning trades, while all the girls have been instructed in sewing, laundry, or house-work, and 202 boys and 97 girls have been out from the school in families and on farms; a very considerable proportion of whom were from the Apache and other less advanced tribes. During the history of the school we have had 836 separate outings of this character for the boys and 308 for the girls; but a number of the pupils were out two, three, or four times each.

I still count this the most important feature of our work, bringing, as it does, our students into actual relations with the people of this country. The desire of the students to have these privileges increases from year to year, and applications for them by good farmers and others have been greater this year than we could supply. The percentage of failures has been about one in thirteen; but failure is nearly as often to be attributed to the patron as to the students, from a want of tact in management.

From this large experience in the Government's work of settling the difficulties surrounding its Indian policy, and adjusting and equalizing race differences, I think it safe to assume that we can now change the old and unsuccessful system of segregating and isolating our Indian wards to a system, or systems, which will bring about commingling and competition with us.

So far as I know, all who have critically observed our planting-out system, as well as those who have participated in it, approve of it without qualification. Greater value has been placed upon the labor of our students than ever before; quite a large number of them receiving the highest wages paid for labor of the sort they perform. Their earnings, by this means, amount to more than \$8,000 during the year.

The Industrial department of the schools have been continued on the plan pursued in former years. We have been greatly cramped in taking care of so many students requiring Industrial training, by not having more shop room. This hindrance will be overcome by improvements making this year. The system of manual training in connection with school work is undoubtedly the proper one for our Indian peoples, and I believe the plan of half-day work and half-day school, which we have steadily pursued al-

most from the beginning, to be the best. The only weakness I feel called upon to report in connection with it is that of giving too short a time, and this applies with equal force to the literary training. It takes eight years to graduate an English born pupil from the Grammar grade in the town of Carlisle, giving ten months' continuous schooling each year. After that from three to five years are required to make a competent mechanic of such graduates, giving all the time to the trade. The expectation therefore, that an Indian boy or girl can be graduated with any considerable knowledge from this school, or from any Indian school, by three or five years' course, is a false one, and the presumption that such pupils can become competent mechanics in the same time giving half the time only to the trade, is equally absurd. We have discovered no magical road to knowledge. We are simply following the old beaten path, using the more approved and modern helps, and if we can have the same time, we shall travel nearly or quite as far with our Indian pupils, and arrive at nearly or quite as high attainments as are reached by other races with the same means.

We have endeavored to give agricultural knowledge to every pupil by our system of outing. To that end the apprentices in the different shops have been largely allowed to go out on farms. An Indian boy under the tutelage of a competent farmer, surrounded by all the push and go of our best agricultural communities, takes on a knowledge of agriculture and the English language much more rapidly than he possibly can in any Indian school or system of mass training.

It is urged against our trade instruction that we teach trades which cannot be utilized. This is a mistake. Mechanical ideas important to successful life are a part of almost all trades, and the manual training to regular habits of labor alone would more than warrant all we do. There are those who claim that the only road out of savagery to civilization begins with herding and agriculture, and that, therefore, the teaching of trades is useless. But even though herding and agriculture form, as it is claimed, the universal beginning, yet there is scarcely a mechanical pursuit which does not directly minister to agricultural success. Our trade instruction falls mostly in the winter when agricultural instruction is impossible.

The system of small payments to apprentices, instituted by the Department, works out admirably the difficult problem of teaching the value of money and some knowledge of business. Three hundred and ten of our students have had bank accounts during the year;—a large number having \$50, or more,—and thus, while learning to earn money, they have also learned something of that equally important quality—how to save.

The failure to get the appropriation required to improve the boys' dormitories and enlarge our shops was a great disappointment at first; but on a statement of the situation being made to the larger boys, who then had upwards of two thousand dollars in the bank, they pledged themselves for over \$1,900, provided I would undertake to rebuild their quarters. Having the approval of the Department and this be-

ginning from the boys, I went to the friends of the school and secured money enough to rebuild by using the material from the old building, and we now have a comfortable dormitory for the larger boys, 292 ft. long by 36 ft. wide, three stories, divided into eighty-six sleeping rooms 14 ft. by 14 ft. and provided with ample assembly, reading, clothing, and bath-rooms.

Having some means left, and finding I could in this way best accomplish the enlargement of our shop facilities, I have gone forward to erect a gymnasium of brick, 150 ft. by 60 ft. and 20 ft. walls. This leaves resting upon me an obligation of about \$5,000 over and above what I have been able to raise among the friends of the school; but it vacates at once for the shops the old gymnasium in what were formerly the cavalry stables, and gives us ample room for our present wants in that direction.

The partial destruction of the Small Boys' Quarters by a cyclone, brought about the aid of the Department to rebuild that building, and before winter sets in we shall be provided with all we had hoped to secure through an Appropriation by Congress.

These extensive building operations, carried on in presence of the school, and largely with the aid of its students, have been a great object lesson. No boys anywhere ever performed drudging labor more willingly than our boys have performed their part of the labor in connection with these buildings.

The literary work of the school has met with its usual gratifying success. Young Indians beginning without a knowledge of English may be taught to speak and think, read, write, and cipher in this language almost as readily as white children, and there is no good reason why the innumerable Indian languages should be much longer continued, not to say elaborated.

A notable addition to the school were the 106 children of the Apache prisoners at Fort Marion, Florida. They are quick, bright, and promising. Seven married couples were among the party.

As our new Apaches had not sufficient English to make outing a success, and not being able to keep them all employed, I placed them and some others, about one hundred in all, in camp in the mountains where they gathered large quantities of berries, with which they supplied the school and had enough to trade for good supplies of milk and butter for themselves. They returned very greatly improved in health. I here repeat what I have said in former reports, that the best health results are obtained among the children we place out on farms and in families. I count our half-day work and half-day school plan also a great advantage in this respect.

Seven deaths have occurred, all from the same disease, consumption.

I submit that my former recommendation to the Department to have the selection of the best material from the Agency schools made at the close of each school year by Agents and school superintendents at the Agencies, and sent to us, would be more in keeping with the good of the school service and of the Indians.

Our relations with the religious and educational influences around us have continued to be of the same friendly character as heretofore reported. An average of just about one hundred of our students attended the public schools in different parts of this and adjoining States during the winter, and no unfriendly relations were reported.

NOW.

WHEN our dead are taken
From our sight,
All their faults and follies
Vanish quite.
All the little discords,
All the fret,
All the moods and puzzles,
We forget.
Nothing but their sweetness
We recall,—
How they served us, pleased us,
That is all!
Only tender memories
Come to mind,
Love's dear recognitions
Sure and kind;
Fair as are the angels
Unto men
Shine those vanished faces
To us then.

When our dead have left us
What avails?
Can they hear our voices?
Thick the veils
Drawn 'twixt sense and spirit.
Who can know
If our love may follow
Where they go?
All our bitter yearning
Is in vain,
Though to pierce the darkness
We are fain.
Love has but its minute,
Its brief day,
Nor for any grieving
Will delay.
Ere the cruel spoiler
Disallow,
If you love your loved ones,
Love them now.

—Christian Union.

CONFIDENCE.

THINK not that you may calmly tread
The loftier height that thousands miss,
Till you have measured all the dread
And darkness of the abyss.

That foot which climbs where towers most high
The peak of blendid sun and snow
Is always guarded by an eye
That dares to look below.

—Edgar Faircell.

GOD calls our loved ones, but we lose not wholly
What He hath given;
They live on earth, in thought and deed, as truly
As in his heaven.

—To my Friend.

NEWS AND OTHER GLEANINGS.

—Mrs. M. A. Bailey read a paper on "Women as Wage-Earners" before the Louisiana Press Association at its summer meeting at Lake Charles. The paper was in the main a plea for the ennobling of domestic service. Mrs. Bailey asks: "By what strange ratiocination have we arrived at the conclusion that it is more genteel to run a machine in a shop under the eye of a task-master, than in the hundreds of homes where such service commands at least fair wages? Or why should the girl, who prepares tobacco for a man's use in its various forms, occupy a higher social plane than she who, with judgment and taste, prepares his daily meals? Is the girl to whom we entrust what must be our most precious possessions,—our children, to be less respected than the one to whom the merchant entrusts his goods?"—*Exchange.*

—The Provincetown, Mass., *Advocate* says: "It seems to be only a question of time, and that not so remarkably far distant, when the whole of Cape Cod below Wellfleet will drift into the sea and lose itself. Less than one hundred years have passed since a lighthouse was placed here by the Government. The original purchase included a plot of land ten acres in extent. At the present time this inclosure embraces barely six acres. The waste is steady, gradual, and certain, it never builds up and the sea is moving slowly but surely inland. At points where there is little or no sand to hold the lighter soil beneath, the wind sets a firm hold and lends its aid to the efforts of the sea and rain. On a point just north of the marine stations at Highland Light, the face of the bluff has moved inland two hundred feet during the past five years. With the present rate of waste, in thirty years the lighthouse will stand on a dangerous foundation."

—The United States Postal Improvement Association, which has just been formed, desires the re-issue of fractional currency for use in the mails, the abolition of postal notes, the issue of postal orders for small sums at reduced rates, and the passage of laws of special interest to farmers and fruit-growers. Some, at least, of these changes are desirable.

—A writer in the London *Journal of Education* states that the difficulties which some persons have in learning to spell and in learning how to pronounce foreign languages suggested to him the possibility of the existence of such a thing as "sound-blindness,"—an inability to distinguish particular shades of sound, arising from some organic defect in the ear, which is distinct from deafness, as that term is commonly understood.

—The Japan Current, or black stream of warm water flowing northward from the coast of Japan, tempers the climate of Alaska, bringing fogs and mists that envelop the valleys and mountains. Fine potatoes are grown in certain sections, as also onions, and a great variety of berries, as well as crab-apples, many of them in a wild state.

—Our friend, John L. Thomas, speaking of his trip to White Water Quarterly Meeting, says: "From our starting point, through the entire length of Madison and Grant counties, [Indiana], at every turn along the railroad, we could see the bright lights from the many natural gas wells, and most beautifully did they light up the towns. There has been quite a 'boom' in many of these places, on account of the cheap fuel, and the energetic builders are so anxious to get their business places, and manufacturing buildings completed, that they work day and night. The materials and the workmen themselves are kept warm by the free use of the burning gas, the many jets making it light enough to work on the darkest night. Many eastern manufacturers are locating their shops within the

natural gas belt. Those who have used the gas for fuel are very enthusiastic. It is so cheap, clean, and convenient, and so easily controlled,—nothing to do but to turn a key to increase or diminish the flame. It is used for nearly all the fuel purposes of coal or wood; for illuminating purposes it has not proved entirely satisfactory with us, the heat being too intense and the light not steady or clear."

CURRENT EVENTS.

ONE of three boilers in the Electric Light works, at West Chester, Pa., exploded with terrific force on the 16th inst., in the afternoon, and seven men were killed and several others injured. One of the killed was T. Walter Embree, Superintendent of the works. The cause of the explosion has not been ascertained.

A STEAMSHIP which arrived at San Francisco on the 15th inst., brought details of one of the most appalling disasters of modern times, caused by a flood in the Yellow River, (Hoang Ho), in the province of Honan. The river broke its banks on September 28th, and inundated Ching Chow and ten other populous cities. What once was a rich and densely populated plain is now a lake ten or thirty feet deep. The loss of life is incalculable, and millions of the inhabitants are homeless and starving. The present lake was the bed of the river centuries ago; the former bed of the river is dry.

A HEAVY snow storm prevailed in this region on the night of the 17th. The fall of snow was very rapid. At places in the interior of Pennsylvania it was reported 18 and 20 inches deep.

T. V. POWDERLY, the master workman of the Knights of Labor, has been seriously ill at his home in Scranton, Pa., having had hemorrhage of the lungs, with extreme prostration.

THE people in a large section of Western Kansas are reported to be suffering from a coal famine. At some places, a few days ago, coal was not to be had, at any price.

Governor CHARLES R. BODWELL, of Maine, died on the 15th inst., at the Executive Mansion in Augusta. His death was caused by congestion of the lungs, resulting from exposure and overwork.

THE Supreme Court in St. Louis, on the 19th inst., declared what is known as the Wood Local Option Law to be constitutional. "The effect of this will be to give the temperance movement in the State additional impetus, and elections will no doubt be speedily held on the 'wet' or 'dry' question in all the counties in the State that have not already taken such action. St. Louis will also vote on the question."

"THE worst storm of the season" is reported from all parts of Minnesota and Dakota. It was accompanied by a severe cold wave, the temperature being 28 below zero at Assiniboine, on the afternoon of the 20th. Snow fell also in portion of Missouri and the Indian Territory, with a temperature at or near the zero point. Reports from all parts of Kansas, Colorado and Missouri show a prevalence of high winds and bitter cold.

DR. ASA GRAY, the eminent botanist, is reported to be suffering from a stroke of apoplexy at his home in Cambridge, Massachusetts. He is 77 years old.

NOTICES.

* * * *Correction of Almanac.*—Information sent too late for *Friends' Almanac* states that Nottingham Monthly Meeting is held in First month at West Nottingham, Second month East Nottingham, and Third month at Oxford, Pa., and not as stated in *Almanac*.

Change of Hour.—To accommodate Friends in the city, (Philadelphia), who desire to attend Merion meeting, the hour for gathering there has been changed to 10.30 o'clock.

Funds and merchandise intended especially for Martha Schofield, Aiken, S. C., should be sent to Samuel S. Ash, No. 1027 Market street; and funds and merchandise intended for Abby D. Munroe, Mt. Pleasant, S. C., should be sent to H. M. Laing, 30 N. Third street, Philadelphia.

PUBLISHERS' NOTICES.

Matter intended for insertion in the INTELLIGENCER AND JOURNAL should reach us by Third-day morning, though notices or advertisements relating to affairs of immediate importance may be used as late as the morning of Fourth-day. In order to

reach our distant subscribers, the paper is now mailed on Fifth day, and must be sent to press at noon of the day preceding.

We particularly ask that when money is forwarded to renew subscriptions, care be taken to give us the name of the person to whom the paper is now being sent. Sometimes, instead of this, the name of another member of the same family is given, in which case, the new name not appearing on our list, we suppose it to be a new subscription, and send two papers.

Where it is a new subscription, please say so, and this will also help to avoid mistakes.

As a definite number of copies of the INTELLIGENCER AND JOURNAL is printed each week, we would suggest to any of our friends who may wish extra numbers of the paper to inform us of the fact previous to the publication containing the particular article wanted, that we may have the required amount of extra numbers printed.



This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum, or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall st., N. Y.

The use of the INTELLIGENCER AND JOURNAL as a medium for advertisements will, we think, be found very satisfactory. A careful supervision is exercised, and nothing known to be unworthy is admitted. The paper now goes to about 3300 persons, reaching, say, 15,000 readers, and its size and shape, and the character of its contents give special weight to each advertisement. **When our readers answer an advertiser, please mention that they do it upon seeing the advertisement in this paper.**

FRIENDS' CALENDAR FOR 1888 NOW READY.

A handsome lithographed card bearing a tablet, giving a carefully selected quotation from Friends' writings for each day of the year. Price, 50 cents. By mail, 55 cents.

FRIENDS' ALMANAC FOR 1888.

Containing an account of the times and places of holding the meetings of Friends on the continent of America. Price, 10 cents each. \$1.00 per dozen.

FRIENDS' POCKET ALMANAC FOR 1888.

Price, 10 cents each. \$1.00 per dozen.

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Ten hundred and fifty (1050) students last year.

Call or write for Circular and Commencement proceedings, containing addresses of Governors Beaver and Briggs, and Rev. Sam. W. Small and Rev. Sam. P. Jones.

Rev. JOHN THOMPSON, Dean.

Offices, Rooms 5 and 6, Second Floor.

Association of Friends to Promote the Education of the Colored People of the South.

This association, formed at Philadelphia, in Sixth month 1886, represents the conviction of many Friends and others that continued systematic aid to the work of educating the colored people of the South is imperatively called for.

The special design of the Association, for the school year 1887-88, is to extend support to the Schofield Normal and Industrial School, at Aiken, S. C., under charge of Martha Schofield, and to the School at Mt. Pleasant, S. C., under charge of Abby D. Munroe.

Subscriptions are earnestly invited. Checks, etc., should be drawn to the order of the Treasurer, as below.

OFFICERS OF THE ASSOCIATION.

HOWARD M. JENKINS, Chairman, 921 Arch Street, Phila.

SARAH J. ASH, Secretary, 1717 Vine Street, Phila.

LYDIA A. SCHOFIELD, Correspondent, 1717 Vine St., Phila.

HENRY M. LAING, Treasurer, 30 N. Third St., Phila.

EXECUTIVE COMMITTEE, Edward H. Magill, Swarthmore, Pa.; Sarah H. Peirce, Philadelphia; Samuel S. Ash, Philadelphia; George L. Maris, West Chester, Pa.; William Lloyd, Newtown, Pa.; Amos Hillborn, Philadelphia; Alfred Paschall, Doylestown, Pa.

FRIENDS' INTELLIGENCER

UNITED WITH

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JOURNAL
Vol. XV. No. 689.

"LET THERE BE LIGHT."

"As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed and there abide.

Light obeyed increaseth Light;
Light resisted bringeth night.
Who will give me will to choose,
If the Love of Light I lose?

Speed, my soul; this instant wield;

- Let the Light its sceptre wield.
While thy God prolongeth grace,
Haste thee toward his holy face!"

Selected.

TWO FIRST DAY SCHOOL EPISTLES.¹

THE NEW YORK EPISTLE TO PHILADELPHIA.

DEAR FRIENDS:—When we assemble in our annual conventions for the consideration of the interests of First-day Schools, the subjects of deliberate thought have been what to teach; how to teach; what relation the schools shall bear to our Religious Society, and how they shall be rendered the most efficient promoters of its best welfare. Of one thing we can have no doubt, viz: that the First-day Schools have created an interest in the Society for its youthful members, and, responsively, in the young for the affairs of our religious organization, that has not been equalled within the present generation, and which is evidenced in every neighborhood where the schools have been opened. Nor can there be any doubt that there has been need of such a more closely knitted bond of sympathy among those of different ages in our Religious Society, under which the youth shall grow up, side by side with their elders, each gaining from the other some element of the best religious character. We fully believe that our Heavenly Father reveals himself in the hearts of children, and we cannot fail to see that their young spirits are touched by a love Divine that bears fruitage in acts of unselfishness, tenderness, affection, and reverence for the good and the true. We may at times feel that our intervention in the work of developing this inner and spiritual life may only tend to mar the result, but if we view carefully the effects of our influence upon the

children about us, we shall find we cannot occupy a negative position in this respect. Either for good, or for ill shall be the tendency of our characters upon theirs, and we shall either promote or repress the religious development of the children into whose association we are necessarily brought. "What shall the harvest be?" Somebody's influence shall shape the religious character of our children. Is it not of supreme importance that care should be taken that no influence shall divert their reliance to any other authority for Truth, than the revelations of duty within their own souls? Our First-day Schools have, at least to some extent, brought our children to realize their intimate relation to the Divine Father, so that in their every emotion of love, of purity, of duty, they begin to discover a Divine meaning that deepens their trust in and love for God. There is indeed need of more such training that shall develop an increased appreciation of the presence of the Divine in all places, and at all times, and of the importance of heeding the emotions of his loving spirit in all the acts of our lives. Added to this is the important duty of building up a feeling of love and tenderness and worship of the good Father that over-rules all human actions and is leading all toward a higher and better life. Doing this, as our schools are essaying to do, their tendency has been to strengthen our religious Society; for the presentation of the views of Friends' has deepened the conviction, in the minds of the teachers, of the value and the truthfulness of the principles of the Society; and the endeavor to lead the children to a steadfast trust in their Divine Father's love, has also borne its fruits in the hearts of all who have entered into the work. Two decades have passed since First-day Schools were opened within our Yearly Meeting. The boys and girls of the earlier schools have become the men and women of to-day, who in our business and religious meetings are now shaping the work of the Society. Thus almost exclusively the present membership of our Religious Society is of those who, in some capacity, have been connected with First-day Schools. The interest in the general concerns of Society has in no-wise declined, yet in none of the affairs of our Yearly Meetings is there a deeper interest for the multitude that gather from the various neighborhoods, than in those relating to First-day Schools. No assemblages are more earnest, more deliberate, more inspired with religious zeal than are these. In no other is the youth of our Society so fully represented. The

¹ Read at the annual meeting of the Association for the promotion of First-day schools within the limits of Philadelphia Yearly Meeting, held 11th month 5th, 1887.

fruitage of the First-day Schools has thus been, not that which alienates from our Religious Society, not such as inculcates a formal religion, not such as lessens the trust and confidence in the Inward Teacher, but it has been that which bears the evidence of its Heavenly origin, and the impress of the Father's love and care. It has therefore been considered right by some of our monthly meetings to institute a parental care over their schools, not with a view of shaping or changing the methods that heretofore have proved to be so excellent, but to give added strength and importance to the work and encouragement to the workers. Thus, everywhere among Friends, we feel that the vital interests of our society would be promoted by an increased interest in and more widely extended sympathy for First-day Schools, and by giving encouragement to those who feel a call to labor in fields thus whitened to the harvest. Then in every community where a meeting of Friends is held, there shall also be found a First-day School in which the children, (not alone the children of Friends, but God's children everywhere), may be taught to recognize and to trust in the Divine life within them, that shall lead them into a reverence for all that is noble, all that is true, all that is good. Naturally there shall grow from this a love for God and a love for man that shall develop best the virtues of the noblest Christian character. We thankfully acknowledge the receipt of your valuable epistle and have been much cheered by its reading. Trusting that the good cause in which we are mutually interested may know of steady growth in your midst, we remain your friends.

Signed by direction and on behalf of the First-day School Association of New York Yearly Meeting.

JOSEPH A. BOGARDUS, } Clerks.
CAROLINE J. TITUS, }

THE OHIO EPISTLE TO PHILADELPHIA.

DEAR FRIENDS: As our thoughts have turned towards our sister associations and essayed to respond to the communications with which we have been favored at our annual meeting, the heart queries, What new thing can be said, what word sent that has not already been expressed through this epistolary avenue? But the old is ever new. While life goes on mind acts upon mind, and we yearn for expressed sympathy and the stimulant of the spoken or written word. The healthy mind never reaches the point to say, Life has no new lesson; I am best without intercourse with my fellows. The testimony that accords with conviction comforts and inspires. A word fitly spoken may send a life thrill through wearied brain and languishing purpose.

The cause of the First-day school while passing through its first epoch, had, added to the conviction that the church essentially needed its aid, a stimulant in the distrust, and in some cases the opposition, with which it met. At the present stage, if not fully recognized by the yearly and subordinate meetings, the schools are at least tacitly accepted. The siren of prosperity has displaced the spur of opposition. Whether they can adjust to the new phase and adequately meet the opportunity, is indeed vital. The

opportunity lies before us. We are on trial. Each must bear a share of the test. Individual qualification and faithfulness alone can make an aggregate success. Shall any hold the responsibility lightly? It is human to shrink and ask if any are equal to this thing. But is it not written that even the wayfaring shall not err in following Divine pointings? The work is not irksome if head and heart are properly convinced. A few hours given each week to religious thought cannot be burdensome if the soul is so enlisted as to properly take a place as helper in school. Neither can the serious consideration of those distinguishing views and testimonies which give the Society of Friends an excuse for claiming denominational place be irksome, if these be so engrafted in conviction as to give a right to claim the name of Friend. If the teachers in our schools are rooted and grounded in that love which Paul describes as leading to the fullness of God, they can truly extend to the children the nurture and admonition of the Lord. If they have found the golden thought from which our several testimonies spring, they will jealously guard these from reflections that tend to lessen respect; but rather by the opportune word, impress upon the youth the value of these testimonies when intelligently understood and applied to the affairs of men.

The problem of the future of the schools, and through them of the Society, is largely balancing upon the quality of those now having charge of the schools. If they have appropriated the kernel of religious thought and apprehended the privilege of being in full sense Friends, the result need not be feared.

Dear friends and fellow-teachers, it is for us, individually to meet our share of this responsibility, by knowing whereof we speak, by testifying only of that word which our own hands have handled. Let us scrupulously guard speech and actions that we do violence neither to those who have reached a more full stature of religious experience than is yet ours; to those groping for light while yet in the outer courts; nor those who, in the bonds of prejudice, seem indeed as stumbling blocks to those about them.

With acknowledgment of your acceptable epistle and desires that in our labors may be confirmed the figure of old, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace," we are your friends.

Signed by direction of the First-day School Association of Ohio Yearly Meeting.

MERCY J. GRIFFITH, } Clerks.
LEONA M. WHINERY, }

THOSE that call the corporeal bodies, the bodies of sin and death, please the Devil well enough, for he well knows that as long as they so believe, his birth and seed will remain in them without hindrance.—*Stephen Crisp.*

I EXHORT my dear children to try and guide themselves by the teaching of the New Testament in its broad spirit, and to put no faith in any man's narrow construction of its letter.—*Will of Charles Dickens.*

THE ALTERATION OR REVISION OF DISCIPLINE.

✻ Editors INTELLIGENCER AND JOURNAL:

I HAVE been interested in the articles which have appeared in your paper upon this subject over the signature of H.* and T. A. Cadwallader, because they show to me how honest, concerned minds may build upon untenable premises and persuade themselves they are in so doing, promoting the best welfare of our loved Society.

Having had some considerable share in the general revision of the discipline of Genesee Yearly Meeting, and, as is well known to most of your readers, feeling a deep interest in all that concerns our Religious Society, I feel impelled to present through your paper some thoughts, and some of the results of my experience upon this subject.

First, let us consider what a general revision of the Discipline of any Yearly Meeting is intended to accomplish. Is it designed to lessen the importance of any of our testimonies?

Is it designed to make it any easier for our members to live lives that are not truly Christian?

Is it designed simply to meet the weaknesses of Society, that become apparent, because the letter of the discipline is not lived up to?

Is it inspired by a restless spirit that is never satisfied, except with some change?

I think no one who seriously thinks upon the subject, unless governed by a censorious spirit, could answer these questions in any other manner but in the negative.

What then is the object?

I understand it to be to make the discipline correspond with the advanced thought and experience of the day, so as to meet the requirements of the present age.

While Truth does not change,—and while the testimonies which are fundamental, that have been committed to the Society of Friends do not change and have not changed, the specific duty which Truth requires of men, and the manner of bearing these testimonies may, and does change, and what was regarded by our Fathers as an imperative duty, may not be binding upon us now, because the circumstances which demanded of them such a requirement no longer exists and other and newer circumstances require of us a different mode of action in the support of the same testimony. Hence it would be arbitrary for one generation to bind its laws or courses of action upon all succeeding ones as being the ultimatum of attainment. H.* in his article, seems to take counsel of his fears rather than his better judgment, and conjures up a variety of obstacles as standing in the way of a general revision of the discipline, which my experience has proven to be wholly imaginary, and yet I can understand his feelings, having myself shared them prior to the revision of our discipline. At the risk of prolonging this article farther than I intended, I will give a brief summary of the manner our work was accomplished.

The proposition for a revision having come to the yearly meeting in a proper manner from the subordinate meetings, was accepted, and a committee

appointed to take the whole subject into consideration, and report such changes as they could unite in to the ensuing yearly meeting. At the meeting of that committee for organization it was unitedly agreed that each should lay aside his or her personal preferences and earnestly and sincerely work for the good of the whole body. Before the second meeting of the committee, the secretary addressed a note to the members of the committee living within the verge of each monthly meeting, requesting them to call a conference of the members of their respective monthly meetings, and ascertain the views of their friends regarding what changes they desired, and reduce their conclusions and suggestions to writing. This was complied with and at the next meeting of the committee we were agreeably surprised to find a substantial agreement in all quarters of the yearly meeting, and in the consultation of the committee only two points of difference were manifested, and they only in form and not in substance.

Before the next meeting of the committee these suggestions were put in proper form for presentation to the yearly meeting and presented to the committee for the examination and consideration, and were adopted without a dissenting voice. An extra session of the yearly meeting was held, and the work of the committee presented by its secretary, each change considered separately and in connection with the former discipline when desired, and all adopted without a dissenting voice.

It may be urged that we are a small yearly meeting, and such a course could not be adopted by Philadelphia! While aware it would take more time in so large a body yet as the subject is of importance enough, one or more sessions could be held jointly for that special purpose and if all were actuated by a desire to promote the general good, rather than to carry their own special points, there would be no difficulty nor any embarrassment to the clerks, as our experience proved, for we had all the elements to meet in our meeting that exist in Philadelphia.

While some changes thus made might hurt the feelings of some of the older friends as H.* refers to, it must not be overlooked, not to make them would hurt the feelings of many more equally as concerned as are these aged ones—and in a matter of such moment as this it is not wise to take a one-sided view.

That there is need for a general revision of the discipline of Philadelphia Yearly Meeting is evidenced to me from the fact that more or less propositions for alteration of its discipline have been for some years, and continue to be, presented for its consideration consuming much valuable time and arousing no little feeling in the manner in which some of them have been disposed of. Such a general revision would, for some years at least, quiet this uneasiness and give the meeting more time for other important work.

To the objections urged by T. A. Cadwallader regarding the change in the query concerning hiring ministry, it is only necessary to refer to the course pursued by other yearly meetings concerning this subject, to show that he too has taken counsel of his fears and formed conclusions that the ex-

perience of others has proved to be groundless. The yearly meetings of Baltimore, Indiana, Illinois, and Genesee have all adopted the language proposed to be inserted in the discipline of Philadelphia, and from my intimate acquaintance in all of them, I cannot discover any lessening of a faithful bearing of our testimony on that subject, nor any more evidence of the speedy dissolution of our Society than exists within the limits of Philadelphia and New York. In conclusion, I want just to observe that while there may be some minds who may think that in my references to Philadelphia Yearly Meeting, I am meddling with that which is not my proper business, my only apology is, I am a member of the Society of Friends and as such am interested in all that concerns its welfare, and hence am interested that that which shall best promote its harmony and efficiency shall prevail, whether it be in my own or another yearly meeting.

Mendon, N. Y., 12th mo. 19. JOHN J. CORNELL.

MORAL HELP FOR THE INDIANS.

[We make the following extract from the Address of President Edward H. Magill, of Swarthmore, at the Mohonk Indian Conference, Ninth month 29, 1887. The Report of the proceedings of this meeting is a document of value to all who are interested in the Indian work, and a limited number of copies, can be had we presume, by addressing the Indian Rights Association, 1316 Filbert street, Philadelphia.—Eps.]

DURING the past winter, while attending some of the interesting sessions of the Indian Commissioners at Washington, on the eve of the passing of that bill in which this Conference was so much interested last year—the Dawes Land in Severalty bill—I listened with great satisfaction to the reports of the large sums of money expended in the Indian cause during the previous year by the various religious denominations. Well knowing that the sums thus expended by these bodies might be taken as a fair index of the amount of effectual work done, I was greatly encouraged in listening to these reports. I was at that time deeply impressed with the conviction that, for the realization of all our highest hopes for the Indian, for his education and training, for his introduction as an equal among a civilized people, and for his preparation for the high and responsible duties of American citizenship, we must look largely, if not chiefly, to the religious organizations of our country. For this work the Dawes bill, then under consideration, would most effectually open the way. That bill has now been passed, and has become a law of the land; and it has been partially put into operation in several tribes. As its honored author so distinctly told us last year it does not, of itself, do the great work that is needed to be done for the Indian. It does not essentially change his character. But it is surely the most important key to the whole situation that has ever been presented in the history of our legislation for this oppressed and outraged people. Indeed, our legislation upon this subject, beginning with our treaties with them, as independent nations within a nation, and continued by repeated violation of these treaties when it suited our purpose, can

hardly be characterized as other than a series of blunders and crimes from beginning to end. In the passage of the Dawes bill light has at last dawned, and the ends sought, justice to the individual Indian, and his elevation to the rights of an American citizen, are likely to be secured. By its wise and carefully drawn provisions it presents a method by which the government can deal directly with the Indian as an individual, and not merely as a member of a tribe. And by it the solution is honorably reached of the gradual but sure disintegration of the reservation system and the final extinction of the tribal relations. When this is accomplished, and they become citizens of the United States, settled upon homes of their own, and amenable, in all respects, to the same laws, and sharing equal protection with other citizens, the Indian problem, as a distinct question, will be taken out of the hands of the government. Surely, after all that they have suffered from this special legislation in their behalf, every true friend of the Indian would say, "This is a consummation devoutly to be wished."

But after this is done, and during its progress, there is another and even greater work which must continually be going on. This other work is no less than the proper education, training, and full development of the Indian race, for the great change from a savage, semi-savage, or barbarous, to a truly civilized people. No such change can ever come except by patient training and in the course of some generations.

The great question which confronts us to-day is, therefore, "How shall this work be most effectually performed?" This is clearly the problem to which we, of this Mohonk Conference, should now address ourselves.

This long and patient labor for the elevation of a race, to be effectual, must devolve upon earnest consecrated men and women, who gladly devote their lives to it, and whose high qualification for this service depends upon no mere government appointment. In other words, the religious organizations of the country must continue the noble work they have so well begun, and upon them the chief burden must rest. It will be worse than useless for the government to attempt it, without their constant coöperation, and their most efficient aid. A merely secular education, a training of the intellect alone, will not accomplish it. You may swell every expense, you may furnish the best equipped boarding and manual training schools, you may obliterate the Indian vernacular, and substitute for it, in the rising generation of Indians, the most elegant and grammatical English speech, you may teach them agriculture, and all the mechanic arts; your attempts will be forever vain, and worse than vain, unless their moral and spiritual natures are trained to keep pace with the intellectual. This is true of the education of any people, and applies with especial force to the present condition of the Indian race. No truth is more trite than that a purely intellectual education can only make the recipient a more efficient agent for evil. But because moral and religious teaching should be combined with the intellectual, is it necessary that this work shall all be done without the powerful aid

and cooperation of the government? This is the one question which I deem to be vital, and to which I would direct your serious attention. To me, say, then, distinctly, that while popular education in our country maintains its present status, all of the most important work for the education and elevation of the human race must be done by the action of organizations directly, and substantially without the aid of the government. All that we can ask of it, at present, is not to be a hindrance, but a co-operating power to a help.

For Friends' Intelligencer and Journal.

REFLECTIONS.

THE article entitled "A Question," published some months ago in the INTELLIGENCER AND JOURNAL, and so ably supported by our sister writers, has been furnished to a large and noble number of readers, rich food for thought. And the response of "well done" came involuntarily to that mind, as it became evident how, for the most part, at least, those writers had adhered to our simple and beautiful faith, divested as it is of all mysteries, creeds, and dogmas.

I am of the opinion that we do not differ so much from other denominations in our religious faith, as in our manner of expressing it. In a recent conversation with an earnest Presbyterian who was confidently asserting that "Christ died to save sinners," I answered him with the remark: Christ did not die. It was Jesus of Nazareth who died. At first a look of astonishment passed over his countenance, followed quickly by a sympathetic smile as he replied: "Ah, yes! That was the human part; Christ was the divine part." In that I agree with you." Similar instances have often occurred.

The Apostle Paul makes free use of the expression: "Christ died," from which many subsequent writers and speakers have, I suppose, fallen into the same error; for error I can but call it, even though so learned and devout a Christian as Paul, the Apostle, did utter it; for he, though learned and devout, was yet human, and subject to errors as we are.

Let us then become more explicit in the use of these terms; naming the name of Christ when alluding to the Light and saving Power within us, and the term Jesus when we mean our perfect example crucified upon Calvary. This appears to me to be largely the work of the First-day Schools to impress upon the minds of our young Friends the important distinction of those terms, thus enabling them to give a reason for the faith that is in them, when confronted as they often are, with the question: "Do Friends believe in the divinity of Christ?"

LYDIA W. HILLES.

Norristown, Pa.

SAID a very old man: "Some folks are always complaining about the weather; but I am very thankful when I wake up in the morning, and find any weather at all." We may smile at the simplicity of the old man, but still his language indicates a spirit that contributes much to calm and peaceful life.—*The Presbyterian.*

For Friends' Intelligencer and Journal.

A WORD OF ENCOURAGEMENT.

UPON perusing the essay read at Makefield, Pa., respecting the death of William Lloyd, feelings of deep sympathy were awakened for the members of that "little meeting," that band seeking an advancement in the "higher life," and the earnest desire has gone forth that they may faint not nor falter in their efforts to keep up their meetings in the beauty and simplicity of our profession, in the power of the Divine Life. The work of the loved one was done, and well done; upon other shoulders must now rest the responsibilities, and the same kind and loving Father that upheld and assisted him is ever ready to sustain all those that trust in Him.

There are many mourners in little meetings here and there who sorrow not so much for faithful ones called to their reward, as for the indifferent, who seeming to love our principles and desiring the prosperity of our meetings, are unwilling to come forward and assist in the work.

Oh, how often do the "weary and heavy laden" in spirit gather as with the two or three, sustained by the hope and confidence that the All Father will bless the humble effort; and that he does at times dispense blessings is the experience of thankful hearts.

Then though the waves of discouragement and even dismay threaten to overwhelm, one who is not a stranger to such an experience feels to entreat the members of that "little meeting" and the sorrowing ones of other little meetings to stand firmly up to the work; falter not, but let us strive with increasing love and devotion to centre our faith and trust upon the loving Father. Our Zion does indeed mourn because so few come to her solemn feasts, but can we not still feel that our Father's ear has not grown heavy that he cannot hear the cry of the hungry, or the sighing of the needy, weary ones.

Orchard Park, N. Y.

E. F.

CORRESPONDENCE WITH JOHN G. WHITTIER.

JOHN G. WHITTIER:

Venerable and Dear Friend:

Those present at a meeting assembled in Friends' meeting-house, 17th street and Girard Avenue, Philadelphia, on the evening of the 17th of Twelfth month, 1887, desire to send their salutations of regard and respect upon the occasion of thy eightieth birthday. They recall with gratitude thy labors in behalf of human rights, and thy testimony in support of those principles of Truth which every Friend must cherish. Sharing with all the world the enjoyment of thy gift of poesy, they rejoice that its use has been ever in behalf of what is true and ennobling, and that the literature of our time, thus enriched, will descend to the future a strong influence for good.

Renewing to thee the expression of our love, and of our congratulation upon the rich harvest of thy life, we remain thy friends.

Signed by direction of the meeting.

HOWARD M. JENKINS, Chairman.

FLORENCE HALL, Secretary.

Philadelphia, Twelfth month 17, 1887.

THE POET'S REPLY.

OAK KNOLL, DANVERS, MASS.,
Twelfth month 23, 1887.

DEAR FRIENDS,

HOWARD M. JENKINS, FLORENCE HALL:

I have received the kind salutation of the meeting on the 17th instant at the Friends' meeting-house, 17th street and Girard Avenue. It gives me peculiar pleasure, as it comes from Friends in name as well as in feeling. I heartily wish all who hold that name were once more united. The great separation, in the first instance, I have always looked upon as unnecessary and wrong; and its effects have been only evil. It fostered prejudice and hatred and all uncharitableness. It has crippled our power to do good. It has driven both sections away from the original ground of Quakerism. Is it not time to inquire whether there is not some way to bring all back to the true foundation laid by Fox, Penn, and Barclay? The late publications in England of "A Reasonable Faith," "Old Fashioned Quakerism," and "The Gospel of Divine Help" are hopeful signs of the times.

Grateful for the love and good will expressed in the communication from the meeting, I am,

Very Truly Your Friend,

JOHN G. WHITTIER.

WHITTIER BIRTHDAY POEMS.

TO JOHN G. WHITTIER.

Read at the Birthday Meeting, Philadelphia, Twelfth mo. 17, 1887.]

O FRIENDLY Poet, and the friend of Truth,
We meet to thank thee for thy tuneful lays,
And mingle with the memories of our youth
The gratitude of our maturer days;—

Sending a word of kindly cheer

In this thy eightieth year.

Not ours the gift of fertile brain
To sing a fitting birth-day song
To him whose constant life's refrain
Has kept "our faith in goodness strong;"
And yet, like chime of silver bells
Love's peau swells!

Adown the vista of thy life
We would not look with curious gaze,
To scan the spirit's joy and strife
Through every varying phase;
And yet the children of thy brain
We fondly claim.

The "Barefoot Boy, with cheek of tan"
Beckons us over field and hollow,
While stately "Judge" and "Fat Old Man"
Detain us when we fain would follow
To "meadows green" with sweetest hay,
That "summer day."

Snow-bound beside the ancient hearth,
We watch the wood-fire's "ruddy blaze,"
And feel the thrill of childhood's mirth—
When mystic witch-fires meet our gaze;
And then, O ho! with cheeks aglow,
We cut the snow!

"Voices of Freedom," strong and clear,
Sustained us 'mid the "War Time's" fury,
And though we gave unwilling ear,

Chid by the words of faithful Ury,
We heard the woeful monotone
Of slavery's moan.

"Praise ye the Lord" we seem to hear,
And then that grateful Psalm, "Well-done!"
While glad responses far and near
From kindred spirits come.

And on the "Strand" an angel-band
Waits thee in "Silent Land."

S. M. G.

A LEGACY.

BY JOHN G. WHITTIER.

FRIEND of my many years!
When the great silence falls, at last, on me,
Let me not leave to pain and sadden thee
A memory of tears,

But pleasant thoughts alone
Of one who was thy friendship's honored guest
And drank the wine of consolation pressed
From sorrows of thy own.

I leave with thee a sense
Of hands upheld and trials rendered less—
The unselfish joy which is to helpfulness
Its own great recompense:

The knowledge that from thine,
As from the garments of the Master, stole
Calmness and strength, the virtue which makes
whole
And heals without a sign:

Yes, more, the assurance strong
That love, which fails of perfect utterance here,
Lives on to fill the heavenly atmosphere
With its immortal song.

Oak Knoll, Danvers, Mass.

—N. Y. Independent.

AD VIGILEM.

BY EDMUND CLARENCE STEDMAN.

WHAT seest thou, where the peaks about thee stand,
Far up the ridge that severs from our view
That realm unvisited? What prospect new
Holds thy rapt eye? What glories of the land,
Which from yon loftier cliff thou now hast scanned,
Upon thy visage set their lustrous hue?
Speak, and interpret still. O Watchman true,
The signals answering thy lifted hand!

And bide thee yet! still linger, ere thy feet
To sainted bards that beckon bear thee down—
Though lilies, asphodel, and spikenard sweet
Await thy tread to blossom; and the crown
Long since is woven of Heaven's palm-leaves, meet
For him whom Earth can lend no more renown.
New York City.

TO JOHN G. WHITTIER.

BY ROSE TERRY COOKE.

WHAT are the words we offer thee to-day?
Voices of south-winds to the stately pine,
That rustles lightly to the zephyr's play,
Yet bends not down to earth its high divine.
What can we bring thee, Friend, that is not thine?

Love, honor, fame? All these each flying hour
 Has poured upon thee like the dew from Heaven,
 And dearer far than love, or praise, or power,
 Within thee dwells the peace that God hath given.
 Friend of the poor; strong champion of the slave
 When few were faithful; true to sternest truth;
 Lone watcher by a nation's living grave,
 With lips of fire and eyes of tender ruth;
 Pity and love, the gifts that all men crave,
 And nobler still the lofty scorn of sin,
 Throb in thy song, as light throbs through the wave,
 When on our sullen coast its storms begin.
 Ah! would to God earth still were in her prime;
 When years were even as days; and hearts of gold
 Lived on through ages of unobscured time
 Nor left us weeping for their tale half told.
 Then wert thou still untouched by winter's cold;
 Even as thy vernal soul its garb should be,
 Alert, and strong, and young; thy work not done.
 Yet well 'tis done! Till days no more shall flee,
 Thy trumpet tones shall soar, and echoing run,
 Through the glad nations, over land and sea;
 And shout the Master's awful reveille,
 To sloth, and wrong, and souls by loss undone,
 So long as man endures;
 Though thou be there,
 Among thy kin, with Him of Galilee.

SCRIPTURE LESSON, No. 2.

FIRST MONTH 8TH, 1888.

THE MULTITUDE FED.

Topic: The Bread of Life.

GOLDEN TEXT.—For the bread of God is that which cometh down out of Heaven, and giveth life to the world. John 6: 33.

WHEN it was told Jesus that John had been beheaded by the order of Herod, he left where he was staying, taking the twelve with him, and went to a place of safety, across the Sea of Galilee, Luke says, "to Bethsaida" (9: 10). On the east of the sea there was a large tract of rough, uncultivated country, chiefly used for pasturing flocks. In Eastern countries this was a principal employment of the inhabitants. When Jesus said the people were as sheep without a shepherd, he meant that they had no teachers and guides who cared for them and took pains to instruct them. The tidings of John's death is believed to have reached Jesus about the time that the twelve Apostles returned from their missionary journey, (Matt. 10: 5.) In crossing over the sea of Galilee, they entered the territory of Philip, the brother of Herod Antipas, and were comparatively safe.

Had compassion, was moved with pity, when he saw the multitudes who came to him to listen to his teaching. Many of these, doubtless, were pilgrims on their way from the upper parts of Galilee to Jerusalem, to attend the approaching feast. They all tarried so long that "the day was far spent." Jesus would not send the hungry multitude away unfed; so he directed that they be all seated on the clean grass of the early spring, that clothed the hillsides with greenness and beauty. When all were orderly arranged, Jesus had brought to him all the food that had been provided for himself and his own company. First lifting up his eyes to heaven in thankfulness for the few loaves and fishes, he divided them,

handing the pieces to his disciples, and they sharing them with the multitude. All ate and were filled; and that there should be no waste, he gave them their first lesson in economy, (John 6: 12): "Gather up the broken pieces which remain over, that nothing may be lost." This covers all the little economies of daily life, both in its physical and its spiritual activities, the smallest portion of time, of talent, or of material things, must be carefully gathered up, that no loss be sustained. This is the Divine economy, and we are but following the example of the Creator of all things when we care for the fragments.

In the lesson to be taken from this narrative or parable, it is not necessary or important to consider the question that will arise by a literal acceptance of it. But the interesting and valuable fact is that Jesus always impressed spiritual truths by familiar things. He on many occasions uses the terms bread, meat, and drink to represent the Spirit. For as these are necessary to our bodily existence, so is the bread of life—"the Spirit of God"—necessary to our spiritual growth. It was the mission of Jesus to teach the multitudes "that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the Lord, doth man live." (Deut. 8: 3; Matt. 4: 4; Luke 4: 4).

In the account which John gives in the 6th chapter, from verse 32, he clearly shows that the people did not understand the spiritual significance of the words of our Golden Text, for they said unto Jesus, "Lord, evermore give us of this bread." His reply was, "I am the bread of life" (ver. 35). "I am the living bread which came down out of heaven; he that eateth this bread shall live forever" (ver. 58). It was no wonder that the Jews and many of his disciples who took his words literally, as many do today, did not understand him; but he replied to their murmurings and doubts, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you are spirit and life" (ver. 63). So that the bread of life here spoken of, and which Jesus personified, means the Spirit of God—the Life of God—the Son of God—the Word of God—the Christ, who is given to every one to profit withal. And this bread of life or spiritual knowledge may be imparted or distributed to the multitudes, and yet there shall remain many baskets full, for no one is the poorer, but rather the richer, by what he imparts to others.

CHILDREN, do not form the habit of making excuses. If you have done wrong, be willing to confess it. A person who is quick at making excuses is not likely to be good at anything else, or to be loved and honored. Be honest and frank.

AND see the sun himself! on wings
 Of glory up the east he springs.
 Angel of Light! who from the time
 Those Heavens began their march sublime,
 Hath first of all the starry choir
 Trod in his maker's steps of fire.

Muore.

EXPERIENCE without learning is better than learning without experience.

INTELLIGENCER AND JOURNAL.

HOWARD M. JENKINS, *Managing Editor.*

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LYDIA H. HALL.

PHILADELPHIA, TWELFTH MONTH 31, 1857.

THE NEW YEAR.

THE coming in of a new year has from time immemorial been made an occasion of rejoicing, the human instinct seeing in it the return of lengthening days and prospective plenty. And while in the earlier centuries of the world's history, all such times of gladness were celebrated with religious rites, and the usage has not been dispensed with among the peoples and nations of our own time, it is in a large measure secularized and made a legal rather than a religious holiday.

And this aspect of the observance commends it to Friends, who, by the very nature of our profession, are called away from the celebration of days considered specially important from some religious occasion connected therewith in the past. In this protest we are not alone. Centuries before the Christian faith became a dominant religion, the Prophets of Israel, speaking for the Holy One, declared against their "new moons and appointed feasts," because in the keeping of them as religious festivals they had lost sight of the object for which they were instituted and had made them occasions for formal service in which the outward rites took the place of that inward and spiritual devotion which required "to loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free,"—to deal their "bread to the hungry" and "bring the poor that are cast out to their houses."

The sending of portions to the needy, and the making the heart of the widow to rejoice on these days, have ever been regarded as the truest and fittest acknowledgment of gratitude for the blessing of prosperity that we can offer to the Dispenser of all good.

It is eminently proper that at the opening of a new year we take counsel with the year just closed, and see how the account stands with us. Wherein we find we have failed or been derelict in the performance of any duty, or in the reaching out of the hand in helpful service to the needy and afflicted around us, let us resolve to improve upon the past with an earnest lifting up of the heart to the Father of all our sure mercies, that he will strengthen us in every good resolution and give us discernment to act wisely in all such efforts. There are many fields

of labor besides dealing our bread to the hungry and carrying the word of consolation to the suffering and sorrowful, that need the help of our means and our endeavors, and it is coming to be more and more a necessity that the Christian church shall take the lead in every work and word that holds out the hope of making the world purer and better in all the avenues of social, business, and domestic life. As we are blest in basket and in store, our contributions to all these enterprises that promise good to the human family ought to increase, we should bear in mind the word of wisdom which declares "There is that withholdeth and tendeth to poverty," to a poverty that no accumulation of wealth can remedy, for it is a poverty that dries up and makes an arid desert of the heart of him who withholdeth the help when it is in his power to bestow. And it is not the mere giving of our substance that keeps this garden green and fruitful, we must give ourselves, according to that we have to give. There is nothing so calculated to satisfy us with our lot in life, and to make the best use of it, as the going in loving sympathy among those less favored than ourselves. We find then how much we have to be thankful for, and this becomes an incentive to greater faithfulness in all the duties and relations of life. A religion that does not broaden the scope of our activities, and carry us with willing feet wherever the faithful performance of works of charity or mercy lead, is not the religion that will stand the test in that day when the Lord "will make up his jewels," or in the language of the Revised Version "peculiar treasure." Let us not forget that the final welcome comes to him of whom it can be said, "Inasmuch as ye did it unto these ye did it unto me," and this doing to the "little ones" of our Father's fold in the true spirit of the Christ brings heaven to us. We have no need to wait for the final issue; for the kingdom of God which gives us entrance into the heavenly state, is already come to the soul.

THE CHRISTMAS ANTHEM.

THE busy days of preparation for the holidays have just passed by, friends and kindred have exchanged tokens of love and good will; to many lonely ones the tender offerings of sympathetic hearts have come as the winter sunshine to cheer and to comfort. Now as Christmas day breaks over every civilized land, the swelling anthem "Glory to God in the highest, and on earth peace, good will toward men" rises from the hearts and lips of devout worshippers. Ceremonials more or less realistic recall the scene in Bethlehem and celebrate the birth of One whose words and example are dear to every Christian heart.

But in this visible ceremony we as Friends have no part. Has it then to us no meaning? We trust it has.

THE PHILANTHROPIC LABOR UNION.

At a meeting of the Executive Committee of the Friends' Union for Philanthropic Labor, held at Lombard Street Meeting-house, Baltimore, Eleventh month, 1887, in the absence of the chairman, Aaron M. Powell, was appointed to that position *pro tempore*.

The roll being called, twelve members responded to their names.

Communications from six members of the committee were received and read, assigning reasons for their absence, and containing suggestions as to the future work of the committee.

A communication was received from John Wm. Hutchinson (the chairman of the committee) recommending that the committee consider the time and the place of holding the next meeting of the Union.

A deeply interesting report from Phebe C. Wright relative to the wants and condition of the prisons, hospitals, reformatories, industrial schools, and police stations in New Jersey, and her work therein, was read at this time.

Edward Stabler, Jr., also gave an account of the work of the Baltimore Committee in their efforts to have police matrons appointed at the stations in that city. One matron had been previously secured by the Women's Christian Temperance Union, as authorized by the Maryland Legislature, and was doing efficient work. The recent enactment of a law in Massachusetts providing for the appointment of police matrons in all cities that contain a population of 30,000 or upwards, was instanced as an example of the progress that is being made in this humane work.

Jonathan K. Taylor spoke of the difficulties attendant upon the securing of these appointments,—as they are almost always opposed by men who have the appointing power. Phebe C. Wright expressed the sentiment that wherever there was a woman to be cared for there should be a woman to perform that service. The committee was especially impressed with the importance of appointing police matrons in all large cities, and recommended to the various sub-committees on prison reform in the different yearly meetings, that active labor be performed in this direction.

The subject of peace and arbitration was next discussed, and after a free interchange of thought it was decided to adopt a minute expressive of the hearty sympathy of the committee with, and endorsement of the object of the visit of the Peace Commission from England, now in this country, and of gratification at their auspicious presentation of the subject to the President of the United States. The Chairman and Secretary of the Union were directed to sign this minute, and forward to them as early as practicable.

A minute was also prepared for the President of the United States expressive of deep interest in the cause of International Arbitration, with the hope that it may have his official encouragement. It was also recognized that the Executive Committee of each Yearly Meeting Union, where such Unions exist, and where they do not, that their Representative Committee request the support and cooperation of their respective Senators in Congress in promoting

the cause of peace among all men, and arbitration among nations. It was also suggested that if it seemed advisable the Representative Committee be called together for this special purpose.

Verbal reports from various members of the Temperance Committee, testify to the individual labor that has been performed, as well as work in the capacity of a yearly meeting. There is much to encourage the laborers in this great work, progress having been made in many directions.

The work among the colored people of the South was discussed, but no official report was received.

Elizabeth P. Blackburn gave an encouraging account of her work in the cause of social purity. Dr. O. Edward Janney had kindly consented to lecture upon this subject to a large class of boys in the school where she is a teacher. She also stated that through the influence of the girls and young women many of the boys and young men had taken the anti-tobacco pledge.

Aaron M. Powell told the committee of the work of the Young Men's Christian Association, of Philadelphia, where about 900 men had signed the white cross pledge. In New York City 1600 have signed the same pledge. The committee gratefully appreciated the report made by him in relation to the legislation in several states for the better protection of young girls. It was decided that the Union prepare a memorial to be submitted to the next United States Congress, asking that protection be given to persons as well as to property.

Elizabeth B. Passmore spoke of her work among dependent, homeless children, expressing the idea that the proper training of young girls, was the best method of promoting purity of life.

It was decided that the next meeting of the Union be held in the City of New York, at 15th St. Meeting-house, the first session to convene at 10 o'clock on Sixth day morning, the 8th day of 6th mo., 1888, following the close of the yearly meeting.

The members of the Executive Committee of the Union for Philanthropic Labor of N. Y. Yearly Meeting,—with power to add to their number,—are authorized to prepare business for the Union.

Adjourned to meet at 15th St. Meeting-house, New York City, on the 7th day of 6th month, 1888, at 8 o'clock, p. m.

ELIZA F. RAWSON, Secretary.

At a meeting of the Executive Committee of the Union for Philanthropic Labor, held in Baltimore Eleventh month 1, 1887, it was recommended that the Executive Committee of each Yearly Meeting's Union, where such Union exists, and where they do not, through their Representative Committee, request the support and cooperation of their respective Senators and Representatives in Congress, in promoting the cause of peace among men and arbitration among nations. It was suggested that if it seemed necessary the Representative Committee be called together for this especial purpose.

ELIZA F. RAWSON, Secretary.

CONVICTION were it never so excellent, is worthless till it convert itself into conduct.—*Carlyle*.

THE SOUTHERN COLORED SCHOOLS.

LETTERS from the Schofield School at Aiken, S. C., report the work there satisfactorily begun. The new principal teacher, Elizabeth S. Criley, (from Chester county, Pa.), has entered upon her duties with much enthusiasm, and Martha Schofield writes very cheerfully of the help thus afforded her.

From the monthly reports of E. S. Criley, sent to the Association of Friends in this city, we make the following extracts:

"School opened 10th mo. 17, with 75 pupils enrolled. This number was increased to one hundred and fifty-three by the end of the month, twenty being boarding students. The pupils attend with remarkable regularity, even on unpleasant days. All have one hour per day of industrial employment during the week, when the older boys work at printing or carpentry, and the younger ones are taught to clean up the yard, keep fences in order, and do the many little things which make home look clean and comfortable. The girls have sewing classes at the same time, when the large ones are taught to cut and make their own underclothing, and to patch and darn. Many bring their own clothing to the sewing room, and repair it under the eye of the teacher. The little girls learn to sew by making patchwork for school comfortables, and by patching neatly.

"At the close of the second month, (12th mo. 17), there were enrolled 280 pupils, 36 of whom are boarding students, (17 boys, 19 girls). The school is divided into nine classes, and the primary ones are so crowded that it has been necessary to secure an assistant for Susan Badger, in the primary department. The average attendance has been good, as the weather has been favorable, with the exception of a few cold days, when the little ones remained away. The work in the school-room has been quite satisfactory. . . . Many of the new pupils are very backward in mathematics. They need special drill in arithmetic; because, for lack of such knowledge they are frequently cheated in business transaction.

"In the Industrial Department good work has been done. The boys have laid a nice and much needed board-walk from Carter Hall to the school-house; have divided the old-clothes store into two rooms, thereby making another nice bed-room; have put up shelves in the store and carpenter-shop, and done some outside whitewashing. All this on Seventh-days, when they were paid for work out of the Industrial Fund. [In the printing-office there has been considerable work.] The older girls have been making aprons and dressing dolls for a Fair which we propose holding on the 21st instant. . . . On Thanksgiving Day the children followed their usual custom of remembering the poor at the 'Old Folks' Home.' It was a pretty sight to see our two hundred and twenty-five march from the school to the Home, in the most orderly manner, each one carrying some offering. Many are too poor to give much, but each one 'did what he could.' Some carried wood,—one little fellow had a stick as large as himself; others took a large sweet potato, some a small coin, or five cents' worth of sugar, coffee, or rice. Addresses were made by two of the old people, the

children listening with the most respectful attention. I think this visit a most useful custom, as it teaches the children that it is 'more blessed to give than to receive,' and so teaches them a lesson they will remember all their lives."

Martha Schofield, in a letter dated Twelfth month 18, says: "In many of the barrels that have come to us through the year were broken toys, undressed dolls, (A. B. sent three dozen or more new ones), and we have been very busy mending the toys, and having the girls dress the dolls; these with a great variety of other articles will be offered at our Fair. . . . On Sixth-day, 24th, we give Christmas presents to all our pupils. [She recalls in this connection the kind aid rendered for many years by several interested women of Philadelphia, whose names she gratefully recalls.—Eps.] All these things occupy us between school-hours and in the evenings. And the variety, which is so new to most of the country students, is helpful in awakening their minds for other and better action. The animal nature has been suffered to grow for so many generations that it takes vigorous work to overcome it. . . . We hold parents' meetings once a month, to help them understand and do their duty. So many let go all control of their children entirely too young,—when they are but 16 and 17 years old, the very time when they need most careful direction.

"We have an unusual corps of excellent teachers, and all working in harmony for the good of the School."

COMMUNICATIONS.

A SUGGESTION TO MONTHLY MEETINGS.

EDITORS INTELLIGENCER AND JOURNAL:

WOULD it not be well for each of the monthly meetings of our Society to open correspondence with all our non-resident members who can be located, with a view to combining and publishing the names and addresses of all such? A list of this kind would be very useful to all visiting Friends, or those desirous of supplying them with literature.

There are many families in the Western States who have unconsciously located within a few miles of each other that might be brought into a closer relationship by this information.

It would also be valuable to those who may contemplate change of location, as Friends always gladly answer letters of inquiry relative to their particular locality. Dear friends of our respective monthly meetings, let us see if here is not an open door leading to duties unperformed.

Hobbs, III.

EDWARD COALE.

[The letter of our friend calls attention to a most important matter in connection with the work of aiding and encouraging the distant members of our Society. The list of names which the Committee of Philadelphia Yearly Meeting is now collecting will represent when completed only part of those Friends who are scattered through the West, since all the other Yearly Meetings have members also in that class. In order to perfect the work, there will need to be coöperation among all the yearly meetings, and we hope that next year, when they meet, this

will be accomplished. Then, as Edward Coale suggests, a consolidated list can be made up, and the basis for effective work in regard to it will be provided. — [Eos, INTELLIGENCER AND JOURNAL.]

A REQUEST.

Editors INTELLIGENCER AND JOURNAL:

Would it be a kind too much of contributors to the INTELLIGENCER AND JOURNAL, to give us their entire name and residence? There is perhaps no better medium through which to make congenial acquaintances than through the medium of the press; and if in connection with some idea to which our minds respond we could have the name and residence of the author, it would add much, I think, to the interest with which our periodical would be read. I now set the example. Who will follow?

Norristown, Pa.

LYDIA W. HILLES.

THE GREAT NEW YORK TUNNEL.

Editors INTELLIGENCER AND JOURNAL:

You speak in a recent issue of your valuable paper of the longest tunnel in the world being in Hungary; now we have one in this county (Westchester county, N. Y.), that will supply New York City with water, that is twenty-eight miles long, dug through solid rock—or nearly so. Holes or shafts were dug in the earth to a water-level, one mile apart, some of them being 350 to 386 feet below the surface of the earth. The shafts are about sixteen feet square; and this is about the size of the tunnel which is inlaid with bricks, 60,000,000 being used in sixteen miles of the tunnel. Many thousands of men have been employed for thirty-four months in the construction of this tunnel which may take twelve months more for its completion. It has been a very dangerous job; at one time so many were being killed that the authorities appointed a committee of investigation. Their report was that the loss of life was mainly due to carelessness caused by drinking of beer, of which enormous quantities have been used.

You may imagine that the construction of such a work required the best engineering. So exact were the calculations made that the meeting of these twenty-eight parts of the tunnel varied but a trifle; in one instance, the drills or augers struck each other as they met. You will understand the tunnel was dug in each direction,

ALBERT TOMPKINS.

For Friends' Intelligencer and Journal.

THE OLD YEAR AND THE NEW.

WHEN once more the day beams illumine Time's shore,
A something that is will be ours no more.
But once shall the sun set 'ere low on the bier
We will lay in its shroud the departed Old Year.

'Tis a fathomless grave; 'tis a measureless shroud;
For in it Humanity's on-surg-ing crowd
Will bury the pleasures, the hopes, and the woe,
Which only each heart and Time's sexton may know.

Some culled the sweet flowers whose fragrance must last
When the tinting is gone and the freshness is past.
Some saw the flowers wither, some felt the rain fall,
But the bright flowers, the dead flowers, the tear-drops and
all

Will be folded away in that winding sheet vast
And hidden and lost in the tomb of the past.
Not lost! for their phantoms forever will glide
From that sad pulchre's bosom to walk by our side.

Gay spirits of pleasures too bright to lie hidden,
Grim spectres of sorrows which rise up unbidden,
Sad phantoms of blighted hopes, cherished so dear,
Will memory call from the grave of the year

Which dies with the day to be with us no more.
Strew the coffin with flowers, close the sepulchre door;
Blend songs in the heart with the dirge and the knell
'Twas a sad year—a glad year. "Old Year, farewell."

Like a rose in the bud ere its petals unfold,
Like the morning sky flushed with a promise of gold,
With the freshness of snow flakes just greeting the sight,
The New Year is lying before us to-night.

Will it be much the same as the old year has been?
Shall we see the same sights that last year were seen?
Will we drink from like fountains? The smile and the tear
Blend the same as they did in the shrouded old year?

Who'll greet the new com'er in clairvoyant state
And read us the fortune of young eighty-eight?
The glass we view darkly, who'll polish it clear
To reflect at full length the swift incoming year?

Ah, none from the future its wrappings may fling.
We know not the things which the new year will bring.
We know not the meetings, the greetings, the gladness;
We see not the partings, the farewells, the sadness.

There'll be flowers for the fount where the infant is blessed,
Fruits for the aged hands stopping to rest;
There'll be wreaths for the bridal morn, flowers for the pall
And wisely the new year is veiling them all.

Then sound the heart chimes on the morn' of its birth
With a chorus of welcome encircling the earth.
While Faith whispers softly in Hope's listening ear
The sweet old time greeting: "A happy New Year."

L. W. W.

Newtown, Pa.

PROTECTION OF THE FORESTS.

PROF. J. T. ROTHROCK, M. D., President of the Pennsylvania Forestry Association, at the annual meeting of the association in this city, presented a report reviewing the work of the year, of which the following is an abstract:

He said: "In reviewing the work of a year one may see more plainly the failures made in creating public sentiment than during the time that the labors of the season were in hand. One such comes to mind so forcibly that it requires the earliest possible correction. It is that the friends of forestry would prevent, if they could, all removal of timber. Such a purpose would in itself be simply preposterous, because, in the first place, the industries of the nation would languish in the absence of needed lumber; and, secondly, because if mature trees were not felled they, passing their prime, would deteriorate first and then decay, and so, in either case, be a loss to the Commonwealth. Another uncorrected popular idea is that the friends of this movement contemplate such legislative action as would interfere with the rights of the land owner. It is hardly more than necessary to

remind you that any such action would, under a popular government, work its own defeat. Other more promising avenues than these open before us. The work of persuasion is more hopeful, especially when it can so readily be shown that national and individual interests coincide in working reforms which are practicable and productive. Let us rather invoke agencies in behalf of our timber interests which are already operating, than inaugurate wholly new movements.

"One such agency in behalf of our timber interests is tree planting. The feeling is almost universal that this is but a feeble force and one that can hardly be extensive enough to produce any important results. What other restorative remedy have we? It is in vain to urge, as is so constantly done, that substitutes for timber will be found, for it can be shown that, in spite of these substitutes, there is still an increasing use of wood with the increase of population. Is tree planting, however, so unpromising? The example of Nebraska was quoted to show that what was originally a "treeless" region has, in the words of the Hon. J. Sterling Morton, the originator of "arbor day," become "flecked with Arbor day groves all over the State." The same authority says that "wood is cheaper in Otoe county in 1887 than it was in 1854, when I settled here. The Commonwealth has been greatly benefitted by Arbor day. In Otoe county we have at least 300,000 acres in growing forest trees which have been planted," etc.

"There are to-day thousands of square miles within the limits of Pennsylvania where the land once produced full-sized timber, and would do so again under judicious treatment. Yet these same regions could never be made remunerative farm land. In such areas we know at present of no other industry than timber culture that would pay." After quoting statistics to show the condition of the lumber centres, he said: "Where are we to obtain the needed lumber when the producing centres shall have been depleted? There is yet another point to be considered. That is the collection by a State-appointed forest commission of data upon which legislation may be based. In so far as we from that necessary state of knowledge that it is absolutely requisite for that commission to begin at the very bottom, and instead of asking what laws are we to advise, to ask how much timber is standing in the State. Grade it so as to inform us how much is now marketable, how much will be marketable of first quality, how much of second rate is ready for the axe, how much is maturing, and how much of our timber is and always will be of a scrub character and hence wholly unfit for commercial purposes. How much land is there in each county that is unfit for agricultural purposes, and of this waste land how much can be used for forest growing. How many acres in each county of such land from which the timber has been removed are each year sold for taxes. Is it possible for the State to purchase or take such lands? At what rate is our timber being removed, and at what rate reproduced naturally? Would a State system of forestry prove advantageous? How long is required to mature each kind of tree for the purpose of the lumberman?

What kind of soil is best adapted to each kind of our best timber trees? What relation can be shown to exist between the removal of our forests and the water supply? Is it possible by legal enactment to supersede the necessity for fences and spare the enormous drain which they entail upon our resources? And, above all, would it be requisite for that forest commission to suggest means by which existing laws and those yet to be framed could be enforced?

Protection from forest fires is one of the most pressing aspects of forest legislation. Taking the country as a whole, as a destroyer of buildings, prairie and forest fires stand third in the list of thirty-six causes. These are just a few of the many directions in which such a forest commission might work. The duty of judicious legal constitutional enactments would be easier after we were in possession of this information. Indeed, it would not be possible, earlier.

"Reviewing the growth of the organization we have ample ground for encouragement. We have almost quadrupled our membership during the two years of our active existence. Several branch societies have been formed, and more will be in the near future. The cause itself, which ten years ago was only mentioned in pity, has grown in popular esteem, until it has found an entrance into our common school system, and our children are planting trees as a branch of education. The outlook is hopeful. No other great public movement of our time has made more rapid, more substantial advances. We have passed the period of agitation and are fast approaching that of settled systematic work. The forestry lecturer must give place in the new and final order of things to the forest planter; and, instead of being reckoned mighty as one lifts up the axe against the trees, one will be reckoned wise in proportion as he has aided in their growth."

THE OMAHA AND WINNEBAGO TRIBES.

[We make the following extracts from letters of Alice C. Fletcher published in the *Morning Star*, Carlisle, Pa., for Twelfth Month, 1887.]

WINNEBAGO, NEB., NOV. 16, 1887.

THE Omahas being citizens, some sixty cast there first vote, on the 8th. A number of Winnebagoes were also entitled to vote and several of these exercised the privilege.

The Omaha lands lie within three counties, and the men voted in their various precincts. Two of these were at quite a distance for the Indians, and obliged them to ride from ten to thirty miles to cast their votes; a dinner was provided in order to save the men from the temptations of the saloon and other undesirable places.

As far as I have been able to learn, the Omahas went quietly to the polls, cast their ballots, and returned home. In one of the precincts party strife waged with vigor. One Omaha said to me: "When I went to put in my vote two men sprang upon me like prairie wolves, nearly throwing me down, but Mr. ——— told them to let me go and took one man off, and I went on and put in my vote."

Whiskey and money were offered, but the men re-

fused both. A Winnebago remarked: "The Omahas didn't seem to care for whiskey." Every one speaks well of the conduct of the Omahas, and I trust they will keep up their reputation in the years that are to come.

I wish I could speak as well of the Winnebagoes. They, unfortunately, fell victims to the bribes offered some of their half-breeds, and Indians who were not qualified to vote were sworn in to roll up party majority. Those interested in the welfare of the Indians will find more work in the purification of election methods.

The recent glimpse into political life afforded the Indians has been confusing in many ways. It has been difficult for the young men to harmonize the ethics taught at Carlisle with the feverish utterances of the recent campaign. One gets a naive realization of our complex life, watching the Indian as he enters our midst.

There are not many of the returned Carlisle students among the Omahas and Winnebagoes, but those that are here are doing very well. The assistant teacher at the Winnebago Industrial School is a Carlisle girl, and she has won the approbation of her superiors and the regard of her pupils.

The assistant teacher at the Omaha Mission School was a Carlisle student, and she, too, is winning commendation.

Noah Lovejoy, the day after casting his first vote, was married at the residence of the missionary, to Susan Bush, a returned Hampton student. Noah has been working, since he came back, at the Mission where he did the "best job of painting," the Superintendent says, that has been done there. Susan was the laundress, and the Superintendent tells me that the laundry work was excellent, adding: "No one has ever done so well in that department." I was shown some of Susan's handiwork, and it would have been creditable to any laundry in the east.

Noah is building a new house where he and his wife will live with his father. The farm is located in the Logan Valley, and surrounded by white neighbors and some of the most thrifty members of the tribe. Noah is full of energy. Recently he was doing some driving for the Mission, and his work being over, he walked ten miles after 8 o'clock at night, in order to reach home and be ready for work early in the morning. If Noah and Susan fulfill the promise their conduct has given since they returned from school, they will be well-to-do farmers in ten years. They are mainly rich in youth and hope, and lack many needed house-hold articles.

Thomas Mitchell came to see me a few days ago. He, as well as Eli Sheridan and Bertram Mitchell, have sought, in vain, to obtain employment at their trades in the neighboring white settlements. All three lads have been working on their parents' farms, where there is little to do with, and less to arouse ambition. They deserve credit for resisting a heavy downward current. All hold to their English, their neat citizen dress, refuse to dance, to drink, and to use tobacco. This means a continued struggle, such as few white lads of their age are expected to make.

Thomas desires to return to Carlisle, but his

father opposes, and the boy writes me: "Seems to me I am getting in a great big trap and can't go any wheres."

Accept the accompanying ear of maize as a Thanksgiving tribute from Indians who stand to-day free men and citizens upon the soil where their fathers have lived and died for countless generations. The ear of maize tells a story:

At the great Corn Palace, held last October at Sioux City, Iowa, Cumming county, Nebraska, took the first prize. This ear was raised by Joseph La Flesche, who now lives in that county and who sent specimens of his products to the Corn Palace with the Cumming county exhibit. His corn attracted universal attention, and after the awarding of the prize to the county, the county commissioners sent a letter of acknowledgment under the seal of the county, to Joseph La Flesche, and award of twenty dollars in gold, a part of the prize money, as a recognition of what he had done towards helping to secure the premium.

It is not often that the life of one man covers so wide a range of circumstance and condition as has fallen to Joseph La Flesche. In his early days he was a great warrior, winning the title of "The Iron Eye," because of his valor and power. He was versed in Indian lore, and stood high if not highest in the record of the tribe, as he could count hundreds of gifts that he had made. He was skillful in Indian arts and manufactures; his arrows were straight; his weapons keen; his decoration tasteful. Great as he was in war and in Indian life, he was still greater in discernment of what the future of the race must be. He was head chief and a leader of progress. While yet the tribe moved out on its annual buffalo hunts he sought to direct the thoughts of the people toward agriculture and education. He had been connected with the American Fur Company and had seen something of the country. He had visited the commercial headquarters at St. Louis, and traveled to Washington, when the way thither lay up the Ohio river, by boat. He saw what was coming, and tried to help the people to meet the change. He was the steadfast friend of the missionaries, even before he became a Christian, and in those days dared to brave the superstitions of the people, and sought to break the spells that enslaved them. He fought many a battle with dishonest and grasping officials, and suffered in consequence. In the allotment to the Omahas in 1883, he became a pioneer. He left his farm of over forty acres near the bank of the Missouri and started afresh on the prairie some thirty miles away from his old home. White men were to be his neighbors, and he must grow his timber and accept entirely new conditions. To-day he lives in a comfortable house he has built and paid for, has over 100 acres under cultivation, a thousand young trees growing, and is winning a place among the foremost farmers of the country. Last week he led a company of Omahas to the polls and crowned the long years of his varied life by casting his vote as a citizen of the United States.

THE charities that soothe, and heal and bless lie scattered at the feet of men like flowers.

THE CLIMATE OF SOUTHERN CALIFORNIA.

BUT it is seldom cold in the Needles and the Mohave Desert,—a shimmering alkaline waste: 85° in March, and say 120° to 130° in July. It does not matter. The few people in the far-apart stations live in houses that have a second detached roof, put on like the fly of a tent; and the heated, desolate passage is a providential arrangement to lower the spirits of the traveler to the enjoyment of the irrigated country recovered from the desert, in Southern California. It is a veritable paradise, as really such as the oasis of Fayoum, in Egypt. Heavens! how the human eye does crave the green color; how grateful it is for a field of barley, a straight eucalyptus-tree, vines and roses clambering over the houses, the lustrous foliage of the orange groves starred with globes of gold! This is Paradise. And the climate? Perpetual summer (but daily rising in price). There is no doubt of this when you reach the San Gabriel Valley, Pasadena, and Los Angeles. Avenues of eucalyptus, pepper, and orange trees, two, three, four rows of them, seven and eight miles long; vast plumed fields of oranges; the vine stubs in the grape plantations beginning to bud; barley fodder (the substitute for hay) well up and verdant; palmettos and other semi-tropical plants; and all the flowers, and shrubs, and vines, gay, rampant, vigorous, ever-blooming, in door-yards, gardens, overrunning trees, and houses,—surely it is summer. There is snow sprinkled on the bare ashy hills, but everywhere in the plain is water, from the unfailling mountain springs, running in wooden conduits and ditches. You can buy this water at so much an hour. All you need to buy is climate and water,—the land is thrown in. It is warm in the sun,—the thermometer may indicate 70°; it is even hot, walking out through the endless orange plantations and gardens that surround Los Angeles; but there is a chill the instant you pass into the shade; you still need your winter clothing, and if you drive, or ride in the grip-cars over the steep hills, you require a winter overcoat. The night temperature throughout California is invariably in great contrast to that in the daytime; nearly everywhere fire is necessary at night the year round, and agreeable nearly all the year, even in Southern California. I doubt if it is ever pleasant to sit out-of-doors on the piazzas at night, though it may be in the hotter months, in the southern portion. But it is very confusing to the mind of the new-comer to reconcile his necessity for winter clothing to what he sees and almost feels; in short, to get used to the climate. The invalid is thrown off his guard by appearances; and I should say that there is no country in the world where a person needs to use more care about taking cold. Yet this must be said: the air is bracing and life-giving. I did not, in any part of the State, in walking or taking any sort of exercise, feel the least fatigue. A "cold," therefore, for a person in ordinary health and condition, is not the dragging, nearly mortal experience that it is apt to be in the East. Then the crowning advantage of the country, even if the climate is treacherous and needs watching in its effects, is that one can be out-of-doors all the time, nearly every day in the year. Meantime, he can eat

oranges, if he is not particular about the variety, and get rich selling prospective or real orange groves to Eastern people. But he will never get over the surprises and contrasts of the country. We went one day, by rail, eighteen miles over the gentle hills, from Los Angeles to its lovely seaport of Santa Monica. Fine hotel, charming beach and sand bluffs, illimitable Pacific Ocean. It was not a warm day nor a cold day, just the ordinary kind of day to sell (I suppose one could buy a day's climate there, or half a day's, or swap off a morning for an afternoon with the real-estate brokers,—and every man and woman is a real-estate broker), but we wore thick winter clothing, and carried overcoats, which occasionally were needed. Yet as many as seventy-five sane people were bathing in the Pacific Ocean as if it had been August! Flowers, fruits, summer bathing, and winter overcoats,—you have to get used to it.—Chas. Dudley Warner in *Atlantic Monthly*.

EDUCATION AND LABOR.

MANY persons believe that under the present system of education young people are acquiring a distaste for manual labor, and that there is, consequently, danger that the trade and agricultural occupations will be deserted by all but the most inefficient classes of workmen. Much of the experience of English and American society is in favor of this view, and the tendencies in France appear to be in the same direction. As an offset to what may be said in favor of it, *The London Spectator* directs attention to the fact that no dislike of work, even of the roughest character, has appeared among two of the best educated races. The Scotch, who have been taught for two hundred years, and are now more thoroughly trained than English national schoolboys, show no disposition to avoid labor, but are remarkable for persistent and fairly contented industry. The Prussian peasants, "who are as educated as the English will be twenty years hence, work exceedingly hard, and in the country, where their holdings are their own, show none of the resentment at their fate which is manifested in the towns in the form of Socialist aspirations. Gardeners who all over Great Britain are the best instructed of manual laborers, work, more especially when working for themselves, with unusual diligence; and it is a matter of constant observation that a laborer who happens by any accident to be a "bit of a scholar," can be depended upon when work presses and every man is required. The people of Rome, who can read and write, are far more diligent than the Neapolitans, who cannot; and the best workmen in Italy are those who have passed through the army, and obtained what is practically an education. There seems to be no *a priori* reason why it should be otherwise.—*Popular Science Monthly*.

No man liveth to himself, and no man dieth to himself; and it is only when we remember this, and how far-reaching is the influence of every human action, good or bad, that we become aware of the immensity and sacredness of our social obligations.—J. W. Chadwick.

ARCTIC FLORA.

THE polar flowers seldom have any perfume, and the few that exhibit this delightful quality, however feeble, are, I think, from that class that have crept over the cold border marked by the Arctic circle; or, in short, none of the fifty mentioned—Eskimo flowers, we might call them in a popular way—have any appreciable odor.

The colors of these boreal blossoms are generally of the cold tints, as if in harmony with the chilly surroundings, instead of the warm hues that would break in upon the desolation with double effect by shyer contrast where so few cheering sights are to be seen. White and light yellow predominate and these colors seem associated with frosts and cold weather, for it appears that those flowers we call "everlastings," and which are the longest to defy the nippings of the coming winter weather, are mostly tinted like the northern snows and yellow north in lights.

It is in the depths of cold ocean that we find some of the largest expressions of plant life in the polar zone. Here, within a short distance of shore, are colossal kelps and other life that grow throughout the year; of course, vegetating the most in the short summer months.

Land plants, as already said, are pigmies compared with those of the sea, or even the corresponding class in lower latitudes, and this dwarfed condition, a naturalist tells us, is not due so much to the intense cold in the Arctic winter, as to the fact they do not get enough warmth in summer to develop them perfectly. Dr. Joseph Hooker mentions it as a rare property of one of the graminæ (the grasses), *Trisetum Subspicatum*, that it is the only Polar species known which is equally an inhabitant of the Arctic and Antarctic regions.—*F. Schottky*.

TERRIFIC INUNDATION IN CHINA.

SAN FRANCISCO, December 15.—The steamship City of Sydney, arrived this afternoon from Hong Kong and Yokohama. Chinese papers give details of a disaster occasioned by the Yellow River overflowing its banks in the province of Honan, and describe it as one of the most appalling occurrences in loss of life and property recorded in recent times.

The river broke its banks on the evening of September 28, southwest of the city of Ching Chow, and not only completely inundated that city, but also ten other populous cities. The whole area is now a sea, ten to thirty feet deep, where it was once a densely populated and rich plain. The former bed of the Yellow River is now dry, and the present lake was the bed of the river centuries ago. The loss of life is incalculable, and the statement is made by missionaries that millions of Chinese are homeless and starving.

Thomas Paton, one of the American missionaries, writing from Honu Province, under date of October 28, says: "The newly-gathered crops, houses, and trees are all swept away, involving a fearful loss of life. The country was covered with a fine winter braid, which is gone, and implies complete destruction to next year's crop. 'Bread, bread,' is the cry of thousands who are on the river bank. Benevolent

people go in boats and throw bread among the masses here and there, but it is nothing compared with the requirements. The mass of people is still being increased by continual arrivals even more hungry than the last. There they sit, stunned, hungry, and dejected, without a rag to wear or a morsel of food. Mat huts are being erected for them. What it will be in two months I cannot conceive. The misery is increased owing to the bitter cold weather."

Yellow River has long been known as China's sorrow, and the present disaster has served to reassert its right to the terrible title. As yet details of the disaster are very meagre. It has occurred in a district where but few foreigners are, and the reports furnished by the officials and published in the *Pekin Gazette* convey a very inadequate account of the extent of the loss of life and property and the suffering of the survivors. The Governor in Honan reports to the Throne that "nearly all the people have been drowned in the district reached by the water, the survivors being those who escaped to the high ground or took refuge in trees, where they remained till they were rescued."

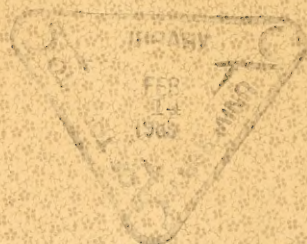
This gives but little impression as to what the extent of the disaster really is.

The *Chinese Times*, in the province of Chihli, where disastrous inundations have also occurred, says there are 270,000 people homeless, representing those whose lives were destroyed, and adds that the misery in that province is trifling as compared with that caused by Huang-ho, or the Yellow River. The extent of ground swept over by the overwhelming flood, given in English figures, is over seven thousand square miles, and land thus submerged formed a part of one of the richest and most densely populated plains of Northern China. The necessity for liberal aid may, therefore, be imagined.

Already considerable sums have been contributed toward the relief of the sufferers. The Emperor of China has given two millions of taels, and the Chinese have started a subscription list at Shanghai, to which foreigners have liberally contributed. Millions have been rendered homeless and entirely deprived of all chances of earning their livelihood, for their fields will either become permanent lakes or uninhabitable swamps. It is feared that the distress which will be felt during the coming winter will equal in intensity the famine of ten years ago, when charitable donations contributed from all parts of the world were utterly inadequate. It is stated that owing to the action taken by the Yellow River, it no longer flows toward the sea, but seems content in converting Eastern Honan and Northern Nganwhui into a lake. It may ultimately flow into the sea through the Kiangho, or it may even possibly join the Yang-tse-Kiang.

Doing admirable things is quite different from doing things for the sake of being admired. While it is true that admirable deeds do not always bring admiration to the doer, it is also true that admiration for the doer does not always signify that he has done admirable deeds. The one thing certain is that nothing is admirable that is done merely from a love of admiration.—*S. S. Times*.





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